SHRI DNYANESHWARI

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(Original Marathi Poetry by Saint Dnyaneshwar)



English Translated by
Diwakar Ghaisas

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Preface by the Translator

This is an English translation of the famous commentary on Bhagwat Geeta written by the great saint Dyaneshwara, in poetic form of medieval Marathi containing more than nine thousand verses (called - Ovi in Marathi). The language of the original text contains many obsolete terms which are not very easily understood by modern readers unless they are properly initiated into the poetic language of this nature. Thus, much more care is required to be taken while bringing into current English, the contents and the meaning of the text, in prose form in such a style that the gist of the original author's statements becomes easily followable to the common readers, interested in the philosophy of the Bhagwad Geeta as dwelt upon at length with extraordinary idiomatic Marathi ornamented with superb figures of speech. The task was not an easy one. Since, the translator is acquainted with Dnyaneshwari - as the book is called, from his child-hood and has meditated upon the spirit and the beauty of the language of Saint Dynaneshwar, he has, at the behests of the publishers, dared to touch this Herculian task. How well he has discharged his responsibility in making simple the complexities of thought occurring at many places of the original text, is to be judged by the benevolent and kind readers who are devotees of the Lord Shri Krishna and therefore, are expected to be indulgent and forgiving for any errors, commissions, omissions and other failings in translating this grand book.

Critics are requested to go into the spirit of teachings rather than the accuracy or otherwise of the terms used by the translator, which are wont to give a broad margin for differences of interpretations and opinions. The variation occurs in these matters according to the emphasis one puts on the particular view or angle of the poetry as understood by him.

While translating into prose form, the serial numbers of the verses which are usually given at the end of each verse, are put by me at the beginning of each verse, and unlike the running text in many Marathi editions of Dnyaneshwari, I have made a separate para for each verse, making the text easier for reading and grasping its meaning.

For reference, I have selected the Marathi book of Shri Dnyaneshwari, published by the same publishers, which contains the meaning given by late Shri B. A. Bhide, a veteran scholar of the last century. While giving the meaning in English, however, I have followed my own interpretations, sometimes referring to the book - by Shri R. N. Welingkar, which is the dictionary of obsolete words used in Dnyaneshwari with their meaning in the current Marathi language. In addition I have referred to books on Dnyaneshari by Late Shri Sakhare Maharaj and late Prof. S. V. Dandekar - both the most popular books. At the beginning of the book, I have given a prose version of Sanskrit verses giving the gist of the praise of the Lord Shri Krishna and of the Geeta, with a separate chapter giving the dialogue between the Earth and the Lord Vishnu, about the glory and greatness of the Geeta.

As appendix, I have given in short the stories and episodes which are referred to by Saint Dnyaneshwar in his Commentary, at various places in the text, so that readers who are not acquainted with the background stories may have some idea about the examples given by Saint Dnyaneshwar.

I give credit to my friends including Shri K. R. Kodiyal, who have helped me in reading proofs of this voluminous work. I also give sincere thanks to Miss Kalyani Bhave, who has helped me in writing down the manuscript of this book and reading proofs also.

Smt. Jyoti Dhawale of M/s. Keshav Bhikaji Dhawale has considered me worthy of translating Shri Dnyaneshwari, for which I will always remain thankful to her.

The cover design of this book is by Shri Anjaneya Dhawale which enhances the beauty and presentability of this book. Thanks are due to him and also to M/s. Add Typesetters for executing the job of typesetting in a very lucid and attractive manner and thanks are also due to M/s. Allreach Enterprises for similar reason. I give my thanks again to the publishers M/s. Keshav Bhikaji Dhawale, especially Smt. Jyoti Dhawale, for entrusting me with such a responsibility, and I give my thanks to the printers M/s. Samartha Mudranalaya for doing their work, satisfying the needs of such a book.

Dombivli. D. A. Ghaisas

Publisher's Note

It is with great pleasure and reverence to the great Saint Dnyaneshwara, that we are presenting to our readers this English prose translation of the monumental divine book Dnyaneshwari, as a sequence to English translation of Dasboadh of Swami Ramdas - both books translated by Shri Diwakar Ghaisas, the well-known author of many books dealing with religious subjects. The language of Marathi Dnyaneshwari is old and having many words in it, not well-understood by today's readers, who will, if they read this English version, find it easy to follow. It is needless to say that, as the translator has expressed in his preface, this book is meant for readers not knowing Marathi

language, in order to make themselves aware of what the Saint Dnyaneshwar has said in his original commentary. We hope that this effort of ours will be welcomed by readers.

Mumbai, 2007 Jyoti Dhawale

Meditation on Geeta

O Mother Bhagawadgeeta! I meditate on you continuously. You are taught by the Lord Narayan Himself to Partha, and you are included in the great epic of Mahabharata by the ancient sage Vyasa! You are the Goddess of eighteen chapters, who pours upon all, the nectar of the experience of non-duality, and you are the dissolver of the bondage of worldly life! (1)

Salutations to you, O Vyasa of very wide and far-reaching intellect! Your eyes are like the petals of a fully blossomed lotus flower! It is you who has lighted the brilliant light of knowledge in which Mahabharat is like the oil. (2)

Salutations to the Lord Krishna, who is like the all-giving Parijaata tree for those who take refuge in you. You are holding a small cane in one of your hands and assuming by your other hand the posture indicating spiritual wisdom; you have given us the nectar of Geeta, like milk of the cow. (3)

All Upanishads are cows, Shri Krishna, the son of Gopala (Nanda) is the cowherd milching the cows, Arjuna is the calf; a man of pure intellect is the enjoyer of the milk of Geeta which is as great as Nectar. (4)

We bow to the World Teacher, Lord Shrikrishna, who is god and also the son of Wasudeva, who had killed the demons Kansa and Chanoora,

and who is the image of great joy for his mother Devakee. (5)

Because the Lord Shrikrishna was at the helm, Pandavas crossed the fierce river of the war of Kurukshetra, the river whose two banks were Bheeshma and Drona, waters were embodied as Jayadratha, in which there was blue lotus of Shakuni from Gandhara country, the Shark of Shalya, speedy flow of Kripacharya, the waves of Karna, dangerous crocodiles of Ashwathama, and Vikarna with the whirlpool of Duryodhana! (6)

Let the lotus flower that is the epic Mahabharata, which washes the stigma of Kali-Age, be a source of highest welfare for us! This epic is having the clean lotus of the purifying language of Vyasa, the son of sage Parashara. It is very lovely with the fragrance of the meaning of Geeta, having the pollen of various stories, and is full of the englightening wisdom contained in the account of the great deeds done by Lord Hari; and this (divine) lotus is surrounded by saints which are like the black-bees, who are everyday sipping the nectar from it with great delight. (7)

I bow before Madhava, the embodiment of Supreme Bliss, whose grace enables a mute to talk fluently and a lame to climb a high mountain! (8)

We bow before the God, whose complete nature is not known by all the gods and the demons, who is praised by all the gods like Brahma, Varuna, Indra, Marutas, with auspicious hymns, and whose glory is sung by Sama-singers of Vedas together with various facets like Pada, Krama (letters and their fixed sequence) and with the Upanishads, and whom yogis see in their deeply meditative minds totally directed to Him. (9)

The Greatness of Geeta (from Varaha-Purana)

The Earth asked the Lord Vishnu -

(1) O God, The Supreme Lord! O Master! How can anybody who is undergoing the results of his past actions in this worldly life ever be a totally loyal devotee?

The Lord Vishnu answered -

(2) When a man who is enjoying the results of his past actions, is constantly merged into the study of Geeta, becomes free; he is happy and he is not affected by actions and their results in this worldly life.

(3) If he meditates on Geeta, no sins including the greatest ones, will touch him, just as water does not adhere to the lotus-leaf.

(4) In a place where the book of Geeta is kept respectfully and is regularly recited, there, all the Teerthas (sacred places) like Prayaga, etc. come to reside.

(5) Where the Geeta is studied regularly, there come to live all gods, sages, yogis, serpents of divine nature, the young friends of Shrikrishna, who were cowherds, maidens from Gokula, Narada, Uddhava together with the personal attendants of Lord Vishnu and they immediately help the devotees.

(6) Then, O Earth, I am definitely residing constantly at the place where there are discussions on the philosophy contained in Geeta, where its recitation, and its teaching to others to recite verbally is going on and where people listen to it.

(7) I live with the basic support of Geeta, for my actions; Geeta is my best home, and I protect and look after all the three worlds by using the wisdom which I have propounded in Geeta.

(8) Geeta is my supreme knowledge of the nature of Brahman, about which there is no doubt. It is of the nature of the last half syllable of Omkar. It is eternal and indescribable.

(9) The Lord Krishna who is my joyous active counterpart has taught it by his own mouth to Arjuna. It contains all the three Vedas, and is rich with philosophical knowledge of essential truth.

(10) The man who reads all the eighteen chapters daily with steady mind achieves the Siddhi (accomplishment) of self-knowledge and attains the supreme state of Bliss.

(11) If he is not able to read the whole Geeta, he may read half of the book. Even then, he will earn the merit equal to the giving a good cow in charity.

(12) He who reads one-third portion of Geeta daily, will earn the merit of having taken a bath in the Sacred Ganges. And if anyone reads daily only one-sixth portion, he will earn the merit of having performed Soma-yaaga.

(13) He who daily reads one chapter of Geeta with devotion, attains the Rudra-Loka (heaven world where the Lord Shiva resides) and becoming the servant of Lord Shiva, may live there for a very long time.

(14) O Earth, he who reads daily one chapter or at least one verse or one line of the verse of this book, will always be born as a man, (and not as a beast or lower animal) so long as the long period of Manwantara is not over.

(15) Either ten, seven, five, four, three, two or one, or even half of one verse should be read by a man, so that -

(16) He may attain the heaven of Moon where he will live for ten thousand years and afterwards will be reborn as a human being only, always continuing to read Geeta there also.

(17) He again will study Geeta and will attain the highest liberation and even if a man utters the world "Geeta" at the moment of death, he will have good progress in the higher worlds.

(18) If a man is having a great liking of listening to Geeta, he will definitely attain Vaikuntha and will live in joy in the company of the Lord Vishnu (Himself), even though he might have committed serious sins in the past.

(19) He who does many duties in his daily life but always meditates on the meaning of Geeta should be known as Jeevanmukta, which means that he has attained liberation while living only, and he attains the supreme state of Brahman after the ending of his life-period.

(20) Many Seers like King Janaka, by following the teaching of Geeta are freed of all sins, are applauded in this world and have reached the highest abode of Brahman.

(21) He who reads Geeta but does not read this chapter about the greatness of Geeta, will get only hard work and his recitation will be fruitless.

(22) He who recites and studies Geeta together with this chapter about its greatness, will surely attain its fruit and his attainment in the higher worlds will be exceptionally high, very rare in all the world.

Soota said -

I have told this importance of Geeta which is famous from ancient times and is Eternal. He who reads this after he has read Geeta

completely, will surely get the fruit which is described in this chapter.

Thus ends the narration about the greatness of Geeta, described in the Varaha-Purana.

The Life of Saint Dnyaneshwara

One of the ancestors of Saint Dnyaneshwara, by name HariHara Panta was living at Apegaon, a town on the banks of the river Godavari. The fourth generation comes up to the name Tryambaka (Harihara - Ramchandra - Gopal - Tryambaka) the monument of this Tryambak, (which is called Samadhi in Marathi) is there in that town of Apegaon. He had taken the initiation of Sanyasa in his old age. The name of the son of Tryambaka was Govindapanta. This Govindapanta was married to Nirabai, the daughter of Shri Davakule. The great Yogi Gahininatha was known to Shri Govindapanta and Nirabai, and their relations were quite intimate. In due course, this couple had a son, who was given the name Vitthala. This Vithala, after his thread ceremony, began his study of various religious scriptures. After his study was completed, he started on a pilgrimage of various sacred places during which he also visited Dwarka, the place of Lord Shrikrishna and took a glimplse of the sacred image of the Lord. Afterwards visiting various places like Pindaraka, Sudampuri etc., he also visited the place where the marriage of Lord Shrikrishna took place. He then visited Bhaluka, a sacred place where the Lord ended his activities and passed away to his permanent imperishable home.

Further he went to Prabhas, Sorati-Samanath, Muchkunda's Cave, Dhavalpaor etc., and went to Tnyambakeshwar, where he took a bath in the pond named Kushavarta at Gangadwara, the spot where the river Godavari begins. He walked around the hills of Brahmagiri, went to Bheemashankara, from which place he went to Alandi on the banks of

Indrayani, while Vitthalpanta was doing daily worship of the Sun and worship of the images of Gods. After taking the bath in waters of the river Indrayani, he was seen by Shri Siddheshwara, commonly called Siddhopanta, who was the revenue authority of Alandi (Kulkarni). When Siddhopanta saw this young man, he was much impressed by the peace and serenity on the shining face of the young worshipper, and enquired of him about his name and town of origin. Knowing him to be a worthy gentleman of religious inclinations, Siddhopanta requested him to visit his home. At home the host Siddhopanta welcomed and honoured the guest with great respect. Siddhopanta had a daughter Rukmini, who was of marriageable age. He thought that this guest was the right bride-groom for her. With proper preliminary talks, the marriage took place, on one auspicious day.

After marriage, Vithalpanta went for pilgrimage in the Southern India, to places like Viankadri, Arunachala, Madura, and also Rameshwar. Then he went to Gokarna, Kolhapur and saw the confluence of the rivers Krishna and Venya at Karhad. He came back at Alandi and stayed at the house of Siddhopanta. Thus after finishing his pilgrimage of various places in India, Vitthalpanta started to go back to Apegaon, his own home.

Siddhopanta also accompanied Vitthalpanta and Rukmini to Apegaon. The father of Vithalpanta and his mother, viz. Govindpanta and Nirabai were very happy to receive their son, daughter-in-law and the father-in-law of Vitthalpanta. Siddhopanta thus saw the parents of religious-minded son-in-law, well established in life and went back to Alandi. After some time the old parents expired, and Vitthalpanta had to look after his family life, but he was not much interested in earning money for maintaining family life. Siddhopanta was a bit sorry for this and out of pity, he took Vithala and Rukmini to his own house in Alandi. However the apathy of Vithalpanta towards family life persisted

in Alandi also. He started to ask his wife again and again to give him consent to take the initiation of Sanyasa. On the advice of her father Siddhopanta, Rukmini used to tell him - "After you have one son at least and thus done your duty towards the succession of family-tree, you may do whatever you want". Many years lapsed, but the couple did not get any child. The insistence on the part of Vitthalpanta for allowing him to take the step of renunciation was gradually becoming so intense that one day, being disgusted, and bored, Rukmini uttered one word - ''All right!''

Taking this as permission Vitthalpanta immediately left his home alone without the notice of anybody, and directly headed for Kashi in North India, the famous sacred place of Hindus. There he met a Sanyasi by name Shreepada - Swami, and asked for initiation. The Swamiji asked him whether he has any attachment of family etc., to which Vitthalpanta answered in the negative (which was a lie). Then after telling Vitthalpanta to get rid of his sacred thread and the traditional tuft of hair on his head, he gave Vitthalpanta the necessary initiation following the required rituals etc. As was the custom, Vitthalpanta was given a new name as Chaitanyashrama. The disciple Vitthalpanta lived with his Guru Shreepanda - Swami.

In South-India, at Alandi, Rukmini lived the life of a devoted wife, waiting for her husband to return, and was daily observing the strict custom of walking around the Peepal tree, as a vow to entice her husband to come back, many days lapsed. There, at Kashi, Shreepada - Swami told Chaitanyashrama to look after the religious duties of his Ashrama, and started on a pilgrimage of all India. In the course of his travels, it so happened that he came to Alandi and for a while sat near the Peepal-tree. After a while, Rukmini came there for performing her usual ritual of taking rounds. Looking at a Sanyasi appearing to be very respectable, she humbly bowed before him. When any married lady

offers salutations to elderly and pious personages, they usually give a blessing "May you have very good eight sons!" Similarly Swamiji gave her the same blessing. Listening to the blessing, Rukmini could not control her laugh which was having a pathetic undertone. Swamiji asked her, why she laughed, upon which she said, "Sir, my husband has left me quite sometime back with a determination to take initiation of Sanyasa". Being asked about the general description of her husband, she told him some details. Swamiji somehow doubted that her husband must be his new disciple Chaitanyashrama. Promising her that he would investigate, and see what he could do, Swamiji left Alandi and cutting short his travels went to Kashi. Going to his Ashrama, he met Chaitanyashrama and asked him about his family. As the information tallied with what he had learnt in Alandi, Shreepada-Swami ordered this disciple to treat the initiation as not valid and to go back to his home and prosecute his duties as a householder properly.

Vitthalpanta obeyed the orders of his Guru, and came back to Alandi and became a householder again. After some years, the couple got four children. The eldest was Nivritti, the second was Dnyanandeo, the third was Sopana, and the fourth was a daughter, named Mukta. Their births took place respectively in the years of 1268, 1271, 1274 and 1277 A.D. At the proper ages of the sons, Vitthalpanta naturally desired that the sons should be initiated by the ritual of wearing thread etc., but no Brahmins were willing to conduct the ceremony. They said to Vitthalpanta, "You and your sons have no caste, family, class, and no eligibility for being initiated. You are Sanyasi, and these are your sons. A Sanyasi is not having any caste, what of being a Brahmin? In our opinion, these children have no right to be initiated by thread ceremony. Actually you should suffer the punishment of ending of your life! That is the only punishment to wipe out your sin.

Vitthalpanta and Rukmini thought deeply about the situation which had arisen and afterwards committed suicide in redemption of Vitthalpanta's sin of coming back to the life of a householder from the status of Sanyasi.

Again all the four children approached the Brahmins, but no Brahmin was ready to perform the initiation ceremony. They directed these children to go to Paithan, a place of great religious studies, to approach the great authorities in religious science there and try to obtain 'purity certificate' from them, which would be honoured by those Brahmins from Alandi. The children felt very sorry. Nivrutti decided to go to Paithan with both his brothers and the sister Mukta.

All the four walked or traveled by bullock cart, from Alandi to Paithan and approached the religious authorities there and narrating their lamentable state, gave the letter which was given to them by the Brahmins of Alandi. There was lengthy discussion among the Brahmins of Paithan and they referred to various religious law-books and scriptures, in none of which there was any mention of the particular sin of coming back to householder's life from Sanyasa, nor mention of any retributory ordeal which may remove the stigma on the progeny of such a man. Brahmins were however much impressed by the words of great wisdom which Nivratti and Dnyanadeva were speaking. Dnyanadeva once saw a he-buffalo being driven on the road. Brahmins asked Dnyanandeva, "Do you say that God, or Atmam is the same in all beings? If so, is your Atmam the same as in this buffalo?" Dnyanandeva said - "Yes". Somebody gave a beating to the buffalo. It was seen by all

that the mark of that hitting appeared on the back of Dnyandeva. The people were surprised. A senior Pandit asked - "Do you think that even this male buffalo can recite the Vedas as we Brahmins do?" Dnyandeva said "Yes". In order to prove this, he simply put his benedictory palm on the head of the buffalo. Suddenly the buffalo in his peculiar broad bass voice began to recite the Veda right from the beginning, even with its higher and lower accents. Seeing this, the veterans of Paithan gave Nivruttinath a certificate of purity, which stated "Those children are divine in origin and we are not ourselves so capable as can give them a certificate. There is no necessity to purify them because they are pure in their own authority." The effect of this certificate was very doubtful because there were no straight directions that thread ceremony should be performed. The children, knowing that no further benefit can be expected from the orthodox Brahmins, came to Newase. It was there, in the temple of Lord Shankera that Dnyanadeva spoke on Geeta commenting at length in Ovi meter in beautiful Marathi language, so that the eternal message of the Lord Shrikrishna would be understood by ordinary people who were not knowing Sanskrit. This commentary was written down by one pious man by name Satchidanand Baba, which book is known by the name SHRI DNYANESHWRI, or BHAVARTHA-DEEPIKA. This commentary was so liked and loved by thousands of people that Nivrutti, Dnyanadeva, Sopana and the sister Mukta were respected and worshipped by all as the divine incarnations in human forms. This commentary gives the Lord's teaching in Marathi in a manner in which the sense and the inner meaning of the words of the Lord Shrikrishna are clearly expressed. This commentary was completed by Dnyanadeva when he was only fifteen years old.

After completion of this commentary, he wrote another book by name Amrutanubhava, which means in general, the experiencing of

immortality or the realization of the nectar of eternal life. Further, he composed many devotional songs called "Abhanga" containing abstract description of occult phenomenon in personal life in the process of awakening the hidden dormant power of Kundalni, the songs of Gopis, yearning for reunion with their beloved ShriKrishna. Dnyanandeva has written a short poem in Ovi meter, addressed to Mahayogi Changadeva, advising him about the non-duality as a fact in the universe and the unity of Atmam in Dnyanadeva as well as Changadeva. That poem is famous by name "Changadeva - Pasashti, because there are, in it, 65 Ovis only. One of the gems of mystic poetries all over the world, the HARTPATTHA, of Dnyanadeva, containing 28 Abhangas, is famous for its exact description of the state of mind of a true devotee and instructions about devotion.

After writing of such sacred literature, Dnyanandeva and Nivrutti, with Sopana, Mukta and many other Saintly devotees started on a pilgrimage of many sacred places all over India, propagating about the path of devotion to the Lord Vitthala of Pandharpur, an incarnation of Lord Shri Vishnu or the Lord ShriKrishna. While on this pilgrimage, Saint Namdeva, a true devotee, and elderly in age, went to Punjab and other States in Northern India. Through "Keertan", a mixed discourse in prose and songs, they infused great interest in many people in the path of Holiness.

Though a master on the path of Yoga and Occultism, in the lineage of Natha - Sampradaya, much-oriented towards the ascetic path of Kundalini Yoga and secluded way of life, which path he was initiated in at the hands of his Guru and elder brother Nivrutti, Dnyanadeva, with the consent of Nivrutti, started the practice of the path of Devotion, including the mass movement of Bhajana, Keertana,

rallies, Vari - a collective religious march towards Pandharpur, etc. a vow of clean vegetarian diet, kindness, non-violence, denial of any intoxicating drinks and tobacco, etc. and other observances like fasting on Ekadashi day etc., which is called WARKARI SAMPRADAYA, devoted to Vitthal, the God who is Shri Vishnu. This change-over from Shaivism of Yogic nature to Vaishnawa cult of pure Devotion was the most important achievement of Dnyandeva, which opened the gates of liberation to simple pious people.

In the year 1296 A.D. with a sense of total desirelessness, and having completed his mission of awakening the mass mind to the necessity of leading a cultured and pious life, Saint Dnyanadeva decided to enter the final trance which means taking the life-force through the body to the highest region in the head, called the thousand-petalled Lotus of nervous complexities, and for this an underground chamber was prepared at Alandi (near Pune city in the Maharashtra State). Dnyanadeva entered into this chamber and sat in the Lotus posture in the final trance. That day and time of Samadhi was Kartik Vadya 13 of Shaka 1218, on Thursday, in the noon. There, a Samadhi temple was built afterwards which has, through the seven Centuries become a very great place of pilgrimage in Maharashtra.

Shortly after this taking of final Samadhi in the living body, by Dnyanadeva, his younger brother Sopana, elder brother and Guru Nivrutti and younger sister Mukta, ended their journey on this planet earth, by the same process of willfully leaving the body by Yoga. Sopana's Samadhi place is at Saswad, that of Mukta is at Mangaon near Edalabad, and the Samadhi Temple of Nivrutti is at Triambakeshwar near Nasik.

All these divine incarnations are honored and worshipped in Maharashtra. They lived a short life, less than of 25 years, but their name and fame live fresh forever in the hearts of devotional people, as a sweet but pathetic memory.

May the memory of Dnyaneshara live forever giving inspiration to all the seekers of Reality!

Dombivli D. A. Ghaisas

Chapter - 1

The Yoga of Dejection of Arjuna

(1) Om! Salutations to the primordial! You are the subject of Vedas! Victory to you, victory to you, who are known by yourself only. You are the Atman!

(2) O God! You are yourself Ganesha, who illuminates the intelligence of all persons. I, the servant of Nivrutti requests you to please pay attention to what I am describing.

(3) Your auspiciously clad body is the Absolute Brahman in the form of words in which the alphabets form themselves in the flawless and glorious shape of this body.

(4) The Smritis, - the books of Law - are the inherent limbs of this body, and the beautiful meaning is the reservoir of all charm.

(5) The eighteen mythological books (Puranas) are the ornaments of jewels and the terms and their proper logical use in these books are

beautiful designs of the principles expounded therein.

(6) The sophisticated phrases and arrangements of words make the colourful dress of this body where the figures of speech have made the dress especially dazzling.

(7) Please see how the poetry and the dramas are the most amusing little bells which jingle with the sound of the implied meanings.

(8) For the learned one, looking at the doctrines the words and the phrases of poetry and dramas are the valuable gems which express shiningly the final principles or theories.

(9) On this body the intelligence of the great sages like Vyasa, and others, becomes the girdle around his waist and the lucid thoughts become the loose dangling parts of the cloth tied around it.

(10) Please see and understand that the six sciences have become the forms of the six arms of this body and they therefore hold different weapons each, like the different way of arguments in the sciences, which aim at to the only one Brahman.

(11) The logic (Nyaya shastra) is the hatchet in his hand, the different moral conducts is the goad in his hand, which defines the religion as a means to achieve fulfilment of the worldly life aswell as the attainment of final illumination and Vedanta is the sweet Modaka in his hands which gives us the joyous bliss of Realization of Brahman.

(12) There is a broken tooth held in one hand which indicates how the philosophy of Bouddhas as expounded and commented upon by Wartikas is defeated by the philosophy of Adwaita or “oneness of all existence”.

(13) The hand which appears as beautiful as lotus and denotes that the

philosophy that "the universe being the manifestation of Reality which is Brahman, is also real;" is the true understanding; while the hand which gives us the message of "Fear Not", or a blessing, denotes the Sootras of Jaimini which prove the religion to be the true aim of mankind.

(14) Please see the straight trunk of this God Gajanan which by its straightness shows the straight intelligence of right choice and right discrimination, where there lies the great bliss of the greatest happiness.

(15) The one complete tooth shows the conforming dialogue and synthesis of arguments which has the white colour of equality, dispassionate in its outlook. This God is having very small, keen eyes and is the controller of and the ruler over, all calamities.

(16) The primary commentary called Poorva-Meemansa and the later doctrine of Upanishads which is called Uttara-Meemansa, are indicated by the two ears of this God; and the juice from the forehead and the temples of this God, which is the nectar of realization, is being sipped by the blue-beetles which are the great sages.

(17) All the theories in all the Darshanas (systems of philosophy) are the coral ornaments of great luminosity, and both the doctrines of Duality and Unity, are the equal parts of His large forehead, which are near each other, glorifying the elephant head.

(18) The ten Upanishads are higher still decorating the crown as if by fragrant flowers, which are very abundantly generous in giving to all, the sweet smell of selfknowledge.

(19) The symbolic Brahman contains three and a half syllables viz. A, U, M, the last prolonged in utterance producing a delicate hum of

sound ‘M’. In the divine body of Shri Ganesha, the A (or अ) forms the two feet, u or उforms the big stomach and M or म denotes the great orb of his head.

(20) All the three become unified with each other and thus Brahman in the form of WORD ॐ becomes manifest, to which, by the grace and the blessing of my Guru, I have bowed down.

(21) Now I have bowed down to Goddess Sharada, who plays with novel, ever new speech, who is the damsel as the very image of cleverness and Arts, and who enchants the whole universe.

(22) In my heart Sadguru dwells and because of him I have transcended the flood of this worldly life, and therefore I have more respect for discrimination.

(23) When we put some Anjana (ointment) in our eyes, our vision becomes clairvoyant and great treasures become visible wherever we look.

(24) Or when the gem Chintamani is found by us, we are always successful in achieving what our mind imagines. Thus, by the grace of My Guru Nivrutti I have become one whose all desires are fulfilled - so says Dnyandeva.

(25) Therefore, a man who is wise in his discrimination, should serve the preceptor, and thus become entirely accomplished, just as by sprinkling water at the roots of a tree, the branches and the leaves get satisfactory nourishment.

(26) Or, by taking bath in an ocean, the merit of bathing in all the sacred places of the three worlds is earned, or in tasting the nectar, we have virtually tasted all the juices in the world.

(27) In the same manner I have again and again bowed down to the same preceptor who fulfils all the things my heart yearns for.

(28) Now please listen to the comprehensive and exhaustive story, which is the birthplace of the pleasures of Arts, or a novel garden full of trees of 'discrimination'.

(29) Or, it may be called the origin of all happiness, which is the great reservoir of all doctrines, or, for that matter, it is the ocean of the nectar of nine moods of literature, which is always full.

(30) Or this story is the manifest home of the highest fortune, or the root of all knowledge and the place of residence for all the branches of sciences, without exception.

(31) In other words, it is the maternal home of all religions, the delicate heart of gentle sages, and the storehouse of the jewels of great beauty, of goddess Sharada.

(32) No, No! Bharati, the very goddess of speech, has become manifest in the form of this story in all the three worlds, by giving all expressions to the supra-intelligence of the sage Vyasa.

(33) Therefore, this story is the queen of all poetry, a storehouse of the greatness of books and the giver of shape and clarity to all the esthetic moods of literature.

(34) So also, please listen to something more about its greatness. From this story, the glory of words got the scientific base and the delicateness of the subtle spiritual understanding has doubled itself.

(35) Here, (in this story of Mahabharat) cleverness has become endowed with wisdom, the Brahman has got sweet taste, and the good fortune of happiness has received nourishment.

(36) Here, the sweetness has got itself enhanced by more sweetness, the decorative aspect of love has got accuracy of design and the traditionally proper actions have become more popular.

(37) In this story Arts gained the quality of being 'specialist in appreciation,' the merit of good deeds has become more powerful, and it is because of this, that the sins of King Janamejaya (to whom this story was first told) were washed away easily by listening to it.

(38) And if some further observation is done, we find that in this story, the colours got more colourful, the virtuous qualities became brilliant with the goodness and purity in a very great measure.

(39) Just as the three worlds dazzle by the brilliance of the Sun, the universe which is comprehended by the great intellect of Vyasa is now shining with enhanced glory.

(40) When seed is sown in a very fertile field, it gives rich crops. Similarly various meanings have become flowery in this story of Bh¢rata.

(41) Or, just as a man becomes good-mannered and sophisticated when he dwells in a good city, similarly every subject has become more luminous by the light of the words of Vyasa.

(42) This is just like the beauty of a lady becoming extraordinary and more enchanting when she is in her prime youth.

(43) Or, this is similar to the beauty of a forest becoming extremely flowery with the advent of the 'spring' and everything becoming profoundly glorious.

(44) Or, this is just as the gold when looked at in its chip form appears ordinary but shows its beauty when an ornament is made out of it.

(45) Similarly, the history has secured a place for itself in this story of Bh¢rata, thinking that it would become beautiful enough only if decorated by the words of Vyasa.

(46) Or we can say that mythological stories have taken a miniature form, in order
to get place and prestige; and have become miscellenous episodes in this Mahabharata.

(47) Therefore, whatever is not included in Mahabharata is not anywhere else in the three worlds and thus the saying has become popular that ‘‘The three worlds are already tasted by Vyasa.”

(48) This is the most interesting story, which is the birthplace of spiritual fulfillment of human life, which the sage Shuka told to the King Janamejaya.

(49) Please now listen to this story which is the best, which is without any equal, which is the most sacred, and the sanctified home of auspiciousness.

(50) And in the story of Mahabharata, the episode called Geeta, which is the dialogue of Lord Shriranga (Krishna) with Arjuna, is just like the pollen in the lotus.

(51) We can say that the ocean of Brahman in the form of words, was churned by the intellect of Vyasa and this Geeta is the butter gathered from it, which is without any lacunae.

(52) Then this butter was boiled with the heat of knowledge, with the help of Viveka, the discriminative faculty, and thus every word in it has fragrance.

(53) This is such a philosophy which the ascetics are fond of, which is

the subject of experience of saints, and where those who are masters of the experience of unity with THAT, always get themselves absorbed.

(54) This is listened to by devotees. This is first saluted with respect in all the three worlds, and will be told in the section of Mahabharata which is dedicated to the description of war when Bheeshma was the Commander General; in the flow of the story.

(55) It is called Bhagawadgeeta. The God Brahma and the God Shankara praise it and the sages led by Sanaka reverently follow it.

(56) & (57) The listeners are requested to appreciate the sweetness of this story making their minds as sensitive and tender as the young ones of the bird Chakora enjoy the delicate moon-rays in the Sharad season, as if they are little drops of nectar.

(58) This story is such that it should be narrated without words, should be understood without the knowledge of senses, and the essential principle of it should be grasped even before it is spoken.

(59) The petals of lotus do not know it when the pollen is taken away by the blue beetles. Similar is the case in respect of enjoying the listening to this book.

(60) Only the lily knows how to enjoy the embrace of the moon-light without leaving its place.

(61) Only he who is having a steady mind with all the seriousness, can understand this subject (of Geeta).

(62) O the listeners, who are sages and who are worthy of sitting by the side of Arjuna (in their capacity to listen, and to act), may please pay attention.

(63) O Lord, I have spoken this with a bit of intimacy and entreated you by bowing to your feet, because your heart is broad and generous enough.

(64) It is natural for parents that though their child speaks inarticulately, they are happier to listen to it.

(65) Similarly you have accepted me, saints like you have considered me to be your own. Therefore, it is natural that you will sympathize with me about the lacunae in my speech. Is it necessary to pray again?

(66) But my crime is quite extra-ordinary because I am trying to grasp the meaning of Geeta. It is because of this that I am praying that you may please listen to it very kindly.

(67) Without giving a thought to the difficulties of the task, my mind has ventured to do so. Otherwise how can a fire-fly shine in brilliant sunlight?

(68) I am doing this adventure ignorantly just as a little bird, a lapwing may try to suck up the ocean with the help of its tiny beak.

(69) If one wants to cover the whole sky with bare hands, one must be larger than the sky, which is quite impossible. When one thinks properly, this task is also quite impossible.

(70) When the God Shankara was describing the depth of the meaning of Geeta, the Goddess Bhavani was surprised and asked, “How great is the doctrine of Geeta?"

(71) The God Shankara replied, “I do not know. My dear, just as your beauty is new every moment, this doctrine of Geeta is also new every time.

(72) The almighty primordial God Narayana, in whose sleep Vedas became manifest while He was snoring, has Himself taught this doctrine, in His waking consciousness.

(73) How can I, who am dull and of a very small intellect, try to explain that doctrine which is so unfathomable and where Vedas are non-plussed? (Vedas have become helpless.)

(74) How can one grasp this vast philosophy? How can one make sunshine more brilliant? How can a small insect hold the whole sky in its fist?

(75) Dnyanadeva says - Even then there is a support here by which I considered myself to be able. My Guru is giving me full support."

(76) Even though I am foolish and indiscrete too, there is the brilliant light of the blessings of the saints to guide me.

(77) To turn iron into gold is the capacity of the magic stone 'Parees' and it is the power of nectar to revive life in a dead person.

(78) If the Goddess Saraswati with all Her occult powers is pleased and becomes actively manifest, even a dumb man can speak. Similarly, there is nothing surprising here because some things are having such miraculous powers.

(79) One who has the divine cow 'Kamdhenu' as his mother, has nothing beyond his reach and, therefore, I dare to start explaining this book.

(80) Therefore, I am requesting you to please make good what is wanting in this and tolerate what is more than necessary.

(81) Now please pay attention; If you inspire me, I will talk, just like a

puppet dancing according to the strings that are pulled.

(82) Similarly I am blessed by the sages and directed by them. They may beautify and adorn me as they wish.

(83) Upon this, the great Guru said, “Wait, wait! It is not necessary for you to tell all this. Please turn your mind to the book itself without delay.”

(84) On this advice, the servant of saint Nivrutti (viz. Dnyandeva) was overjoyed and said, “Now, please listen, giving generous attention, to what is being said.

The Yoga of dejection of Arjun

धृतराष्ट्र उवाच |

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः|
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय॥

Dhritarashtra said - "O Sanjaya, what did my sons and the sons of Pandu, do, eager to fight, assembled on the field of Kurus, which is the place of Dharma?'' (1)

(85) Dhritarashtra was much attached to his son. He asked, “O Sanjaya, please tell me the news from Kurukshetra, the battlefield.

(86) That is a field which is called a religious place. There the Pandavas and my sons have gone for fighting.

(87) So, please tell me quickly what they did during this time.

संजय उवाच |

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा|
आचार्यमुपसंगम्य राजा वचनमब्रवीत्॥

पश्यैतां पांडुपुत्राणामाचार्य महतीं चमूम्|

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता॥

Sanjaya said, “At that time, seeing the army of Pandavas strategically arranged for battle, the King Duryodhana approached the teacher Drona and spoke these words.’’ (2)

a Behold, Master, the mighty army of the sons of Pandu arrayed for fighting by your talented disciple Dhrishtadyumna, the son of Drupada.’’ (3)

(88) At that time, Sanjaya said, “The army of Pandavas appeared like the open jaws of death at the time of total destruction of the universe.

(89) The concentrated army collectively upsurged just like the boiling poison Kalakoota. Who can prevent it?

(90) Or, it appeared as if the fire in the ocean has become very forceful by the winds of destruction and having sucked up the ocean dry, has risen up to the high skies.

(91) Similar to these, that well-organised uncontrollable army which was arranged in various strategic positions of warriors, appeared very fearsome.

(92) However, though Duryodhana saw that army, he did not care about it, just as a lion does not care about a group of elephants.

(93) Then he came up to Drona and said to him, “Have you seen how the army of Pandavas has taken an offensive stance?

(94) The various strategic arrangements of their army are like mountain-forts on the move. These arrangements are made by Dhrushtadyumna, who is the intelligent son of Drupada.

(95) O Master! See! See! How this Dhrushtadyumna to whom you taught and made Master of the science of war, has spread out at large the ocean of the army of Pandavas!

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि|
युयुधानो विराटश्च द्रुपदश्च महारथः॥

There are in this war many wielders of bows and arrows like Bheema, Arjuna, Yuyudhana, Virata, Drupada who is great chariotrider. (Maharatha) (4)

(96) There are also extraordinary warriors who have mastery over all the weapons and missiles, and are experts in the skill and duty of kshatriyas.

(97) There are heroes who are equal to Bheema and Arjuna in physical strength, pride and bravery. I am going to tell you their names as the occasion arises.

(98) In this army are gathered the great fighter Yuyudhana and Virata as also Drupada the great chariotrider and hero par excellence.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्|
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्|
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः॥

Dhrushtaketu, Chekitana, King of Kashi, who is powerful, Purujit, Kuntibhoja, and also the great among men, Shaibya; (5)

Yudhamanyu, Vikranta, the powerful Uttamouja, Soubhadra (Abhimanyu), the sons of Droupadi - all are great chariotriders. (6)

(99) Please see Chekitana, Dhristaketu, Kashiraja who is fighter of great valour, then the king Uttamouja, and Shaibya, the son of Shibi.

(100) Please see Kuntibhoja. Yudhamanyu has also come here and kings like Purujit etc. have also gathered.

(101) Duryodhana said to Drona, "O Drona, please see this Abhimanyu who is the giver of joy to the heart of his mother Subhadra and is as if a new Arjuna.

(102) There are other sons of Draupadi. All these are great heros, chariotriders, who are gathered in such a large number that they cannot be counted.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम |
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः |
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥

O, best of Dwijas! Know them also who are the principal warriors on our side - the generals of my army. For your information, I mention them. (7)

Yourself and Bheeshma, and Karna and Krupa, who is ever-victorious in battle and even so Ashwathama, Vikarana, and the son of Somadatta. (8)

(103) Now I will tell you the leaders of our army who are well-experienced soldiers. Please listen.

(104) I will tell you the names of only top-ranking main warriors of your calibre, just as an indication.

(105) Here is Bheeshma, son of Ganga, who is by his bravery as brilliant as Sun and the warrior Karna who is like a lion against the elephant-like enemy.

(106) By merely the will of each of these, this world can come into existence and be destroyed. Will not this Kripacharya alone be sufficient to finish everything easily?

(107) Here is the brave Vikarna and beyond, there is Ashwatthama to whom the God of death also fears in his heart.

(108) There are many more like Soumadatti, who is victorious over large group of soldiers; and those whose strength cannot be measured even by God the Creator.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः|
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः॥

There are many more, brave warriors who have staked their lives for me, who have many weapons and who are experts in the science of warfare. (9)

(109) These are experts in the science of war-fare and the very images of Mantras. They have as if become pioneers of the tradition of use of missiles.

(110) These are unequalled in the world and they are fully imbibed with valour but they have totally staked their lives for my sake.

(111) As the heart of a faithful wife does not touch anyone other than her husband, so, for these great warriors I am their whole and sole.

(112) They consider their life as nothing when compared to our cause. These are true devotees of limitless loyalty.

(113) They know the skill of war, it is they who have kept the fame of science of war alive. Even the spirit of the fighter caste, Kshatriyas, has its beginning in them.

(114) Such greatest warriors are there in our army. How can I count them? They are numberless.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्|
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम्॥

Our army fully protected by Bheeshma, is unconquerable while their army, guarded by Bheema is easy to conquer. (10)

(115) Among these, the greatest of all the Kshatriyas, the senior-most of the fighters of the world is Bheeshma who has been honoured as commander-in-chief.

(116) And all this army being covered and protected by the power of Bheeshma, seems like a great fort, properly built and the three worlds as if appear smaller than it.

(117) Ocean is originally already difficult to be crossed and the fire in the ocean may add its ferocity to it;

(118) Or the fires of total destruction and the great tornado may come together. Similar is the case with Bheeshma, the son of Ganga, being the commander-in-chief.

(119) Now, who can confront this army? On the other hand, the army of Pandavas is very small, but even that army appears to be vast.

(120) Over and above this, the burly Bheema is the leader of that army-'' So saying Duryodhana ended his speech.

अयनेषु च सर्वेषु यथाभागमवस्थिताः|
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि॥

Therefore, stationed in your respective chariots at positions on all fronts, you should all guard Bheeshma in particular on all sides. (11)

(121) Then again he addressed all his soldiers, "Now keep all your companies well-arrayed."

(122) All leaders should see that the great chariotriders who have been given the charge of their respective Akshouhini (divisions of army).

(123) Exercise proper control over the division and be under the command of Bheeshma." Again Duryodhana turned to Drona and said, "Please listen! All of you -"

(124) Should protect Bheeshma alone by respecting him as equal to me, because the strength of all our army is dependant upon him.

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः|
सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान्॥

The grand old man of the Kaurava race, their glorious, grand-uncle Bheeshma, cheering up Duryodhana, roared terribly like a lion and blew his conch. (12)

(125) Listening to these words of the King, the commander-in-chief was pleased and he roared.

(126) That great voice thundered in both the armies in such a way that its echo could not be contained anywhere.

(127) Inspired more by the echo, the great Bheeshma blew his divine conch with greater force.

(128) When his roaring and the resounding of the conch were mixed with each other, it was felt, as if the three worlds were deafened, or as if the whole sky fell down with a great noise.

(129) There was thundering sound in the sky, the ocean became turbulent and the greatly disturbed nature, with all the creatures, began to tremble.

(130) While the great harangue was echoing repeatedly in the caves of the mountains far away, there began the great beating and sounding of war-drums.

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः|
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत्॥

Then conches, Kettledrums, tabors, drums, and trumpets suddenly blared forth and their noise was tumultuous (13)

(131) When the tumult of the war-drums began with great deafening and terrifying sound, the great leading warriors felt that, it was the time of total destruction.

(132) What to say about cowards? Those who were not so brave were thrown off-balance! One can even say that the God of death was also so much afraid that he dared not stay steady.

(133) The battle-drums like bheri, Nishana, mandala, conch, Kahala, horns, cymbals and others, created terrific sound which was accompanied and mixed with the war-cries of the great fighters.

(134) Some of the fighters bet their arms by their hands, patting them with pride
and some began to shout angrily while the great wild elephants became uncontrollable.

(135) The effect of this sound was that some were dead while standing, many brave soldiers gritted their teeth with fear and those who were swearing earlier were also silent with fearful shivering!

(136) Even the God Brahma became afraid by listening to the tumult of the war-gongs and the gods began to say “Is the time of total annihilation really at hand!”

ततः श्वैतैर्हयैर्युक्ते महति स्यन्दने स्थितौ|
माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः|

पौण्ड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः|
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ॥

Then, seated in a glorious chariot drawn by white horses, Shri Krishna as well as Arjuna blew their celestial conches. (14)

Shri Krishna blew his conch named Panchajanya, Arjuna, his own called conch Devdatta, while Bheema of terrible deeds blew his mighty conch Poundra. (15)

King Yudhishthira, son of Kunti, blew his conch Anantavijaya, while Nakula and Sahadeva blew theirs, known as Sughosha and Manipushpaka, respectively. (16)

(137) While in the heaven the conditions were so tragic, what happened in the army of Pandavas?

(138) The chariot of Arjuna was as if the essence of victory in war or the store-house of great brilliance and there were four horses yoked to that chariot, who were as if twins of the divine eagle in the matter of speed.

(139) That chariot was looking like a flying mountain 'Meru' and all the ten directions were filled with its great light.

(140) The God Narayana who is the King of Vaikuntha was the charioteer to control its horses. How can I describe the quality of that chariot sufficiently!

(141) The monkey Hanuman on the flag was the very image of Lord Shankara; and Lord Shri Krishna (the holder of the bow Sharnga), was the driver.

(142) See the great, wonderful love of God for His devotee, evinced by His doing the duty of a charioteer for Partha (Arjuna).

(143) He kept his servant at the back and Himself remained in front. He blew his conch Panchajanya easily.

(144) But the sound of that conch was so great that just as the stars disappear when the Sun rises;

(145) So by this sound, the great tumult of drums of war in the army of Kauravas became inaudible, beyond recognition.

(146) Similarly the great archer, Arjuna blew his conch called Devdatta, the sound of which was very deep and vibrating.

(147) These two sounds became one, which made one fear whether the whole universe was about to be shattered in hundreds of pieces.

(148) In the next moment Bheemasena became agitated as if the God of death was tremendously angry; and he blew his great conch named Poundra.

(149) While the sound of that conch echoed and re-echoed like the thunder of the great clouds at the time of total destruction, Yudhishthira sounded his conch, which was named Ananta-Vijaya.

(150) Similarly Nakula sounded his conch Sughosha and Sahadeva, his conch Manipushpak, the sound of which conches made the God Yama greatly afraid.

काश्यश्च परमेष्वासः शिखण्डी च महारथः|
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते|
सौभद्रश्च महाबाहुः शंखान् दध्मुः पृथक् पृथक्॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्|
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन्॥

And the excellent archer, the King of Kashi, and Shikhandi the great chariotrider, Dhrushtadyumna and Virata, and invincible S¢tyaki, Drupada as well as the five sons of Draupadi, and the mighty-armed Abhimanyu, son of Subhadra, all of them, O Lord of the earth, severally blew their respective conches, on all sides. (17-18)

And the terrible sound, echoing through heaven and earth, rent the hearts of Dhritarastra's sons. (19)

(151) There were many kings in the field, such as Drupada, the sons of Draupadi and the long - armed King of Kashi.

(152) The son of Arjuna, the invincible S¢tyaki, Dhristadyumna who was a king and also Shikhandi.

(153) The kings like Vir¢ta etc. who were the leading warriors in the army also blew various conches incessantly.

(154) By that great sound, the Tortoise and the divine Serpent in the nether world were afraid and about to give up the burden of the earth.

(155) The three worlds began to tremble, the mountains Meru and Mandara began to shake and the water of the sea was raised as high as Kailasa.

(156) The base of the earth was about to be upturned, the sky was about to be hit and the stars were about to be showered down.

(157) The gods ran here and there, shouting 'Gone! Gone is this world!' and in the world of Brahma there was great ballyhoo to this effect.

(158) Though it was day, the Sun as if disappeared and throughout the three worlds there was great cry apprehending annihilation.

(159) At that time the primordial man, Lord Shri Krishna thought that perhaps the universe will come to an end and being somewhat surprised, He, by His great power made the whole panic subside.

(160) It was, therefore, that the whole world somehow became steady. Otherwise when Lord Krishna and others blew their conches, it was as if the age had come to an end.

(161) Though the original sound subsided, its echoes were resounding still, by which alone, the army of Kauravas was disturbed.

(162) Just as a lion tears apart the elephants by forcefully entering their group, this sound was tearing the hearts of Kauravas by fear.

(163) When they listened to the great deafening sound, they became extremely nervous though standing in the field; and started shouting warnings to others to be aware!

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः|
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः॥

Now, seeing your sons arrayed against him and when missiles were ready to be hurled, Arjuna, son of Pandu, took up his bow. (20)

(164) However, those great warriors among them, who were brave of heart and strong in body, somehow controlled the army.

(165) Then they simultaneously rose with redoubled enthusiasm and advanced boldly towards their enemies and by their march the whole trinity of worlds was greatly disturbed.

(166) The warriors who were archers started tremendous war with their arrows which resembled the uncontrollable clouds pouring down at the time of final destruction.

(167) Seeing this however, Arjuna was eager and glad; and with some interest glanced at the army.

(168) He saw all the Kauravas ready to fight and so, the son of Pandu also lifted his bow slowly.

हृषीकेशं तदा वाक्यमिदमाह महीपते|
अर्जुन उवाच -
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत॥

"O Lord of the earth!,'' He addressed then, the following words to Shrikrishna - "Achyuta, please place my chariot between the two armies. (21)

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्|
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे॥

And place it there till I carefully observe these warriors drawn up for battle, and see with whom I have to engage myself in this fight. (22)

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः|
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः॥

I shall scan the well-wishers of evil minded Duryodhana, whoever have assembled here in this war, and are ready for the fight. (23)

(169) At that time Arjuna said to Shrikrishna, "O God! Now please drive the chariot quickly towards the middle of both the armies.

(170) So that I will carefully look at all the brave warriors who have gathered here for the fight.

(171) Actually all have assembled here, but in this war, it is necessary that I see those with whom I have to fight.

(172) Mostly these Kauravas seem to be of an immature disposition and evil-minded, and therefore they have come to fight eventhough they are not brave enough.

(173) They have eagerness to fight but they do not have the bravery which is necessary in war. Having reported to the King Dhritarashtra this speech of Arjuna, Sanjaya further said.

सञ्जय उवाच -

एवमुक्तो हृषीकेशो गुडाकेशेन भारत|
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम्॥

Sanjaya said -

O King, thus addressed by Arjuna, Shrikrishna having placed the magnificent chariot between the two armies, (24)

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्|
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति॥

In front of Bheeshma, Drona and all the kings, said, “Arjuna, behold these Kauravas assembled here." (25)

तत्रापश्यन्स्थितान्पार्थः पितॄनथ पितामहान्|
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा॥

Now Arjuna saw, standing there in both the armies, his forefathers, grand fathers, teachers, maternal uncles, great grand uncles, brothers, sons, grand sons and also friends. (26)

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि |
तान्समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ॥

Fathers-in-law, and well-wishers as well (in both the armies) and seeing all those relations present there standing before him, the son of Kunti, (27)

(174) Sir, please listen. No sooner did Arjuna say so, than Shrikrishna drove the chariot and placed it between both the armies.

(175) Where nearby were Bheeshma, Drona and others including various kings.

(176) Having stopped the chariot, Arjuna started eagerly to look at the whole army.

(177) Then he said to the Lord, “Behold! Behold! O God, these are our own members of family and teachers!” Listening to these words, there was for a moment some sense of wonder in the mind of Shrikrishna.

(178) The Lord said to Himself, “One does not know what is on his mind! Really, something must have happened.”

(179) The Lord who can read everybody’s mind had well surmised what was going to happen; but

kept himself quiet.

(180) Arjuna saw all the elderly people of the rank of teachers, grand-fathers, preceptors, family-members, uncles, etc.

(181) He also saw his dear friends and younger persons of his family and among them were also his brothers-in-law.

(182) He saw in that crowd the intimate friends, father-in-law, other kith and kin, sons and grand-sons also.

(183) He saw that there were those who were obliged by him or who were helped out of their difficulties; and also assembled, there were others, both elders and youngers.

(184) In this way, Arjuna saw in both the armies his own relatives ready to fight.

(185) Looking at them Arjuna's mind was disturbed and pity entered there. Feeling that the entry of pity in the mind of Arjuna is insulting, his bravery left his mind.

(186) Because ladies of noble birth, who are accomplished and beautiful, cannot tolerate that any other woman should dominate their home.

(187) Just as a person who is passionate, being enamoured by a younger and attractive woman forgets his legally married wife and misbehaves errantly.

(188) Or a person who becomes prosperous by the power attained through his penance, gets his intellect spoiled and does not even remember his ascetic life of penance.

(189) Such was the case with Arjuna because he banished the bravery which was established earlier in his character and surrendered his mind to a sense of pity.

(190) Sirs, (Dnyaneshwar says) just as a person practising the chanting of mantras makes a grave mistake which results in the ghost retaliating and attacking himself, so was the great influence of confusion on the mind of the great archer, Arjuna.

(191) Thus the natural quality of steadfastness and determination left Arjuna and his mind was soft, like the lunar-stone being affected by the moon-rays becomes liquid.

परयाऽऽविष्टो विषीदन्निद पब्रवीत|

Thus being affected by pity and feeling sad-

(192) In this manner Partha being over-whelmed by too much compassion started to speak to Achyuta, with a pensive mood.

अर्जुन उवाच -

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम्॥

Arjuna said, “O Krishna, at the sight of these kinsmen arrayed for battle (28)

सीदन्ति मम गात्राणि मुखं च परिशुष्यति|
वेपथुश्च शरीरे मे रोमहर्षश्च जायते॥

My limbs give way, and my mouth is parching; nay, a shiver runs through my body and hair stands upright. (29)

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते|
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः॥

The bow, Gandeeva, slips from my hand and my skin also burns all over. I cannot stand firmly and my mind is whirling. (30)

(193) He said, “O God, please listen. I have seen this gathering, where, it seems that everywhere there are relations only.

(194) It is true that all these are bent up on war but how will that be proper for us also?

(195) By taking even the name of this fight, I am being confused. I am not at all aware of myself. My mind and intellect cannot remain steady.

(196) See, my body is trembling, my mouth is dry and all my limbs are as if exhausted.

(197) My hair all over my body are standing upright. My mind is full of sorrow and my hand which holds this bow Gandeeva has become as if paralysed.

(198) This bow has fallen down from my hand but I am not aware of it. My mind is so much confused.

(199) Actually, this Gandeeva is harder than Vajra, dangerous to the enemy, and very unbearable; but somehow my compassion and feeling of belonging has proved to be stronger than it.

(200) (Sanjaya Says) “Arjuna, who defeated Lord Shankara in a battle and totally wiped out the demons Niwata-Kavachas, was completely over-whelmed by his affection, within one moment.

(201) Just as the blue-beetle easily penetrates any dry hard-wood by drilling into it, but becomes captive in the delicate bud of a lotus,

(202) and then even if there is danger of its death, it cannot break open the petal of the lotus; similarly this affection becomes hard to cut because of its delicate softness.

(203) This attachment is the divine power of Adinarayana and even the god Brahma cannot understand it. Therefore, O King! She could confuse Arjuna.

(204) Sanjaya further said, “Please listen. Then Arjuna having seen all his relatives, lost all his intention and determination to fight.

(205) One cannot define, how this pity entered and captured his mind. He then said to Lord Shrikrishna, “It is better not to be here.”

(206) My heart is tremendously disturbed and by the very concept that we have to kill all these, I am not able to utter even a word. The power of my speech is as if gone astray.

निमित्तानि च पश्यामि विपरीतानि केशव|
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥

And, further O Keshava, I see many evil omens. I do not see any good, any merit in killing my kinsmen in the battle. (31)

(207) If it is right for us that we should kill Kauravas, then why not kill Dharma (Yudhishthira) etc.? Are they not from our own family?

(208) Therefore I say, ‘Let this battle be abandoned! I cannot understand what business we have got to commit this great sin.

(209) O God, considering all the angles I feel that it will be very undesirable to fight here. Rather, if at all something good will come out of anything, it will be by avoiding this battle.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च|
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा॥

O Krishna, I have no ambition to gain victory or kingdom or pleasures. O Govinda, what have we to do with such kingdom, such pleasures or even such a life? (32)

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च|
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च॥

Those for whose sake we had desired the kingdom, the pleasures and enjoyments, are all standing here in this battle, having already staked there life as well as possessions. (33)

आचार्याः पितरः पुत्रास्तथैव च पितामहाः|
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा॥

Among them are teachers, fore-fathers, sons and grand-fathers, uncles, fathers-in-law, grand-sons, brothers -in-law and relatives. (34)

(210) I have nothing to do with the hope of gaining victory. Here, after seeing all this, I feel, what is the use of possessing a kingdom?"

(211) Arjuna further said, “If I have to kill all these persons and then enjoy all these pleasures, let those pleasures be burnt.”

(212) He further said, “Whatever may happen in the event of our not getting those pleasures; it can very well be tolerated or even if I have to give up my life in that event, I will accept that fate.

(213) But I cannot accept even in my dream enjoying the kingdom by killing these persons.

(214) If at all we are expected to have evil thoughts about our teachers, why are we at all born and for whom are we to live?

(215) Every family desires to have a male child. Then is it the right fruit of that, that we should totally wipe out our own family men?

(216) How can we even think to be hard and cruel like Vajra (thunder bolt) with these? On the contrary, we should try to do as much good to them as possible.

(217) It is right that these persons should enjoy the things whichever we will accomplish. We should even sacrifice our life for their welfare.

(218) Actually, it is proper for us to conquer the kings from all the ten directions and give satisfaction to our kinsmen.

(219) Now how strange is the turn of desting, that these very kinsmen are assembled here with an intention to fight!

(220) By leaving behind their wives, children, money, property and everything and also putting their very life on the sharp edge of their weapons.

(221) How then can I kill each of these? Against whom should I brandish my weapons? How can I pierce my own heart?

(222) Perhaps, you might not have considered, who these people are! But these are Bheeshma and Drona standing here who have tremendously obliged us.

(223) Here, the brothers-in-law, the fathers-in-law, uncles and our brothers, sons and grand-sons - are all our relations only.

(224) O God, please consider that these are all very intimately connected relatives of ours, and, therefore even to talk anything against their well-being is to defile our speech.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन|
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते॥

O Madhusudana, even if these may kill me I do not wish to kill them even for the sake of the kingdom of all the three worlds, what of this earth only? (35)

(225) Even if they do something quite wrong or even kill us, we should not even think of killing them.

(226) I am not willing to commit such a wrong action, even if there is possibility of total unhindered power over all the three worlds.

(227) Who will have respect in their minds for us, if we commit this action here? And O Shrikrishna, will we be able to show you our face without shame?

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन|
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः॥

O Krishna, how can we hope to be happy by slaying the sons of Dhritarashtra? By killing these desperadoes, only sin will surely take resort in us. (36)

(228) If I kill these kinsmen, then I will be the home of sins and I will lose you with whom I have become so intimate.

(229) When all the sins of killing our own family-members will attach themselves to us, then how can we be lucky to see you?

(230) Just as the Cuckoo does not wait for a moment in a garden which is on fire;

(231) and just as the bird Chakora does not pay heed to a muddy pond and goes away by discarding it;

(232) Similarly, O God, if the water of my merits is dried up, then you will not come to bless me with your benevolence and kindness.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान्|

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव॥

Therefore, O Krishna, it is not right for us to kill our relatives, the sons of Dhritarashtra. For, how can we be happy after killing our relatives, O Madhava? (37)

(233) Therefore I will not commit this act. I will not even hold a weapon in this battle, because I see this thing is blame-worthy in many ways.

(234) O God! If we will be estranged from you, tell me what will be our plight? Krishna, our hearts will be broken by separation from you.

(235) Therefore, it is an impossible thing that these Kauravas should be killed and then we should enjoy the pleasures.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः|
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम्॥

Even if these people whose minds are warped by greed, do not see the evil in the destruction of their own race and the sin in treachery with friends. (38)

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम्|
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन॥

How should we not see clearly the sin in this destruction of our family, O Janardana, and know how to turn away from this sin? (39)

(236) These are puffed-up by their pride and are intent upon war but we have to understand what is the best for us.

(237) How can we do such a preposterous deed of killing our own kith and kin? Should we take poison knowingly, with our eyes open?

(238) You see, when a lion is seen crossing our way while we are walking, it is definitely safe for us to avoid him by getting aside.

(239) O God! What is the benefit of leaving a well-lit area and entering into a dark deep well?

(240) Suppose we see great fire in front of us and if we do not avoid it, it will, in a moment, burn us down.

(241) Therefore, how should we be willing to commit such a wrong action when these demerits and blames are imminently going to fall upon us and we know it to be certain?

(242) Saying these things, Arjuna further said, "O God! Please pay some attention. I wish to tell you how fearsome is this sin!"

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः|
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत॥

With the total destruction of a family, the ancient family traditions of rituals etc. are also destroyed and when this virtuous tradition is lost, vice defeats the entire race. (40)

(243) When a piece of wood is rubbed vigorously on another piece, a little spark is produced but in no time, it flares up and burns down all the woods.

(244) Similarly when in one great family through malice and hatred, people kill each other, the whole family is destroyed by that great sin.

(245) Therefore, if I commit this sin, the religion of family will disappear and throughout the family, evil will reign.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः|
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः॥

With the defeat of virtue by vice, O Krishna, the noble ladies of the family become spoiled and when they are so spoiled, O Varshneya, there surely becomes an inter-mixture of castes. (41)

(246) When such a state becomes predominant, it becomes impossible to know what is wrong and what is right and who should do what type of work and the very scope of indications and contra-indications about behaviour is nullified.

(247) It is like throwing the lamp which is in one's hand, and walking in the dark. Then we are sure to fall.

(248) Similarly when there is destruction of the whole family, the basic religious observances are lost and then what else can there remain except sin?

(249) When the rules of conduct and self-control as to thought and sense-organs become loose, the sense organs run astray anywhere and in that spate, the noble virtuous women are also defiled.

(250) The higher castes mix-up with the lower castes and there is mixture of higher and lower races, thus uprooting the natural age-old rules of conduct postulated in the caste-system.

(251) Then the greatest sins have their free sway in the families, just like a plate of food kept exposed in the open city square, is devoured freely by crows.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च|
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः॥

Then the cross breeding of castes ensures the fall in hell, both for the persons who thus destroy the race, and for the race itself. Deprived of the offerings of food and water in the death-rituals, the ancestors of that race also suffer degradation in hell. (42)

(252) Then, there is hell for the whole family as well as for those who destroy the tradition and the family.

(253) And see how, when the whole continuance of the race is thus destroyed, the ancestors who are in heaven also fall down to hell.

(254) This is because, when both the regular and occasional religious observances get lost, who would bother to offer sacred water to fore-fathers and to whom would he offer it?

(255) Then, what will be the fate of the ancestors? How can they retain their status in the heaven? So, those poor fore-fathers also come down to the level of their families.

(256) Just as when a serpent bites a man at the tip of his toe nail, the poison in no time, reaches the brain. Similarly by the stigma of this sin, the whole ancestral tree becomes defiled right up to the primordial patriarch.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः|
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः॥

When by the actions of these killers of kinsmen, these evils which bring about the inter-mixture of castes become prevalent, the age-long caste-traditions and family customs are also lost. (43)

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन|
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम॥

O Janardana, we hear that the stay of men who have lost their family traditions of religious conduct is surely for unlimited period in the hell. (44)

अहो बत महत्पापं कर्तुं व्यवसिता वयम्|
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः॥

O! What a pity that due to the lust for the kingdom and enjoyment, we are intent upon killing our own kinsmen and thus committing great sin! (45)

(257) O God! Please listen to another great sin which is committed. By the downfall of one family, other families are also by association losers of the code of good conduct.

(258) Just as fire which burns one house spreads to other houses and turns them into ashes,

(259) Similarly the association of this family with other people causes them also to be sinners.

(260) Arjuna said that such a family beset by various defects and defaults, becomes worthy of only fearsome hell.

(261) He further said, “Once that family falls into purgatory, it cannot escape from it even at the end of the Age. Such is the continuous degradation resultant by massacre of the whole family.

(262) Even after listening to there various bad results, should we not fear sins? should we turn our hearts as cold and hard as steel? Think about it!

(263) When this body for which the pleasures of the kingdom are desired is itself impermanent, should we not abhor it, knowing the sin involved in it?

(264) And please tell me, is it a negligible sin committed by us that, with an intention to kill we have stared at these elders?

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः|
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्॥

It would be a matter of greater welfare for me if the sons of Dhrutarashtra, armed with weapons, will kill me in the battle while I hold no weapons and offer no resistance. (46)

(265) Now, it is better to throw my weapons and suffer their arrows, than to live any longer.

(266) It does not matter if death does meet me while doing so, but we do not dare commit such a sin.

(267) Seeing thus all his relations in front of him, Arjuna said- This enjoying the kingdom is only hell, and nothing else!

संजय उवाच

एवमुक्त्वाऽ र्जुनः संख्ये रथोपस्थ उपाविशत्|
विसृज्य सशरं चापं शोकसंविग्नमानसः॥

Sanjaya said - "Having spoken thus, Arjuna, with his mind completely affected by grief, threw down his bow and arrows and sat down beside his chariot, on the battlefield. (47)

(268) Sanjaya said to Dhritarashtra. "O, king, this was what Arjuna said at that time on the battlefield. Now listen.

(269) Then Arjuna was much dejected and was so moved by compassion that he could not control himself and jumped down from the chariot.

(270) He looked like the king who becomes totally beaten when usurped from his throne, or like the Sun eclipsed by Rahu.

(271) Or, he looked like a monk caught in the overpowering desire to use occult faculties who becomes confused and pitiable by the lust for carnal pleasures.

(272) Thus appeared Arjuna, completely squeezed by depression, sitting down on the ground beside his chariot.

(273) Then he threw down his bow and arrow, and tears started from his eyes being shed profusely. Listen, O king! It so happened!" Thus said Sanjaya.

(274) Now, seeing Arjuna overwhelmed by sorrow, what will the Lord of Vaikuntha teach him in the spiritual life -

(275) will be a very interesting narration to listen to, further on!" says Dnyandeva, the servant (disciple) of Saint Nivrutti.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः॥

Thus, in the Upanishads sung by the Lord, in the science of knowledge of Brahman, in the scripture of Yoga, and in the dialogue between Shrikrishna and Arjuna, the first Adhyaya (chapter) entitled "The Yoga of Dejection of Arjuna," comes to an end. (1)

■■

Chapter 2

The Yoga of Sankhyas

संजय उवाच-

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाकुलेक्षणम्।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः॥

Sanjaya said (to Dhritarashtra) -

Madhusudana (Shrikrishna) addressed Arjuna who was thus overwhelmed with pity, and whose eyes were full of tears, and who was having dejection, in the following words- (1)

(1) Sanjaya said to the king - "Please listen further. On the battlefield, Arjuna was thus overpowered by sorrow and started sobbing.

(2) Having seen the whole groups of his various family relations, he was affected by deep sense of pity and, see, how his heart melted by compassion.

(3) Like salt being dissolved into water, or like clouds being blown by wind, his mind, though otherwise sound, was much disturbed.

(4) He was a victim of pity and seemed to be withered or like a swan caught in mud.

(5) The son of Pandu became helpless due to great confusion and misunderstanding, seeing which Shrikrishna, the wielder of 'Sharnga' bow, said to him.

श्रीभगवानुवाच -

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥

Shri Bhagwan said, "How has this shadow of pity overtaken you at this odd hour of battle? O Arjuna, it is befitting only to the ignoble persons. It will not bring for you either the heavenly happiness or good fame in this world. (2)

(6) O Arjuna, first see what is proper at this place and consider what you are and what you are doing.

(7) My Dear, what is wrong with you? What is wanting? Is the job undertaken already spoiled? Why this sorrow?

(8) You are not a man to give your mind to anything improper, and you do not lose your patience any time. My Dear, when your name is heard, the very 'failure' runs away far beyond horizon.

(9) You are the store-house of bravery. You are the leader among Kshatriyas and the fame of your adventurous achievements encompass all the three worlds.

(10) You have defeated Lord Shankara in fight, and you have wiped out even the name of 'Nivata - Kavacha' demons and you have compelled the Gandharva angels to praise you.

(11) Compared to your achievements, this trinity of the worlds seems to be of a lesser measure! O Arjuna, thus blotless is your bravery!

(12) And you who are having such a pure unparalleled bravery, are now putting your head down and crying pitiably by leaving the natural quality of valour.

(13) O Arjuna, you should ask yourself, why you should degrade yourself like this by misplaced pity. Should the Sun be covered by darkness? Tell me.

(14) Does wind ever become afraid of clouds? Or does nectar die or does fuel eat up fire?

(15) Does water get dissolved in salt? Does the poison 'Kala Koot' die by infection? Tell me, does a frog swallow a serpent of great hood?

(16) It is never considered possible that a fox may fight with a lion; but you have made this a true fact here today.

(17) Therefore, even now you must prevent your mind from being caught up by this depression; and taking heart again you should become strong-minded and aware of yourself, immediately.

(18) Throw away this stupidity! Stand up and pick up your bow and arrow. What is the use of this misplaced compassion in this war?

(19) Dear Arjuna, you are a wise person. Why don't you think a bit? Please tell me whether such compassion is right at the time of war.

(20) This is going to destroy whatever good name you have earned and eventually it will also deprive you of the happiness in heaven - so said Jaganniwasa (Lord Shrikrishna) to Arjuna.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते|
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप॥

Yield not to this lack of masculinity, O Arjuna. It does not behove you. Throw off this damned softness of heart and O, the giver of trouble to enemies, stand up. (3)

(21) Therefore, do not be sorry; hold yourself together, O the son of Pandu, totally discard this sorrow.

(22) This is not proper for you. This will destroy whatever good you have achieved up to now. My dear, even now think of your real welfare.

(23) Such softness and pity will not be helpful at this critical time of war. Have these people become your relatives just now?

(24) Did you not know them earlier? Or had you not recognized all these kinsmen? Then why these tantrums and extreme sorrow at this time?

(25) My dear, is this war a new thing in your life? This is a constant family feud among all of you.

(26) Then what new has happened today? And why has pityarisen in your mind, I do not quite understand. However, O Arjuna, one thing is sure, you have done wrong.

(27) If you are ensnared in your attachment, it will result in the loss of the respectability which you have earned so far, and this life as well as the spiritual life will be lost to you.

(28) The softness of heart should not be harboured by a real warrior and for a Kshatriya like you, it is itself a great fall.

(29) In this way, that kind Lord was trying to teach, him in many ways, listening to which, see what the son of Pandu said -

अर्जुन उवाच -

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन|
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन॥

Arjuna said, "O (Krishna) Madhusudana, how shall I fight Bheeshma and Drona with arrows in this battle? O the destroyer of enemies! They are worthy of our worship!" (4)

(30) O God! There is no need to talk so much. Please look. Consider the type and the nature of this war.

(31) Sir, this is not war, this is simply a sin. If we commit this sin we will be having great blame. We are going to be the destroyers of our own special identity.

(32) Dear God, please consider. How can we kill our own parents when we know the good conduct which consists in paying respect to them and keeping them fully happy and contented?

(33) My God, These saintly people should be saluted; they should be worshipped if possible! But should we by our own speech, blame them instead of doing these right things?

(34) Similarly, these teachers of our family are worth being always worshipped by us. I have gained lot of good things from Bheeshma and Drona.

(35) O God! How can we kill these people about whom we cannot think of animosity even in our dream?

(36) Let this life be perished! What has happened to all of us, that we are intent upon being over-joyed by killing these when we have learnt everything from these elders themselves?

(37) I am totally indebted to Drona who has taught me how to use bow and arrow. When all his obligations are on my head, how can I slay him?

(38) Arjuna said, “Am I someone like Bhasmasura to be treacherous to them whose blessing I should hanker for?”

गुरूनहत्वा हि महानुभावान्|
श्रेयो भोक्तुं भैक्ष्यमपीह लोके॥
हत्वाऽर्थकामांस्तु गुरूनिहैव|
भुंजीय भोगान् रुधिरप्रदिग्धान्॥

It is rather preferable even to beg for alms in this world, without slaying these noble-minded Gurus, because, even after killing them, what we will enjoy will be pleasures and wealth etc. which will be stained by their blood. (5)

(39) “O God, ocean is well-known to be calm, but its calmness is only apparent. However the mind of Drona is so calm that he does not even know what is disturbance.

(40) This sky is vast, no doubt but even it can be measured. However, the heart of Drona is so deep that it is unfathomable.

(41) May be perhaps nectar will be stale and may lose its taste or even the ‘Vajra’ will, by lapse of time be broken; but even if one tries to disturb the mind of Drona, it will not be possible.

(42) When we think of loving nature, we immediately think of mother. That is right, but Drona is love incarnate, the very image of tenderness.

(43) Compassion has begun from Drona. He is the store-house of all virtues. He is as if the limitless ocean of all sciences" - So said Arjuna.

(44) He further said, “Such is the greatness of this teacher. Furthermore, he has great blessing for us. Then tell me, whether I can think of killing him.

(45) Throughout my life, my mind cannot accept the very idea that such great people we should kill in the battle, and then enjoy the pleasures of kingdom.

(46) This concept that the pleasures are greater and more desirable than these, is itself so dangerous that I think it better to beg in order to live than think of those pleasures.

(47) Or we should leave this country or live in deep caves in the mountains but should not hold

weapons against these.

(48) O God, to aim our sharp arrows on the hearts of these elders and then enjoy the pleasures smeared by their blood,

(49) Is an idea totally not acceptable to me because what have we to do with such pleasures? How can those enjoyments please me?"

(50) So in this way, Arjuna asked Shrikrishna and further asked whether he has understood, but the Lord Shrikrishna did not agree eventhough he had heard.

(51) Seeing this, Arjuna was a little afraid but again started to say "What is the reason of Lord Shrikrishna not listening to what I talk?"

न चैतद्विद्मः कतरन्नो गरीयो|
यद्वा जयेम यदि वा नो जयेयुः॥
यानेव हत्वा न जिजीविषामस्|
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः॥

We do not even know which party is heavier; nor whether we shall win or they will be victorious and conquer us. These very sons of Dhritarashtra killing whom we do not wish to live, are standing here. (6)

(52) O God, I have freely and thoughtfully spoken out what was in my mind but if there is something else which is right, you are the better judge.

(53) Those in whose case, we should better kill ourselves than to listen to the words that we have enmity with them, are standing here for the purpose of fighting.

(54) So, we do not know what is more creditable, whether we should kill these or go away avoiding them.

कार्पण्यदोषोपहतस्वभावः|
पृच्छामि त्वां धर्मसंमूढचेताः॥
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे|
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥

With my very nature defeated by the vice of cowardice and my mind being confused as regards my duty, I am asking you. Tell me, "what is definitely creditable; I am your disciple and I have put myself into your hands. Please, I pray you to instruct me. (7)

(55) I cannot know what is better for us even after deep thinking because my mind is overwhelmed by affection.

(56) As our eyesight becomes so dim due to disease, that we cannot see the objects which are very near to us.

(57) O God, so is my condition, because this my mind is caught in the whirlpool of confusion and I do not even know in what action lies our true welfare.

(58) Therefore, O Krishna, you may please know it and tell me what is true in this, because you are our friend and you are everything to us.

(59) You are the teacher, the brother, the father, you are the deity dear to us; and you are always our protector.

(60) The teacher does not refuse anything for the disciple and the sea does not refuse to accept the rivers.

(61) O Krishna, please listen. If a mother leaves her child and goes away, how can the child live?

(62) Similarly, you alone are everything to us, and now if you do not agree with what I said just now,

(63) Then what is good for us, in which there will not be any deviation from our Duty? O, the Greatest Human Being, please tell me that now!

न हि प्रपश्यामि ममापनुद्यात्|
यच्छोकमुच्छोषणमिंद्रियाणाम्॥
अवाप्य भूमावसपत्नमृद्धम्|
राज्यं सुराणामपि चाधिपत्यम्॥

For, even if we gain undisputed and rich kingdom on this Earth, and the leadership of the gods, I do not see any means which will drive away the grief which is drying up my senses. (8)

(64) This grief which has arisen in my mind at the sight of all these relatives and kinsmen, will not be removed by anything else than your advice.

(65) Even this earth may be under our power, or I may even attain the throne of Mahendra, the king of gods; but this confusion in my mind will not subside.

(66) If seeds which are scorched by fire are sown in a fertile field, they will not sprout even if ample water is sprinkled in the field.

(67) Or, when the string of life is nearly ended, ordinary medicine is not effective at that time but the most potent nectar is only useful.

(68) Similarly my mind does not feel happy even by the gaining of kingdom, the pleasures and the prosperity. What is needed is only your compassion for us, O! The reservoir of kindness!

(69) Arjuna said like this and then for a moment, his confusion left him, but alas! He was again caught in another wave of depression.

(70) Or, if I consider his condition rightly, this was not merely a wave, but he was virtually grasped by the venomous serpent called the great confusion!

(71) And as his soft sentimental mind was fully overflowing with compassion, the pangs of this nasty bite were not at all subsiding.

(72) Seeing this pitiable condition of Arjuna, the Lord Shrikrishna who is a famous magician who can free a man from poison merely by looking at him, sympathetically turned towards him.

(73) So, the Lord Shrikrishna was near Arjuna in such a helpful mood, and he will now protect Arjuna by his compassion.

(74) Therefore, seeing this whole scene, I have described Arjuna as "virtually caught by the venomous serpent called 'the great confusion."

(75) So, please see how Arjuna was, at that time, enwrapped by illusion just like the Sun covered by the screen of clouds.

(76) In this way the great Archer was greatly afflicted with grief, just like a mountain which is on fire in summer season.

(77) Therefore, Lord Krishna, the dark cloud full of the nectar of kindness, turned benevolently towards him.

(78) There, his dazzling teeth were equal to the brilliant lightning and his deep resonant voice was equal to the thunder.

(79) Now, how the benevolent cloud that is Lord Krishna, will pour blessings by which the mountain that is Arjuna will become cool, and how there will be new sprout of fresh inspiration -

(80) Is the story to which you please listen with joyous mind, says Dnyandeva, the servant of Guru Nivrutti.

संजय उवाच -

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप|
न योत्स्य इति गोविंदमुक्त्वा तूष्णीं बभूव ह॥

Sanjaya said, O, the giver of trouble to enemies! Having thus spoken to Hrishikesha (Krishna) Gudakesha (Arjuna) (again) saying to Govinda "I will not fight", became silent. (9)

(81) Sanjaya was reporting this. He said, ''O king, that Partha (Arjuna) who was again caught by sorrow, said-

(82) With all the pathetic pangs, to Shrikrishna. "Now, please try not to persuade me! I am certainly not going to fight here."

(83) He spoke this in one breath and remained silent. The Lord Shrikrishna was surprised to see him in this depressed condition.

तमुवाच हृषीकेशः प्रहसन्निव भारत|
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥

Then O Bharata, (meaning Dhritarashtra) Hrishikesha (Krishna), as if smiling at him addressed the following words to the sorrowful Arjuna, in his chariot between both the armies. (10)

(84) Then the Lord thought to himself - "What is this Arjuna doing? What has he allowed to enter in his consciousness? He really does not at all know what is to be done.

(85) How is he going to understand? How will he regain his brave nature? In the same way as a magician does not allow the ghost any scope -

(86) Or like a doctor, seeing the seriousness of illness, immediately uses apt remedy like the divinely effective nectar in that emergency,

(87) Ananta (Shrikrishna) was about to explain, between both the standing armies, to Arjuna, in such a way that Arjuna would drop his confusion.

(88) Holding in his mind this objective, the Lord, with a tinge of annoyance, started to speak. But his annoyance was like an anger of a mother in which is hidden her love.

(89) That was just like the bitterness of a medicine which contains the wholesome nectar which is not easily known but is evident by its good effect.

(90) Similarly what Hrishikesha started to speak was superficially in the tone of admonition but inwardly very sweet in effect.

श्रीभगवानुवाच -

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे|
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः॥

The Lord said - “You grieve over those who are not worth grieving for, and yet you speak the words full of intellectual argument! Wise people do not lament over the dead or the living. (11)

(91) Then he said to Arjuna - We are seeing a really surprising thing here that you are giving scope to such feelings in the nick of time.

(92) Though you consider yourself as a man of knowledge, you do not drop your ignorance and if we set about to teach you, you are giving us a tall talk about morality.

(93) Your wisdom appears to me just like a born-blind man becoming mad and running healter-skelter!

(94) You know not your real self and are going to lament for these Kauravas; which has caused great astonishment in our mind, which we are feeling again and again.

(95) So, now tell me, O Arjuna! Is this universe created by you? Is it not true that this universe is beginningless?

(96) They say that “There is one Almighty God and all the beings are born from him.” Is all that a meaningless babble?

(97) Or is it today proved that all this is born, if created by you only, and will be destroyed only if you destroy it? Please think over this.

(98) If out of your confused state of mind you do not intend to slay these, does it logically follow that these people will live forever?

(99) Or do you hold the illusory concept that only you are the slayer and only all the world-population is going to die?

(100) Actually all this existence is as it is, without any beginning and it is by its own nature, born and comes to an end! Tell me why you should become sorry for it.

(101) But you do not realize this due to your stupidity, worry about it in vain and over and above, give us lessons on morality!

(102) Just see this; those who are really having some discrimination, know that it is an illusion that things appear and disappear, and therefore they do not become sorry by both the happenings.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः|
न चैव न भविष्यामः सर्वे वयमतः परम्॥

In fact, there was never any time when I was not, or when you or these kings were not. Nor is it a fact that hereafter all of us shall not exist. (12)

(103) O Arjuna, I tell you. Please listen. "We, you and all these kings, without exception -

(104) - will always be as we are" or "definitely always be permanently dead" are both mistaken concepts. When these concepts are discarded, the fact remains that "to be existing" and "to be dead" are only illusions.

(105) Due to Maya this appears to come into existence and be destroyed; otherwise what is, is the Reality which is not destructible.

(106) If water is disturbed by the wind, it becomes wavy; what new thing can be said to be born there?

(107) And when the wind stops blowing and water becomes smooth, what can be said to have died there? Please think about this.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा|
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥

Just as there are states of childhood, youth and old age of the body of the wielder of the body i.e. the Atman; similarly, there is adoption of next body, The brave does not become disturbed by these changes. (13)

(108) Please listen. The body is one, but it has various states according to the age. See this evident fact.

(109) Here childhood is apparent which is then turned into youth, but the body does not die with these changing states.

(110) Similarly, the bodies come and go on the base of the spirit, and he who knows this, does not become sorry or deluded.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः|
आगमापायिनो ऽ नित्यांस्तांस्तितिक्षस्व भारत॥

O Son of Kunti, the contacts between the senses and their objects, which produce the feeling of cold or hot, pleasure or pain, etc., are transitory and they come and go. Therefore, O Bharata, ignore

them. (14)

(111) There is only one reason for this ignorance. The man becomes a slave to his sense-organs, and they occupy the mind and thus he is confused.

(112) The sense-organs come into contact with their objects and pleasure and pain come into existence there. By this contact, they overcome the inner consciousness.

(113) There is no fixed quality or anything permanent in the nature of these objects. These are sometimes painful and sometimes pleasant.

(114) See the scope and the effect of words. As soon as a word is heard by our ears, it produces likes or dislikes, according to the praise or criticism contained in it.

(115) Softness and hardness are the qualities of touch, and they cause pleasant feeling or pain, by their contact with the body.

(116) Fearsome and beautiful is the nature of the "form" which causes pleasure or pain through the sense-organ of the eyes.

(117) The good smell and the bad smell is the division of smell. It gives satisfaction or annoyance through the nose.

(118) Similarly there is two-fold taste, which creates liking or trouble. Thus contact with sense-objects is itself a fall:

(119) See that when one becomes subordinate to senses, one is bound to be affected by cold or heat and will find oneself in pain or pleasure.

(120) The senses are such that one thinks that the happiness which they give is the highest and that there is nothing which is more satisfactory.

(121) And what is the nature of these senses? It is like the mirage or an elephant seen in a dream.

(122) Please see that these are as ephemeral as the above said things and avoid them. O, the great Archer, never become attached to them.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ|
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥

O, the great purusha (Arjuna), the brave man to whom pain and pleasure are alike, and who is not tormented by these contacts, becomes eligible for immortality. (15)

(123) He whom these objects do not affect, does not suffer both from pain or pleasure and he has not

to take birth again.

(124) O, Partha, he is of the quality of permanency and he should be recognized by his not being affected by the objects of the senses.

नासतो विद्यते भावो नाभावो विद्यते सतः|
उभयोरपि दृष्टोन्तस्त्वनयोस्तत्त्वदर्शिभिः॥

The unreal has no existence and the real never ceases to exist; The reality of both has been understood by the seers of the truth. (16)

(125) Now, O Arjun, I will tell you something which is known by the sane thinkers. Please listen.

(126) In all these beings and the objects, there is spirit hidden which the wise saints see and accept.

(127) It is like milk which is mixed in water and the swan separates the milk from water.

(128) Or intelligent (goldsmiths) burn the dross in the fire and obtain the pure gold.

(129) Or like the skillful churning of curds in the pot, which results in the gain of butter in the end.

(130) Or the grain and the husk are together but by sifting, we come to know how the husk is thrown off.

(131) Similarly, this worldly life does not stand to keen investigation by thought and for the men of wisdom, what remains is the grain or the truth.

(132) Therefore, they have no regard for whatever is temporary. They have finally understood the nature of both the unreal and the real.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्|
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति॥

Know 'That' alone to be imperishable which pervades this universe. No one has power to destroy this indestructible substance. (17)

(133) When we consider what is essential and unessential, we come to know that, that which is permanent is essential and that which is moving and impermanent is unessential.

(134) 'That', from which the whole expanse of the three worlds has come into existence has no name, colour and shape.

(135) It is always all-pervading and without birth and death. It cannot be destroyed even if so tried.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः|
अनाशिनोऽप्रमेयस्य तस्माद्युद्ध्यस्व भारत॥

These bodies, of the holder of the bodies, who is permanent are said to be having an end; The holder of the body is indestructible and immeasurable! O Bharata! Therefore you should fight. (18)

(136) And this body is in itself naturally perishable. Therefore, O Son of Pandu, you should fight.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्|
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥

One who knows Atman as a "killer" and the one who knows him as “killed”, - both these really do not properly understand; because he neither kills nor is killed. (19)

(137) You are identifying yourself with the body and taking in view the physical body you are thinking that you are the "killer" and these are the “killed”.

(138) But O Arjuna, you do not know this fact. If you consider the reality, you are not the "killer" and these are not the “killed’.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः|
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम्|
कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥

The Atman is never born, nor dies, nor does He exist only after birth. For it is unborn, eternal, everlasting and ancient. Even though the body is being slain, He is not slain. (20)

O Arjuna, the man who knows this Atman to be imperishable, eternal and free from birth and decay - how and whom will he cause to be killed, or kill? (21)

(139) This is like one who is dreaming, thinks whatever he sees there to be true, but when he is awake, he does not see these things.

(140) O king, know that this illusion is like that. You are in vain being deluded. It is just like a shadow which is not hurt even if it is beaten with a weapon.

(141) If a jar full of water is toppled, the water is spilt and the reflection of the Sun in it seems to be gone, but the Sun is not destroyed with that reflection.

(142) Or, there is space within a room, and it appears to be of the shape of the room, but even if the room is demolished, the space is as it is.

(143) Similarly even if the body disintegrates, the Reality is not destroyed; therefore, my dear, do not superimpose the idea of destruction on this Reality.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि|
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही॥

As a man shedding off worn out garments takes other new ones, likewise, the Atman, casting off worn-out bodies, enters into others which are new. (22)

(144) Just as the old clothes are discarded and new ones are donned, so the Atman, accepts new body.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः|
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽ शोष्य एव च|
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥

Weapons cannot cut it, nor can fire burn it; water cannot dampen it nor can wind dry it. (23)

This Atman cannot be cut, cannot be burnt, it is not made wet by water. This Atman is eternal, omnipresent, immovable, constant and everlasting. (24)

(145) This Atman has no beginning, he is always existent, he is without accretions, he is crystal clear and pure, and therefore he is not broken by weapons etc.

(146) He is not drowned even in the water at the final deluge. There is no scope for him being burnt by fire; and there is no possibility of his being dried up by wind.

(147) O Arjuna, he is constant, immovable, eternal, and he is fully present everywhere at all times.

अव्यक्तोऽ यमचिन्त्योऽयमविकार्योऽयमुच्यते|
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि॥

This Atman is not manifest and thought cannot meditate upon him. He is called immutable. Therefore knowing this as such, you should not grieve. (25)

(148) This is not conceivable by the sight of logic, O, the crowned one! Meditation is always

expecting to meet him (but cannot do so.)

(149) He is always unreachable by mind, cannot be captured by any penance, O Arjuna, he is limitless and he is the best and the greatest "Purushottama."

(150) He is without and beyond the there qualities. He is beyond any form. He is without any distortion and is All.

(151) O Arjuna, he should be understood as such and seen as being all the things. Then only, all your sorrow will cease to exist.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्|
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि॥

And O, the brave man of powerful arms, if you suppose that Atman is subject to be permanently born or permanently dead, then also, knowing him like this, you should not be sorry. (26)

(152) And if you do not think him to be like this but think that end is inevitable for him, then also you should not grieve for him, O, son of Pandu.

(153) Then just as there is constant flow of the waters of Ganges, there is this constant process of birth-life-and death.

(154) That water is an unbroken flow at the beginning; and in the end it remains implicit in the sea, and in between, it is continuously seen to be flowing.

(155) As these three aspects are continuously connected, know that no being or thing is devoid of these three states at any time.

(156) Therefore, about all this state of affairs which is eternally in force, you need not lament.

(157) And even if you do not like this fact, of people being bound to birth and decay.

(158) There is no reason for you to be unhappy about it, because birth and death are inevitable.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च|
तस्मादपरिहार्येऽर्ये न त्वं शोचितुमर्हसि॥

For, really, for anybody who is born, death is certain and for the dead, re-birth is also certain. You should not, therefore, be sorry about what cannot be avoided. (27)

(159) That which is created becomes destroyed, and what is destroyed is seen again. This process is just like the line of pots on a wheel on a well always rotating.

(160) Or, just as there is rising and setting of Sun etc., going on in Nature, this chain of birth and death is also inevitable.

(161) At the time of total deluge, all this trinity of worlds is also annihilated; so, this beginning and ending is going on unbroken.

(162) When you know this, why are you grieving, O, the great archer! You are feigning ignorance though you know it.

(163) There is something else. If you think about this from various angles, you have no reason to lament about anything.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत|
अव्यक्तनिधनान्येव तत्र का परिदेवना॥

O Bharat! Before birth, the beings are unmanifest. They are manifest in the middle stage and after death also they become unmanifest. What occasion is there for grieving then? (28)

(164) These beings were without form before their birth and when born, they became visible.

(165) There is no doubt that when they will be dead, they will not become some other beings; they will only go back to their former state.

(166) But what becomes apparent in the middle is like a dream to a man who is sleeping. This shape of theirs is appearing on the Reality, due to Maya.

(167) Water which is being moved by the wind appears wave-like; and gold appears to be an ornament by the design made by the goldsmith.

(168) Similarly, all this which has ‘form’ should be understood as the doing of Maya, like clouds which seem to be attached to the sky.

(169) So, why are you grieving for that which is not existing originally? Know surely that the spirit does not become distorted at all.

(170) When there is great love for this spirit, in the hearts of the saints, the lust and desire themselves leave them and seeking this spirit, the ascetics resort to deep forest.

(171) Keeping spirit as the aim in their view, great sages undertake penances and vows of celibacy, etc.

आश्चर्यवत्पश्यति कश्चिदेनम्|
आश्चर्यवद्वदति तथैव चान्यः॥

आश्चर्यवच्चैनमन्यः शृणोति|
श्रुत्वाप्येनं वेद न चैव कश्चित्॥

Someone perceives this spirit and marvels at it, someone else describes this as wonderful; some one else hears about it and becomes astonished; while there are some who know it not, even when they hear its description. (29)

(172) Some become still while seeing this and forget all the beings in the world.

(173) Some describe it and in that way, their mind becomes repentant, and their attention is continuously merged into it without a moment's break.

(174) Some become completely peaceful while listening about this, and their identity with their body is lost. Some become one with the spirit by direct experience.

(175) This is like the rivers which flow and enter into the sea, do not return because they cannot be accomodated in the sea.

(176) Similarly the minds of great sages become united with it when they merge into it, and they never come back to rebirth, once they have a glimpse of it.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत|
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥

O Bharata, the Atman who dwells in the body of all the beings can never be slain. Therefore, you do not deserve to lament about all the beings. (30)

(177) You should know that the spirit which is everywhere in the bodies of all the beings and cannot be killed even if one tries it, is the all-pervading one spirit.

(178) It is by his will that these beings come into existence and go. Then tell me whether you should grieve in this situation.

(179) Really, O Partha, I cannot understand why you should not realize it without my telling so; but take it from me, that in many ways, it is wrong on your part to grieve about this.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि|
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते॥

Besides, considering your own duty also, you should not waver, because there is nothing more beneficial for a Kshatriya, than a war for protection of Religion. (31)

(180) Why are you not still thinking rightly? What are you brooding about? You have forgotten your own duty by which one gets salvation!

(181) Let any calamity befall on these Kauravas, or let any disaster fall upon you, or let even the total destruction of this world take place!

(182) Even then your own ordained duty should never be given up. Do you think that your feeling of pity is going to give you real liberation?

(183) O Arjuna, though your heart has become very soft by the force of pity, this is not proper at this time of war.

(184) You see, the cow’s milk is very beneficial for health but it is not advised for a man suffering

from pneumonia, because it becomes poison if administered to him.

(185) Similarly if wrong action is done at a time when it is not suitable, your real welfare is destroyed. Therefore, you should be very alert at this time.

(186) Why are you suffering from pangs of compassion?? You should see what is your bounden duty, by performing which there is no stigma at any time.

(187) This is like walking by the right path so that there is no harm, or working in the light of a lamp, so that you do not stumble.

(188) Similarly, O Partha, when you do your own duty, there is fulfillment of all your aspirations in a very easy manner.

(189) So, you should see this. For Kshatriyas like you, there is nothing more befitting than a righteous war.

(190) Be free of any deceptive thoughts. Take up the fight with renewed force. Now enough of this! Why should we go on speaking, when everything is quite evident?

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्|
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥

O Partha, Those Kshatriyas who luckily get the opportunity of such a war which is like the open door of heaven, are really happy! (32)

(191) O Arjuna, see this present battle. This is your good fortune. It is as if the great treasure of Religion is manifest before you.

(192) Why! This is not only a battle. It is as if, by your bravery, heaven is manifest in this shape.

(193) Or, being attracted by your virtues and through great liking for you, this is virtually the dame fame who has come to marry you.

(194) Kshatriya has to do much meritorious work and then only he gets opportunity of such a battle. It is as if the wish-stone is found while casually walking by the street.

(195) Or, it is like nectar falling in the mouth when one opens the mouth while yawning. This battle is like that.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि|
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥

Now if at all you do not fight this religious battle, you will lose your duty, your fame and earn sin instead. (33)

(196) Now if you try to avoid this battle, and lament for false things, then you will yourself become loser of yourself.

(197) If you drop your weapon in this battle, it will be like your being the destroyer of whatever merit your forefathers had earned.

(198) The existing fame will be lost, the world will curse you and great stigmas will come searching for you.

(199) Just as a woman becomes insulted or looked down upon when she becomes a widow, the plight of your life will be similar if you do not perform your ordained duty.

(200) Or your condition will be so detestable by great blemishes, that it will be like that of a corpse in the battleground which is eaten from all sides by vultures.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते॥

And, all people will tell at large your infamy endlessly. Really, death is preferable to infamy to a noble man, because infamy is more painful. (34)

(201) Therefore, if you negligently miss this performance of your own duty, you will become a prey to sin and your infamy will not subside for eternity.

(202) A wise man should live only so long as the blemish, the infamy does not touch him. Furthermore, tell me how you can get away from here.

(203) You may very well withdraw from the battle because you have no jealousy and are full of pity, but these warriors will not appreciate that action.

(204) They will surround you from all sides, and throw their arrows at you. O Arjuna, you cannot then escape by virtue of your personal feelings of pity.

(205) And even if at the risk of your life, you will escape from this battle, that living will be worse than actual death for you.

(206) One more thing you are not considering. You have proudly come here for fighting. And if you turn back thus having a pang of pity-

(207) Will your so doing be properly understood by all these your enemies? O Arjuna, tell me.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः|
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥

And the great chariot-riders, who had earlier thought highly of you, will now despise you, thinking that you have ceased to fight through fear only. (35)

अवाच्यवादांश्च बहून् वदिष्यंति तवाहिताः|
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥

And your ill-wishers will disparage your strength and will speak many unutterable abuses. What can be more painful than that? (36)

(208) These will shout - “Gone! Gone! Arjuna is afraid!” Tell me if this blame is welcome in the end!

(209) O, the Great Archer! People make great efforts and undergo many troubles or even get themselves killed, but see that their fame is spread.

(210) But that fame is gained by you of its own accord, as unique as the sky which has no second.

(211) You have fame par excellence, and unparalleled and your qualities are the best in all the three worlds.

(212) The kings from all the quarters of this earth have become the reciters of your praise and they sing so loudly that even the god of death and others are surprised and afraid.

(213) Your greatness is as pure as Ganges and your fame is so all pervading that by your example and ideal, the great warriors have learnt the lesson of best duties of Kshatriyas.

(214) By listening to the fame of your prowess, these warriors have already lost all hope of living.

(215) Just as by the roar of a lion, elephant apprehends that it is the time of his death, so, is the terror about you in the minds of these Kauravas.

(216) Just as the mountains are afraid of the lightning, or serpents are afraid of the eagle, so these are afraid of you at all times, O Arjuna!

(217) All that dignity will be lost and you will be subject of ridicule, if you turn back without fighting.

(218) And if you run, these will not allow you to run; they will catch you and belittle you, and talk so foul about you that you will not know the extent of that abuse.

(219) At that time your heart will be broken. Then why not fight with all your capacities? If you defeat these, you will rule over this earth.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥

If you are killed in war, you will attain heaven, and if you gain victory, you will enjoy the kingdom on the earth. Therefore, O son of Kunti, stand up with determination to fight. (37)

(220) If at all you will surrender your life while fighting here, you will gain heavenly happiness as a matter of course.

(221) Therefore, O, the crowned Arjuna, do not hesitate in this matter. Stand up now, lifting your bow and start to fight immediately.

(222) You see, while you will do your duty like this, even the existing sins will be washed. How are you deluded about any sin in this war?

(223) Please tell me - Will one be drowned if one sits in a boat? Or does one stumble if one walks by a well-trodden path? If at all one does not know how to walk steadily, perhaps one may stumble.

(224) If poison is mixed with nectar while drinking, even nectar will cause death. Similarly, there is sin or blemish if our own duty is performed with selfish desire.

(225) Therefore, O Partha, if you fight according to the natural duty of Kshatriyas, leaving selfish desires away, you will not commit sin.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥

Treating alike pleasure and pain, gain and loss, victory and defeat, get ready for this battle. Then, you will not thus incur sin. (38)

(226) You should not feel comfortable if some happy conditions are there, and you should not be depressed if you suffer pain, and you should not consider profit or loss, in your mind.

(227) You should not anticipate whether there will be victory or you will meet death; which may happen in future.

(228) While calmly performing our own duty which is appropriate for us, we should quietly sustain whatever will come to our lot.

(229) If you are of such an attitude of mind, naturally there will be no sin. Therefore, now you should fight without any doubts.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु|
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥

O Arjuna, this attitude of mind is told to you which is according to Sankhya system of philosophy. Now listen to it as presented in the yoga of selfless action. Equipped with this concept intelligently, O Partha, you will throw away the bondage of Karma. (39)

(230) I have told you this attitude according to Sankhyas (path of knowledge) in short. Now please listen to the yoga of intelligence coupled with action.

(231) O Partha, if one adopts this yoga, then the bondage of karma will not affect one at all.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते|
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥

In this path of unattached, unselfish action there is no loss of well-directed performance of duty nor are there retrograde effects. Even a little measure of this discipline saves us from the great danger of the cycle of birth and death. (40)

(232) When we wear a steel armour, we may bear the beatings of all weapons, and still our victory is certain, without any disturbance.

(233) In this way the worldly benefit is not lost and final liberation is also insured. The sequence of Sankhya philosophy is also followed.

(234) We have to go along with the system of self-less action but not look out for any resultant benefit. This is just like an exorcist not being affected by the ghost.

(235) When this intelligent attitude towards action is perfectly understood, we are not affected by any concommitant effects.

(236) This yoga of action is very subtle but unaffected by the three qualities of Sattwa, Rajas and Tamas and, therefore, it is very firm.

(237) O Arjuna, even if the light of this is slightly but properly lit in our heart, the fear of worldly life is totally obviated.

व्यवसायात्मिका बुद्धिरेकेह कुरुनंदन|
बहुशाखा ह्यनंताश्च बुद्धयोऽव्यवसायिनाम्॥

O Arjuna, the son of 'Kuru's, in this yoga, the intellect is determinate and one -pointed towards the ideal, while the intellect of hesitant and ignorant persons wanders in all directions going after new aims endlessly. (41)

(238) Just as the little flame of a lamp gives much light, this good intellect also should not be taken to be insignificant.

(239) O Partha, the great thoughtful people desire to adopt this type of intelligence applied to action, because this benevolent intention is really very rare in the world.

(240) The magic stone "Parees" is not available everywhere like ordinary stones; and even a drop of nectar is available by rare good luck.

(241) Similarly that type of intelligence for which Paramatman is the only aim, is really scarcely found. As sea is the final aim of Ganges, so is Paramatman the final aim for such intelligence.

(242) O Arjuna, only that can be called the real intelligence for which God is the only final objective.

(243) Any other thinking faculty is bad intelligence in which there are many distortions and in which only stupid thoughtless people are interested.

(244) O Partha, therefore they have to their lot the various states of heaven, worldly life, and hell. They never get even a glimpse of self-bliss.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चिताः|
वेदवादरताः पार्थ नान्यदस्तीति वादिनः॥

कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम्|
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति॥

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम्|
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥

O Arjuna, those who are full of worldly desires and are attached to the letter of the Vedas, who look up to heaven as the highest goal to be reached and argue that there is nothing beyond heaven are not wise. They utter flowery speech, recommending many rituals as their fruit. Those who are enticed by this speech and who are deeply attached to pleasures and earthly glory, cannot attain the firm intellect concentrated upon God, in the Supreme Trance. (42-43-44)

(245) They talk on the base and support of Vedas, and advocate only the rituals and ceremonies, but they bear inwardly in their mind the desire for the results of these rituals.

(246) They say - "When we are born in this world, we should perform ceremonies of worship, sacrifice in fire, etc., and then earn the sweet happiness in heaven."

(247) These stupid people say that there is nothing else in this world as important as these rituals.

(248) Please see! They perform these rituals under the influence of desires, by thinking about enjoyments only.

(249) They perform various important and special rituals, do not neglect the code and rules laid down for them, and being veterans in them, perform those ceremonies.

(250) But they make only one great mistake. They harbour in their mind the desire to attain heaven and miss or forget the one God who is the presiding deity of all rituals.

(251) It is like preparing beautiful heap of camphor and then putting fire to it; or mixing severe poison in good food.

(252) It is like kicking the pot of nectar which one has received by sheer turn of good fortune. Similarly they spoil and desecrate the religion by their desires.

(253) If merit is earned by great efforts, why desire for mundane joys in the petty worldly life? But these stupid people do not know. How can they yearn for things not easily available?

(254) It is like a housewife who prepares delicious food articles but sells them for some money; The thoughtless people let go the true religion for enjoyments instead.

(255) Therefore, O Partha, know that only bad intellect reigns in the minds of those people who are engrossed in arguments in favour of Vedas.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन|
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥

O Arjuna, Vedas deal with the three Gunas (facets of expression of Prakriti or creation). You should rise above these three Gunas, be devoid of duality; always firmly established mentally in the highest and purest Sattwa or spirit, absolutely not worried about your subsistence, and really self-concentrated. (45)

(256) The Vedas are undoubtedly limited to the three Gunas. Upanishads are therefore Sattwic in their character.

(257) O, the Great Archer, other scriptures dealing with rituals, and ceremonies are within the limits of Rajas and Tamas.

(258) Therefore, you should know that they cause pains and pleasures only. Beware! You may by mistake follow them.

(259) You should refuse to be attracted to the three Gunas. Do not think of yourself and your possessions etc. Hold in your heart only the bliss in Atman immediately; without fail.

यावानर्थ उदपाने सर्वतः संप्लुतोदके|
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥

A Brahmin, who has been enlightened has that much use for all the Vedas as one who stands at the brink of a water-reservoir, has for it, when water is overflowing everywhere in a deluge. (46)

(260) Though Vedas have dwelt with many aspects of life and shown the varieties of ways of seeking, we should take what is good for us.

(261) When the Sun rises we see all the roads but are we to walk by all the roads at one time? Tell me.

(262) Or even when water is everywhere and all the land is under water, we have to take only according to our need.

(263) Similarly those who are wise, understand the meaning of Vedas and then accept that which is of eternal value and needed by them.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन|
मा कर्महेतुर्भूर्मा ते संगोऽस्त्वकर्मणि॥

You have right to perform action, but never to expect the fruits thereof. Have no motive to gain fruit in performing actions, nor let your attachment be to inaction. (47)

(264) O Partha, therefore listen! When seen in this context, your own duty is right for you.

(265) We have considered deeply about all sides of this problem, and we have found agreeable only one way; and that is that you should not neglect your own duty.

(266) But keep no hope towards fruit and have nothing to do with evil actions. You have to take up only the right action and that also without motive.

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय|
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥

O Dhananjaya! Being well established in the inward state of equilibrium, and dropping the sense

of attachment, perform all your duties, by being equally disinterested in success or failure. Equilibrium of mind is called yoga. (48)

(267) You should be expert in yoga, drop the attachment to fruit, and O Arjuna, then perform all actions with proper attention.

(268) But there should not be a feeling of elation when the work accepted by you luckily becomes accomplished.

(269) And if by any reason, it is not successful and is thwarted, you should also not be disturbed by the discontent in it.

(270) Consider that it is all right if the action is successful and some cause is achieved by it, but if it is thwarted, think that, that is also alright.

(271) Please see. Whatever action is produced should be surrendered to the primordial supreme being, then it will naturally become fulfilled and complete.

(272) Just see. This quality of the peaceful attitude of mind while performing any satisfactory or normally unsatisfactory action is considered the state of yoga, as the laudable one.

(273) O Arjuna, the state of balance of the mind is the essence of yoga, wherein there is unity of mind and intellect.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय|
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते|
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

Action with a motive is far inferior to this yoga of intelligent attitude while doing action. Please seek refuge in this balanced intellect. Dhananjaya, those who hold hope for the fruit are narrow-minded. (49)

Endowed with equanimity, a man drops the division of good and evil; merit and sin. Therefore, try to imbibe this yoga. In this yoga, there is really happiness and skill. (50)

(274) O Partha, when we consider at length the nature of this yoga of dovetailing intellect with action, we find that action performed with an aim of having fruit is far inferior in its scope.

(275) But when the same action is performed with this peaceful steadiness of mind, that action itself when so performed totally, proves that the yoga is achieved.

(276) O Arjuna, therefore, the yoga of action with intelligent application is definitely superior and has solid foundation. You should discard from your mind the hope for fruit.

(277) Those who abide by this yoga are only able to go beyond this life, because they have dropped both the sins and merits.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः|
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥

For, endowed with equipoised mind, wise men, by dropping the fruit of action and freed from the bondage of birth, attain the supreme blessed state. (51)

(278) They, of course, perform actions, but do not get attached to fruits, and therefore the birth and death do not touch them.

(279) O The great archer, then, rich with equilibrium of intelligence, and with healthy mind, they attain the eternal state, by already being free of sorrow.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति|
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥

When your intellect will totally go beyond the mire of delusion, you will then reach the state of being indifferent to those things you have heard about enjoyments (of both the worlds), and those things that you may perhaps hear about, in future. (52)

(280) When you will attain the state where you will drop the enticements and confusion, and with desirelessness will enter into your inner consciousness,

(281) Then O Arjuna, the desire to know anything more or to remember the things of the past will totally be gone.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला|
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि॥

When your intellect having been earlier confused by listening to different statements of Vedas will rest and become steady in meditation, you will then only attain yoga and be permanently united with me. (53)

(283) The intellect being united with the senses (like hearing etc, of various opinions) becomes very much distracted, and then slowly becomes firmly established in the Reality which is Atman.

(284) You will attain the real state of yoga only when your intellect will become peacefully firm in

higher meditation.

अर्जुन उवाच -

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव|
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम्॥

Arjuan asked - "O Keshava, what is the definition or sign of a man with steady intellect and of him who is in the trance? Who can be called a man of stable intellect? How does he sit and how does he walk? (How does he behave in daily life) (54)

(285) At that time Arjuna said to God, O God, I am now going to ask something about this state of mind. Please, O, The reservoir of blessing! Please give me the answer.

(286) Then Achyuta said, "O The crowned one! Ask freely and happily what exactly you wish to ask, with all the eagerness of mind.

(287) Upon this, Partha said to Shri Krishna, "What is the description of "stitha-pradnya?" (A man of steady intellect? How to recognize him?)

(288) And how to recognize him who is of a sane and balanced mind and by what signs can we make out that man, who enjoys the bliss of trance all the time?

(289) In what manner he sits? In what manner he conducts himself? O, the spouse of Laxmi, please tell me this.

(290) Then Narayana, the incarnation of Brahman who is the resort of six kinds of glory, said -

श्रीभगवानुवाच-

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्|
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥

Shri Bhagwan said - "O Partha, when one totally drops all the cravings and desires from his mind and is satisfied in the self, then he is called of stable mind. (55)

(291) He said "O Arjuna, the desire which is much developed in the mind becomes an impediment to self-realization and bliss.

(292) One who is always satisfied and has a mind complete, wholesome, and healthy, if he becomes a slave to sense-objects, he falls into the mire of over-indulgence.

(293) In the case of such a man who is self-satisfied, this desire is totally discarded and he is the man who is called the man of stable intellect.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥

The sage whose mind remains unperturbed amidst sorrowful circumstances, whose desire for pleasures has disappeared and who is beyond attraction, fear and anger, is called man of stable intellect. (56)

(294) One who is not harassed in various situations full of difficulty and pain, and who is not caught in the desire for pleasures.

(295) O Arjuna, the desire and anger are naturally not in his character, and he being completely fulfilled, has no fear.

(296) One who is constantly in this state, should be known as one who has discarded all his entailments and is without a sense of differentiation.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥

He who has no special inward attachment and affection for anything and good or evil, whatever may come before him, he does not rejoice or abhor, is having his intellect steady. (57)

(297) He who is equal to all, just like the full moon, who does not consider anybody lowly or exulted while giving its light.

(298) He has such undivided equanimity and affection for all beings and has no loss of mood in his mind at any time.

(299) If he gets some nice thing, he is not overjoyed, and if he gets something defective, he does not feel dejected.

(300) Such a man who is indifferent to pleasure or sorrow, one who is full of self-knowledge, O the Great Archer, know him to be a man of steady intellect.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥

When like a tortoise withdrawing its limbs inside from all directions, he withdraws his senses from their objects of liking, his intellect is steady. (58)

(301) Please see how the tortoise spreads its limbs and withdraws them itself when it wishes.

(302) Similarly he whose senses are under his control and obey what he wishes, has attained steadiness of intellect.

विषया विनिर्वतन्ते निराहारस्य देहिनः|
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥

Sense-objects turn away from a person who does not accept them but for some time his yearning remains hidden in him, and this inward interest also diminishes to nothing when such a man has a glimpse of that which is the supreme. (59)

(303) O Arjuna, I will tell you something more interesting. The seekers make it a habit to discard the sense-objects regularly.

(304) People control other organs like ears, eyes, etc. but do not control the tongue, and thus the sense-objects catch them in thousands of ways.

(305) If you will only cut the tender leaves of a tree but continue to pour water at its roots, then how can you destroy the tree totally?

(306) As that tree will grow horizontally with renewed force, so the sense-objects become fully grown through the door of the tongue.

(307) Other senses can be thwarted and controlled but the tongue cannot be easily controlled because we cannot live without eating.

(308) Then, O Arjuna, that taste also turns away from us when we have the glimpse of the Absolute Brahman and become united with it.

(309) Then attachment to the body and similar other identifications with the body are gone, the senses forget their former interests in the outer objects, when the direct experience of "I AM THAT" arises.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः|
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥

O Kounteya, turbulent by nature, the senses of even a man of determination who may be actually trying self-control, forcibly carry away his mind astray. (60)

(310) O Arjuna, even for those who try continuously to control these sense-organs, it is not easily possible to achieve.

(311) Even for these for whom, the practice of controlling is very regular and who are always very strictly controlling their minds-

(312) This task is very tiresome. The power of these senses is so great. It is like a ghost overpowering the Mantrik - the exorcist.

(313) The objects of enjoyments first appear in the form of occult powers and prosperity of various kinds, but they catch hold of the seeker by contact with his sense-organs.

(314) When the mind is turned towards them at the time of that contact, its control becomes slack. Such is the strength of sense-organs.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः|
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥

Therefore, having controlled them all, and collecting one's mind, one should remain still, devoting oneself to me. For, one whose senses are subdued, is known to be a man with stable intellect. (61)

(315) Therefore, having dropped interest in all the objects, one who subdues his senses, altogether,

(316) is the man entitled for the state of real faith in yoga, whose mind does not fall a prey to the lust for objects - which fact you should know thoroughly.

(317) He always remains steadfast in his self-knowledge and he never forgets me in his heart.

(318) If, in fact no outer objects are actually in contact, but inwardly there is thinking of the objects, the worldly life and attachment are quite fully active in the case of such a person.

(319) Just as a drop of poison becomes strong enough to kill a man,

(320) similarly even if a little doubtful attachment to objects held in the mind is still there, it destroys all the activities of discrimination.

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते|
संगात्संजायते कामः कामात्क्रोधोऽभिजायते॥

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः|
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति॥

The man thinking of sense-objects develops attachment for them; from attachment, the desire for them arises and (if desire is not fulfilled) from desire, disturbance and anger arise. (62)

From anger, confusion arises, from confusion loss of memory and from loss of memory, destruction of intellect takes place, which in turn destroys the man. (63)

(321) If objects are remembered in the mind, there arises attachment even though the man is not in contact with them, and immediately with that attachment, the desire becomes prevalent.

(322) Where desire arises, disturbance and anger are already evident and when anger arises, confusion of mind also takes place.

(323) If confusion takes place, memory or awareness of our own self is destroyed just as a flame is extinguished by a whip of wind.

(324) The condition of that person who loses his self-awareness is like the night which at sunset, devours the sunrays.

(325) Then there is darkness of ignorance only, which envelops all the consciousness; and intellect becomes very much disturbed.

(326) O, the Great Archer, just as a man who is blind from his birth becomes very pitiable if he is afraid and starts running, similar is the condition of the intellect of such a man.

(327) When such loss of self-memory takes place, the intellect is completely jeopardized and then knowledge is totally uprooted.

(328) When spirit leaves the body, what is then the condition of that body? Similar is the plight of the man who has no memory of himself.

(329) Therefore, O Arjuna, please listen. If a small spark of fire touches fuel, the fire spreads so rapidly that it may cover all the three worlds.

(330) Similarly even if by chance our mind dwells inwardly on any sense-object, the fall is so great and so certain!

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥

But the seeker who performs all actions, surrounded by various objects but keeps his sense-organs quite under control, and free from likes and dislikes about anything, attains the state of peace of mind. (64)

(331) Therefore, the sense-objects should be totally banished from the mind itself so that the attraction and the repulsion will automatically be destroyed.

(332) O Partha, there is one thing more, you see! If likes and dislikes are destroyed, there is no danger for the sense-organs and active organs functioning while surrounded by sense-objects.

(333) The Sun in the sky touches the world with his rays but does he become dirty by the contact?

(334) Similarly he who is disinterested in the sense-objects and who is fully blissful in himself, remains devoid of desire or anger.

(335) Even then, in the objects also he does not consider anything other than himself- then how and to whom will the object be disturbing?

(336) If water can be drowned in water or fire can be burnt by fire, then perhaps the man who is himself full, will be over-powered by the contact with objects.

(337) So, when the man himself becomes one and remains in that unity, his intellect is really steady - have no doubt about this.

प्रसादे सर्वदुःखानां हानिरस्योपजायते|
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥

When this peace of mind is attained, all his sorrows come to an end and the intellect of such a person of happy and steady mind, withdraws inwardly and becomes well-established in Atman. (65)

(338) Please see. Where there is unbroken steadiness of intellect like this, all the sorrows of the worldly life have no entry in it.

(339) It is like a man in whose stomach there is a fountain of nectar, does not feel the pangs of hunger and thirst.

(340) Similarly when heart is happy, where is sorrow? There, the intellect automatically rests in the Atman.

(341) Just as a lamp kept in a place where there is no wind, does not flicker, so is the man of steady mind, well-versed in the yoga.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना|
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

He who has no control over his mind and whose senses are not functioning reasonably, cannot think of God with faith and how can he have happiness whose mind has no peace? (66)

(342) One who has no saddle of this Yoga on his mind, becomes a prey to the sense-objects.

(343) O Partha, he has no steadiness of mind at all, and he has no interest also in having steadiness.

(344) If there is no interest in steadiness, how can there be peace, O Arjuna?

(345) When there is no liking of peace, happiness never enters even by mistake. It is like the life of a sinner which has no liberation.

(346) Please consider. If seeds are scorched in fire, and yet they sprout, then only it may be possible for a turbulent mind to be happy.

(347) Therefore, uncontrolled mind is the totality of sorrow. For this, control of senses is the best thing.

इंद्रियाणां हि चरतां यन्मनोऽनुविधीयते|
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि॥

In the case of a person whose mind follows his senses which are running after sense-objects, that mind usurps his intellect just like wind pulling away a boat in waters. (67)

(348) Those who act as their senses dictate, do not swim or ferry across the ocean of all sense-objects, even though they appear to have been so ferried.

(349) Even though a boat is anchored near the shore, if it is beaten by a very strong wind, it is turned upside down and danger previously averted confronts again.

(350) Similarly, even though a man might have achieved emancipation, he will be conquered by the sorrow of worldly life if he, just for fun only, indulges in the tendencies of his sense organs.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः|
इंद्रियाणींद्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥

Therefore, O, the warrior of strong arms, he whose senses are completely restrained from their respective objects is the man with the steady intellect. (68)

(351) Therefore O Dhananjaya, it is more welcome if we ourselves can control our senses.

(352) You see, it is just like a tortoise which spreads its limbs as it wishes or itself withdraws them as it again wishes.

(353) Similarly he whose sense-organs are under his control and act as he directs, should be known to be one whose intellect has attained equilibrium.

(354) Now, O, Arjun, I will tell you one more deeper sign of a man who has attained completeness.

Please listen.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी|
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥

In the state of sleep for all ordinary beings, a man who sees divine design is very much awake, with all senses held in check; and for a SEER all those things for which ordinary beings are very alertly awake, is a state of sleep or of inaction. (69)

(355) He for whom the state of sleep for all the beings is the dawn of awakening and who is asleep when all the beings are active, in the changing worldly affairs -

(356) - O Arjuna, he alone is free of all attributes and of a steady intellect. He is the great sage having no limitations.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्|
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी॥

As the sea which is being filled by waters of rivers entering into it, remains ever steady, so , he in whom all desires enter but who remains steady, attains peace and not one who runs to fulfill his desires. (70)

(357) O Partha, in one other way he can be recognised. His mind is as undisturbed as the peacefulness of the sea, which is undisturbed–

(358) Though all the rivers meet the ocean with all their fullness, the sea does not become larger, and does not go beyond its limits.

(359) In the hot season, rivers are all dried up; but, O Partha, the sea does not become smaller.

(360) Similarly this man does not get disturbed in his intellect though he gains riches and attains occult powers, nor is he affected by loss of patience if he does not get them.

(361) Please tell - Is the light in the house of the Sun, lit because of a wick which is lighted and will he be drowned in darkness if the wick is not lighted?

(362) Similarly, you see, this person does not care if prosperity or occult powers come and go. He is always enjoying the great inner bliss.

(363) How can he for whom even the palace of Indra is not worth comparing with the beauty of his own house, ever be attracted by a hut of leaves, constructed by a Bhilla? (Hunter of aborigin tribe)

(364) Just as a fastidious man who thinks that nectar is also not so tasty, never enjoys corn soup, similarly a man of self-realization does not fall for enjoying the riches or occult powers.

(365) O Partha, just see the beauty of it! Where even the heavenly happiness is not worth considering, how can the worldly prosperity or occult powers be valued?

विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः|
निर्ममो निरहंकारः स शान्तिमधिगच्छति॥

He who, having given up all desires, moves freely without any wish, any attachment and any pride, attains the inner peace. (71)

(366) So, one who is satisfied with the joy in the Atman, and is nourished on the highest bliss, is the man of steady intellect - whom you should thus recognize.

(367) He punishes the pride of egoism, discards all the desires and lives in the universe, himself becoming the universal consciousness.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति|
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥

O Partha, this is the state of Brahman. Having reached this state, he never gets deluded; and having been established in this state even at the time of the end of his body, he attains the supreme bliss in Brahman. (72)

(368) Those who, having discarded desire, enjoy this state of bliss have reached the Brahman very easily,

(369) When they are thus united in the spirit, even the acute pains at the time of death do not become an impediment in the way of their maintaining the state of peace.

(370) Sanjaya said - “This is the state of Brahman about which the Lord is telling personally to Arjuna.

(371) Listening to this statement of Lord Shri Krishna, Arjuna thought to himself - “This argument of Shri Krishna is going to be helpful to me.

(372) As the Lord has discarded all the action altogether, his incentive to me to fight is now baseless."

(373) Thus Arjuna was elated in his mind by the speech of Lord Krishna, and he will now ask a question, raising some doubt.

(374) That will be very interesting. The question is very important as regards the real nature of duty. It is the unlimited ocean of the nectar of discriminative enquiry.

(375) Shri Ananta, Lord Shrikrishna, who is the greatest among men of complete knowledge, is going to reply and explain that matter and the disciple of saint Nivrutti will be narrating it.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायांयोगशास्त्रे
श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोऽध्यायः॥

Thus , in the Upanishads sung by the Lord, in the science of Brahman, in the scripture on Yoga, and in the dialogue between Shrikrishna and Arjuna, the second Adhyaya (chapter) entitled the "Yoga of Sankhyas" comes to an end. (2)

■■

Chapter 3

The Yoga of Action

अर्जुन उवाच -

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन|
तत्किं कर्मणि घोरे मां नियोजयसि केशव॥

Arjuna said, “ O Janardana, if you consider knowledge as superior to action, then why, O Keshava, are you urging me to commit this dreadful action?(1)

(Sanjaya is continuing his report to the king Dhritarashtra).

(1) Please listen! Then Arjuna said, “My Lord! I have carefully listened to the speech you have given to me, O, the husband of Goddess Kamala.

(2) In that, when we look deeper, neither the action nor the doer remains. O Ananta, if this is your definite opinion,

(3) then O, Shri Hari, how do you say - “O Partha, (stand up and) fight!” here? Are you not a bit hesitant while pushing me into this dreadful action?

(4) You yourself discard action altogether, and yet why do you compel me to commit this violent action?

(5) So, O Hrishikesha, you should consider how you do not value even a little action of any kind and

yet yoke me to such a violent act; you should see the contradiction of it.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे|
तदेकं वद निश्चित्य येन श्रेयोऽ हमाप्नुयाम्॥

You are as if confusing my intellect by these seemingly self-contradictary statements. Therefore, tell me definitely one thing by which I may obtain what is really good for me. (2)

(6) O Lord, if you yourself are talking like this, what can we do, ignorant that we are? Now, we may quite say that the work of discrimination is finished.

(7) And if your advice is like this, what more degenerated thought can we find? We have fulfilled our adventurous desire for self-knowledge!

(8) If the doctor prescribes for the patient a diet; and he himself gives poison as part of the diet, tell me, how can the patient live?

(9) It is like a blind man misguided to go by a dangerous sidestreet, or a monkey being given liquor to drink. Such is the good advice we have got from you!

(10) O Shrikrishna! I am already an ignorant man. Furthermore I am confused due to the feeling of compassion. Therefore, I asked your better counsel!

(11) But you are telling strange things. There is quite a confusion in your advice. Should you behave like this towards one who is your follower?

(12) We on our part keep our body, mind and soul, hanging on your words, and if you yourself are doing this, let us say, the whole matter is dropped.

(13) If you are doing like this in the name of good advice, you are obliging us in a strange way! Why should we yearn for knowledge? - So said Arjuna.

(14) He said further - “Anyway, knowledge is now out of question. There is something more. My mind which was peaceful is now totally disturbed.

(15) O Shrikrishna, your nature is unscrutable. Perhaps you may be testing me by such a talk;

(16) I cannot really surmise it rightly whether you are teasing me or you really wish to convey something deeper by your words which is implied in them.

(17) Therefore, please pay heed to me. Please do not speak vaguely in general terms. Tell me exactly in clear and simple words.

(18) I am dull-witted. Therefore, O Shrikrishna, speak in such simple and definite terms that I will

understand it.

(19) Just let it be like giving of a specific remedy to cure the disease and that medicine should also be tasty and sweet.

(20) Let your talk be full of all the meaning but it should be such as I can understand.

(21) My Lord, when we have a real precepter like you, why should we hesitate to satisfy our curiosity? You are really like our mother. So, of whom should I be shy?

(22) If the Divine Cow is in someone's possession, who will deter from expressing his real desire?

(23) If the wish-stone (Chintamani) is in our hand, what difficulty is there in wishing anything? Why should we stop from desiring what we want?

(24) If we reach the ocean of nectar and die of thirst at the shore, why at all should we make all the efforts earlier to reach there?

(25) Similarly, if after long penance to propitiate the husband of Goddess Laxmi in the past birth, you are here near us, -

(26) why should we not request you the Almighty, with all our ferver? O Lord, this is really the dawn of good times for us, I think!

(27) Please see. All my aspirations are rejuvenated and all my merit has reached the zenith of success, and my desires have become fulfilled.

(28) O the greatest of all gods, O the home of all auspicious things! It is by that merit that you are so kindly belonging to us, today.

(29) For a mother, there is no wrong time for a child to be breast-fed,

(30) Similarly, O Lord, I am asking you, through my anxiety according to my desire, you who are the treasure of blessings.

(31) So, please tell that definitely which will be beneficial in the higher worlds and will also be appropriated in the present situation here." - So said Partha.

श्रीभगवानुवाच-

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ|
ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम्॥

The Lord said, "O The sinless Arjuna! In the past I have expounded in this world two courses of spiritual practice; one of Sankhyas, along the path of knowledge, and one of Karmayogis, along the path of action. (3)

(32) Surprised at Arjuna's statement, Lord Achyuta (Shrikrishna) said to Arjuna, "O Arjuna, the meaning of my teaching is implicit -

(33) that while teaching the path of action with "intelligence" as the background, I have, in the flow of speech, just made a reference to the doctrine of Sankhyas.

(34) You are not knowing my motive. Therefore you are disturbed in vain. Now please understand that both paths were told in the past by me only.

(35) O! The great brave warrior! Please understand that these faiths which are beginningless, were expounded by me only.

(36) One is called the 'Yoga of knowledge' which is practised by Sankhyas in which yoga, by knowledge, the soul becomes one with the Paramatman.

(37) The other, you should recognize as the yoga of action, by which the seekers being experts in its practice, in due time, attain liberation.

(38) Though these paths as such are two, in the end they are united, just as readymade food and food prepared are both capable of giving the same satisfaction.

(39) Or it is like rivers which seem different when they flow either towards east or west, but they become one in the end when they are merged into the ocean.

(40) Similarly both the paths of choice indicate only the final unity as aim, though the ways of practising both the paths are different according to the capacity of the seekers.

(41) You see, how can a human being quickly reach a fruit on a tall tree, as a bird which can reach by one flight only?

(42) The human being will walk slowly, and by following the path step by step will definitely reach the fruit after some time.

(43) Similarly by the path chosen by the persons of the Sankhya doctrine, they take resort to knowledge and attain the liberation quickly.

(44) The others who follow the yoga of action perform their duties fixed by their status and quality, and after a certain time reach the state of completeness.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते|

न हि संन्यसनादेव सिद्धिं समधिगच्छति॥

By not starting action at all, it is not that a man can reach the action-free state; nor does a man reach the state of trance simply by relinquishing all actions. (4)

(45) Unless a person performs his ordained duties, if he says that he would give up all actions, he will not be free of action like a Master.

(46) Because, O Arjuna, it is foolishness to believe that without doing our proper duty we can attain the action-free state!

(47) Please tell me how we should discard a ferry-boat, when due to flood, it is already difficult to reach the other shore.

(48) And when satisfaction is desired, tell me how we should not cook food or eat the cooked food which is ready.

(49) Please see that so long as there is no freedom from desire, there is definitely the necessity of action, but when there is contentment, action naturally ceases to be.

(50) Therefore, listen O Partha, for a man who is earnest about reaching the actionfree state, his proper action is never to be abandoned.

(51) One thing more - to say that what we do will be successful, or what we gave up is avoided totally -

(52) is a stupid, meaningless statement. You may get this fact examined and verified, but know this definitely that action cannot be given up by just stopping to do anything.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्|
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥

None can ever remain inactive even for a moment; for everyone is helplessly driven to action by inherent tendencies or Gunas. (5)

(53) So long as everything is depending on the support of the Nature or Prakriti, it is ignorance to say that I will give up or accept the action, because whatever is action as such, it is all dependent on the inherent Qualities.

(54) Please see! Even if we, in a fit of the moment, give up the bounden duty, do the natural tendencies of sense-organs cease to be?

(55) Please tell whether the ears have stopped hearing, or the light in the eyes is gone, or the nasal

cavity is closed and does not take the smell.

(56) Or is the breathing stopped, or the mind has no thoughts or the feeling of hunger or thirst is stopped.

(57) Whether the waking and dreaming are stopped, or the feet have forgotten to walk, - or leave these things aside- are birth and death gone?

(58) If nothing of these is stopped, then what is it that is dropped? Therefore, for those who are within the field of Maya or nature, there is no renouncing of action.

(59) Action is created being dependant on the nature itself; to hold or to renounce it is an unwanted burden taken by the mind.

(60) Please see - If we climb on a chariot, we keep moving with the chariot even though we sit still.

(61) When there is fast wind, the dry leaf is blown away without its volition, in the sky, being dependant on the wind.

(62) Similarly by the force of Prakriti (Nature) and by the movement of organs of activity, man who is not doing any action willfully himself, does various functions.

(63) Therefore, there is no renunciation of action so long as there is contact with nature. In the case of those, who still say that they will renounce, only their adamant attitude remains!

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्|
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते॥

He who outwardly restraining the active organs, still keeps on remembering them in his mind, is a man of deluded intellect and is called a hypocrite. (6)

(64) Those who discard their proper action, and try to reach the actionfree state, only by restraining their outer organs of activity -

(65) - are not able to really renounce action, because action is still going on in their mind. They only show outwardly that they are free from action, which is their poverty.

(66) O Partha, these persons should be recognized as totally attached to the sense-objects, without any doubt.

(67) Now, I will tell you the sign of the real state of having no expectations of any kind; please listen.

यस्त्विन्द्रियाणि मनसा नियम्यारमभते ऽर्जुन|
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते॥

On the other hand he who starts the yoga of action by first controlling the sense-organs at the level of his mind, and then at the periphery of organs of action, is really quite unattached. O Arjuna! (7)

(68) He who is firmly established inwardly in the hidden Atman, but only outwardly behaves like a common man.

(69) He who orders and controls the organs, is not afraid of outer objects and does not avoid that action which rightfully presents itself to him as his duty;

(70) - is conducting all actions through his organs of action, but is self-controlled and not overcome by the upsurges of energy in those actions.

(71) He is not caught by any desires, does not become dirty by any obsession, just like the lotus leaf which is not touched by water though it is on it.

(72) Similarly he is surrounded by contacts on all sides, appears similar to others just like the sun appearing as 'reflection' in water.

(73) Similarly if he is seen superficially, he appears as common-place as others, but if one tries to fathom his depth, one does not know it.

(74) When you see such a man having these signs, you should know him as free and without the shackles of longing.

(75) O Arjuna, he is the yogi, specially recognized in this world, and therefore I tell you to be a yogi like him.

(76) You should control and regulate your mind and become inwardly steady, and let the organs of action conduct themselves as they can among various activities.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः|
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः॥

Therefore, perform your ordained duty; for action is better than inaction. Not doing any action, even your body cannot function normally. (8)

(77) So, here, it is not possible to be actionless and on the other hand, think whether you should commit wrong action.

(78) So, whatever is proper and whatever presents itself as duty as the occasion demands, that you

should perform without any motive.

(79) O Partha, one more thing you do not know. This action is in itself the liberating action.

(80) Just see! He who performs actions in accordance with the ordained sequence attains freedom in the very execution of these duties.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः|
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर॥

Except actions performed for the sake of sacrifice, the actions are otherwise creating bondage in this world. Therefore, O Arjuna, perform your action, free from attachments, for the sake of sacrifice alone. (9)

(81) My dear, our own duty itself is a constant sacrifice. Therefore, in doing it, sin cannot get entry into it.

(82) When this, our own duty is lost and there is interest and involvement in wrong action, then only there is bondage of the worldly life.

(83) Therefore, the performance of our own duty is a continuous unbroken sacrifice and he who performs it does not get himself bound.

(84) This human world is bound by action because it is slave to the objects and it is because of this that all people have missed the constant sacrifice of daily action.

(85) Now, O Partha, I am going to tell you a story. The whole creation is brought into existence by Brahma.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः|
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्॥

Having created all beings in the past, with the arrangement of performance of sacrifice, Brahma, the Creator, the Prajapati, said to them - ‘‘You shall prosper by this; It will give you all that you desire! (10)

(86) At that time, he created all the beings together with their appointed way of sacrifice, but they do not know it because it is subtle.

(87) The beings asked the God Brahma - "O Lord, what will be our support?" The "Lotus-born" then told all the creatures -

(88) “We have ordained your proper actions according to your particular species. You should

follow this. Then all your wishes will be fulfilled.

(89) You need not undertake any vows or observe rules which may be painful to your bodies, nor go far away to places of pilgrimage.

(90) You will, by misunderstanding, do yoga, or selfish penances, repetition of words, or worshipping of geometrical figures (for propitiating gods) - which you should not do.

(91) You should not worship different Gods; you should do nothing of the kind. You should practise your own duty in the society according to your status and by this, you should perform the easiest sacrifice.

(92) You should follow this duty without motive, just as a faithful woman serves her husband.

(93) So, the sacrifice implied in doing your duty is the only sacrifice which you should perform, - so said the king of Satyaloka (the highest spiritual world).

(94) You see; if you follow your own duty as a religion, it will serve you as the divine cow which fulfills your wish; and then, O, people! This religion will never for sake you.

देवान् भावयतानेन ते देवा भावयन्तु वः|
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥

Propitiate the gods through this (sacrifice) and they may be then gracious to you. Thus, by helping each other respectfully you may attain the final goal. (11)

(95) Thus all the deities will be satisfied fully and then will give you your desired things.

(96) When all the deities are thus worshipped by your observing your own religion, they will arrange to help you fulfil your life's mission.

(97) You will worship the gods and the gods will be pleased with you. Thus, there will be mutual love.

(98) Then whatever you intend to do, will be automatically successful and the things desired by your mind will also be attained by you.

(99) Your speech will prove to be true, you will be the givers of orders, and all the prosperity of very high rank will be eager to be at your service.

(100) It will be like the rich nature, with all the beauty of fruits etc; standing at the door of the king of all seasons viz. the spring -!

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः|
तैर्दत्तानप्रदायेभ्यो यो भुङ्क्ते स्तेन एव सः॥

Pleased and respected by the sacrifice, the gods will surely give you all the desired pleasurable things. He who enjoys the gifts given by them without offering them something in return, is undoubtedly a robber. (12)

(101) Thus the very good fortune, as if embodied, will come searching for you.

(102) My dear, if you are performing your own duties, you will fulfil all your desires for joy, and will be free of any hankering.

(103) But even after attaining all the riches, he who will follow the strong urges of his organs, by being hooked to the taste of sense objects,

(104) And he who will not worship the Lord of the Universe with the riches given to him by the gods pleased by the sacrifices.

(105) He who will not offer the sacred food to the sacrificial fire, will not worship gods and will not give food to a Brahmin who comes at his house at the proper dinner-time;

(106) He who will turn away from devotion to Guru, who will not receive respectfully the guest and will not give satisfaction to members of his caste;

(107) He who will be devoid of the performance of his own religious duties; who becomes very puffed up by his pride, and will be only attached to sensual pleasures -

(108) He has in his lot very bad luck, by which, what is in his hands will be lost and even if objects and things are there he will not be able to enjoy them.

(109) Just as in a body which has come to an end of its lifetime, spirit does not dwell any more, or just as the goddess of riches - Laxmi - does not stay in the house of a luckless person.

(110) So, if the man lapses in his own duty, then all kinds of pleasures will be gone, being without base, just as light is no more when a lamp is extinguished.

(111) So, where our own duty is neglected, freedom does not dwell'' - Brahma said to the beings - "Please listen further."

(112) So, the Death-God will punish the man who will give up performance of his own religious duties, and he will call this person a robber, and will snatch everything from him.

(113) Then all vices will round him up and possess him, just as ghosts in a cemetary at night.

(114) And all the sufferings from all the three worlds and various sins as well as all the miseries will come to stay with him.

(115) Such will be the plight of that uncontrolled man, and O! The beings of the three worlds! He will not be able to escape them, however piteously he may cry upto the end of eternity.

(116) Therefore, one should not give up one’s duty, the sense-organs should not be allowed to go wild, "- thus the God of Four Faces taught the beings.

(117) Just as the aquatic animals die as soon as they are out of water, so, this your own duty should not be given up.

(118) “Therefore”, - He said - ‘‘You all should always be faithful to your appropriate actions.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः|
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्॥

The virtuous people who partake of what is left over after offering the food to Gods, in the sacrifices, are absolved of all the blemishes. Those sinful people who cook for the sake of nourishing their physical body alone are as if eating sin. (13)

(119) Please see. One who spends wisely the money one has got, in the performance of appropriate duties without selfish motive.

(120) Who worships the Guru, the elders in the family, the fire, worships Brahmins when occasion arises, and performs yadnya (sacrifices) for ancestors at the appointed times,

(121) And whatever remains after offering in the sacrifice, according to the codes of conduct in that behalf,

(122) Is eaten by him happily in his house with his family members, which becomes itself the means of washing away the blemishes.

(123) As he eats only the remaining food, sins leave him and go away, just as the great medicine amrutasidhi, causes the leprosy to disappear.

(124) He does not get defiled by sins, just as a man firm in his principles does not become defiled by even a little of confusion.

(125) So, whatever is earned through observing of our own duty, should be utilized for our own duty, and whatever remains should be eaten with satis-faction.

(126) O Partha, you should not act otherwise than this; Lord Murari said - “Such is the history in a

nutshell.”

(127) Those who think that they are only body, and think that objects are to be enjoyed only, and do not remember anything beyond this,

(128) And do not know the secret of this sacrifice and are eager to enjoy by this bodily attachment.

(129) And prepare food to satisfy their senses, should be known to be sinners and eating sin only.

(130) This whole prosperous stock of our possessions should be considered as “offering” and should be sacrificed to the primordial Purusha, the God, by way of performance of our true and proper duty.

(131) Foolish people, you see, lose this great opportunity, who prepare food of various kinds only for themselves.

(132) I say this because food is not an ordinary eatable! By this, one achieves the complete merit of sacrifice and also gives satisfaction to the Supreme God.

(133) The food should not be considered an ordinary thing; It is Brahman, it is the cause of life of this whole universe.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः|
यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्|
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥

All beings come into existence from food; food is produced by rain; rain is caused by sacrifice and sacrifice is possible through prescribed action. (14)

Know that the prescribed action has its origin in the Brahman, and Brahman comes into being from the Akshara,- the indestructible infinite Principle! Hence the all– pervading infinite is always present in the sacrifice (of doing our duty). (15)

(134) All the beings are nourished because of food, and rain creates the food everywhere.

(135) That rain is born of sacrifice. “Action” makes the sacrifice manifest, and for action, the Brahman identified as Vedas, is the beginning.

(136) The Vedas are born out of the Indestructible, which is far beyond; and thus all this animate and inanimate universe is composed of Brahman.

(137) But O, the husband of Subhadra, you should know that in the sacrifice which is manifest as Karma (Action), the Brahman as Vedas is always established.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः|
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥

O Arjuna, he who does not follow the wheel thus set going in this world lives as a sinful and sensual person, whose life is a waste. (16)

(138) I have thus told you in short. O, the Great Archer, the ancient tradition (in the sequences of creation and offering in the performance of duty) of sacrifice.

(139) So, he who arrogantly does not follow this sacrifice, which is thoroughly appropriate in this world.

(140) Know that he is a heap of sins, and a burden to this earth, since he has become a slave to his senses by his wrong deeds.

(141) O Arjuna, that life and that action is all totally useless just as the clouds which appear out of season.

(142) He by whom this performance of his own duty is not being done, has his life as useless as the suspended lobes at the neck of the sheep.

(143) Therefore, O, Pandava, please listen. Nobody should give up his own religious duty. This is the only thing to be performed with all the devotion.

(144) Oh yes! When we have got this body after all, work is imperative for it, then why should we give up that which is prescribed for us?

(145) O the Ambidextrous warrior! Please listen. Those who, having got the body to their lot, complain that they have to work, or do something, are really uneducated rustic people.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः|
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥

He however, who is interested in the joy in the self and is contented in his self, satisfied in himself alone, has no duty as such which he is bound to do. (17)

(146) Just see! Only he, who is blissfully joyous in his own being, does not become sullied by the affairs of his body though his body has its functions.

(147) Please understand. Since he gets all the satisfaction and happiness in his own blissful Atman,

he has become completely fulfilled, and thus easily becomes free from the attachment to actions.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन|
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥

He has no use whatsoever, of anything whether done or not done. nor has he any dependence on all beings in this world. (18)

(148) Just as the means or instruments are automatically kept aside when one has fulfilled his desires by their use; similarly when there is self-satisfaction, there are no duties.

(149) O Arjuna, so long as that understanding does not embrace our mind, there is the necessity of adopting this means (of duty).

तस्मादसक्तः सततं कार्यं कर्म समाचर|
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः॥

Therefore, you should continuously do your duty which is prescribed, without being attached. Really, only by doing duties without attachment, man attains the supreme.(19)

(150) Therefore you should control your senses and being free of all desires, keep on performing your own duty.

(151) O Partha, those who have followed this way of non-desirous-ness in the perfor-mance of duty, have really attained the Supreme state of aloneness in this world.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः|
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि॥

Janaka and other wise men have reached perfection through such unattached performance of action. Seeing clearly your status in the society you have also to look after the organization of the society to keep it in proper order. (21)

(152) Please consider this - Janaka and some others have without giving up the whole gamut of action, attained the bliss of liberation.

(153) Therefore, O Partha, you should have interest in action. This is also likely to be helpful in some other way.

(154) When you observe the regular code of conduct, people will also see it and follow. Thus they will naturally be saved from the danger of downfall.

(155) Know that even for those who have accomplished everything and have no further personal desires, there is some responsibility of duty for the sake of other people.

(156) Just as a man who can see, walks along with a blind man to guide him on the way, so, a wise man should show the true religion to an ignorant man, by his own example.

(157) And if this is not done, what will the ignorant man understand? How can he come to know this path?

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः|
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥

Whatever a great man does, other people do the same thing; whatever standard he sets up, the people in the society follow it. (21)

(158) Here whatever the elders do, is called religion by others and all common people follow the same standard.

(159) This is the most natural thing. Therefore action should not be given up. The saints should perform their duty more earnestly.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन|
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥

O Arjuna, There is nothing in all the three worlds that is binding upon me, nor is there anything not obtained which I have to obtain! Even then I continue to work. (22)

(160) Now, O Arjuna of beautiful crown! Why should I talk about others? Look at me! I am also working in the same manner.

(161) If you say that I may be working with some motive, as if there is anything short to fulfil which I am active;

(162) Then you know that nobody can stand equal to me in the matter of supreme capacity; such is the fullness of powers in me.

(163) You have seen the feat which I achieved in bringing back from the dead, the son of Guru Sandipani. Even then I am continuously performing my duties.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतंद्रितः|
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥

Suppose I do not perform the actions with all my alertness, what will be the effect? People will follow my example in all respects. (23)

(164) But, with the sole purpose of peoples' welfare, I perform my duty just like a selfish person would have performed.

(165) I act so that all the beings who are totally dependent on me should not go astray.

उत्सीदेयुरिमे लोका न कुर्यात्कर्म चेदहम्|
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥

If I cease to act, these worlds will be devasted; not only that, but I will be deemed to be responsible for the disorder and will indirectly destroy all these people. (24)

(166) If we become lazy and self-centered because we have fulfilled all our desires and there is nothing for us to do, how can these people be emanci-pated?

(167) The present order of things is such that they look up to us for standards of behaviour, and follow suit; which system of the society will then be totally destroyed.

(168) Therefore, in this world, one who is really all-powerful and who gives completeness even to omniscience, should not especially give up his appropriate duty.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत|
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम्॥

O Bharata, as the unwise people act, having attachment, so should the wise man, who aims at maintenance of the world in good order, act, but without having any attachment. (25)

(169) Please see! Just as a man prompted by his desires works with interest, so should there be that same enthusiasm when a man having no motive acts.

(170) O Partha, this is so, because this order in the society must be maintained and protected in all circumstances.

(171) One should perform action according to the dictates of the scriptures and this world should be directed in proper direction, never thinking or acting as somebody extra-ordinary or separate from all the common people.

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम्|
जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन्॥

The wise person, who is well-established in the self, should not unsettle the minds of ordinary ignorant people who are involved in action with attachment, but should duly perform his own duties with a sane and a balanced mind. (26)

(172) O the Great Archer! Just as we should not give heavy food to a child which can with difficultty only, feed itself at the mother's breast, because the child cannot digest that heavy food;

(173) Similarly we should not, even in a playful mood, advise action-less-ness to a man whose level of understanding is limited to action only.

(174) There we should guide him to benevolent action and should praise that only, and should show him how to act righteously though we may be free from bondage of action.

(175) When the wise man acts in this way among others who are attached to action, there will not be any bondage of action affecting him.

(176) This is just as in the play of a magician, he shows many illusory persons like King and Queen by wearing false garbs, though he has no concept of his being the king or queen, male or female.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः|
अहंकारविमूढात्मा कर्ताऽहमिति मन्यते॥

The foolish person whose mind is confused by egoism thinks - "I am the doer", while all actions are being performed by the qualities of the Prakruti (or Nature) herself. (27)

(177) Just see, O, the Great Archer! If we take the burden of others on our head, how can we not be suppressed under it?

(178) Similarly, the foolish man says through his deluded mind that he is the doer of actions while all actions good or evil are taking place by the natural order.

(179) This secret science of unattached action should not be revealed to him who is foolishly confused by egoism and has but a very limited understanding.

(180) But let it be; O Arjuna, I will tell you the best thing for you. Please listen with attention.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः|
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥

He, however, who has true insight into the respective spheres of these (three) qualities and actions, knows that it is the interplay of qualities only and does not get motivated to attachment. (28)

(181) In the consciousness of the people of self-knowledge, there is no place for that illusion or

Maya, in which all the actions become manifest.

(182) They function in their body in an aloofness of observation, by discarding the pride of physical body and going beyond the activities of the said qualities.

(183) Therefore, just as the Sun is not caught in the activities of all creatures, they are not touched by the bondage of Karma, though they are in the body.

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु|
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत्॥

Those who are fully deluded by the qualities or modes of the Prakruti, remain bound to the said qualities and their functions; The man of perfect knowledge should not unsettle the mind of those who are not having comprehensive knowledge. (29)

(184) Here, he who becomes confused by the qualities and the influence of Prakriti becomes attached and caught by action;

(185) He by his own compulsion, takes upon himself the responsibility of others', actions which are being done by the organs according to the ‘qualities’ of Nature.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा|
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥

Therefore, dedicating all actions to me with your mind fixed on me, thus free from hope and sense of possession and my-ness, you should fight, getting cured of mental fever of animosity. (30)

(186) Therefore perform all your prescribed duties and offer them to me, at the same time keeping your mind steady in your own Atman.

(187) And never allow the pride to enter into your mind that “a certain duty is there and I will do it, and I am the doer”.

(188) You should not be a slave to your body, you should drop all the desires, and then enjoy all the things that will come along in the course of natural events.

(189) Now pick up and take the bow in your hand, climb on this chariot and embrace bravery with a balanced mind.

(190) Establish fame in this world, enhance the prestige of the performance of one's own duty, and relieve this earth from this burden.

(191) O Partha, now be free of doubt, pay attention to this battle and do not talk about anything else

than this fight.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः|
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः॥

Those who with uncoveting and devout mind follow this teaching of mine at all times, are also released from the bondage of all actions. (31)

(192) O the Great Archer, those who respectfully accept this clear opinion of mine and faithfully bring it into practice;

(193) should be known to be free of all actions though they are 'functioning' in all activities; and therefore this way of action is definitely the right way to follow.

ये त्वदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्|
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः॥

Those who, however being jealous of me, do not follow this opinion actively, know those fools to be deluded in the matter of all knowledge and totally destroyed. (32)

(194) However those who become influenced by the Prakriti, and disregarding this my teaching, drop it, by becoming fond of their sense-organs,

(195) Those who consider it as common-place, look at it with despise, or say babblingly that this is only a worthless empty argument,

(196) Know them definitely to be drunk with the wine of enticements, saturated by the poison of objects of senses, and drowned in the mud of ignorance.

(197) Please see, how a gem put in the hand of a dead body becomes wasted, and how the congenitally blind man cannot experience the advent of dawn.

(198) Or, as the crow has no use of the rising of the Moon; similarly the stupid persons will not like this selective thought.

(199) Therefore, Such people who are against this spiritual wisdom, should not be even talked to.

(200) They do not respect the tenching and start blaming it! Tell me, can the moths tolerate bright light of a lamp?

(201) So, O Partha, just as embracing the flame is sure death to a moth, so indulgence in sense-objects amounts to suicide.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि|
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

Even the man full of knowledge behaves in everyday life according to his natural tendencies. All the beings follow their own inborn tendencies. Of what use is any outward control? (33)

(202) So, even the wise man having self-knowledge should not lightly pamper his sense-organs even for entertainment.

(203) Will it be possible to fondle a serpent or befriend a tiger successfully, or can a powerful poison be digested?

(204) Just see - when playfully a fire is kindled it suddenly flares up and becomes uncontrolled. Similarly it is no good playing with these organs.

(205) Even otherwise, why should we accumulate various means of pleasures for this body which is subject to destruction?

(206) Why should we try to maintain this body which has a beginning and an end, by collecting all the riches with great efforts?

(207) Why should we nourish this body by taking all the troubles and strains to accumulate all kinds of possessions, even flouting the rules of conduct prescribed as duty for us?

(208) This body is only a collection of five elements and will in the end return to the five elements, Then where will we get the fruit of all the strain we have undertaken?

(209) Therefore just to satisfy the body is nothing but an evident denudation; and therefore one should not pay attention to it.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ|
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥

Attraction and repulsion are rooted naturally in all sense-objects. Man should not allow himself to be swayed by them, because they are the two principal enemies standing in the way of his liberation. (34)

(210) Normally when we give to the senses the things they like, the mind will feel satisfied.

(211) But that is like the company of deceitful tricksters, who create confidence while you are walking in a crowded city street, but kill you when you go out on a lonely path.

(212) My dear, there may be a poison which is sweet and we may relish it, but if you see the result,

it takes away the life.

(213) Please see. There is desire in the organs which creates a severe hankering for pleasure, like a fish which is attracted to a bait.

(214) But in the bait, there is a hook, which kills the fish, which does not know it because it is hidden.

(215) Similarly if a man follows the desire and hopes to get the objects of pleasure, he will in that pursuit, become a prey to the fire of anger.

(216) It is just like a hunter who entices and corners a deer into such a situation where he can easily catch it and kill it.

(217) O Partha, the condition is similar here. Therefore, this contact is not good for you. Know both the desire and anger as killers.

(218) Therefore, do not at all resort to them. You should not even mentally remember them. Just only keep up the steady concentration in the self, and do not allow it to be destroyed.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥

One's own duty though devoid of good points or merit, is preferrable to the duty of another well performed. Even blessed it is to die doing our duty; another's duty is dangerous for us. (35)

(219) My dear, even if our own duty is hard to perform, it is better to do it, you see!

(220) The duty of others may seem to be very nice, but we should perform our own duty without mistake.

(221) Please tell me, should a Brahmin take food at the house of a Shoodra, though the food articles may be tasty and though the Brahmin may be weak?

(222) Why should such a wrong thing be wished for and even if there is such a wish, why should we actually accept it?

(223) How should we demolish our poor grass hut by looking at the well-built beautiful houses of others?

(224) Even if our own wife is not so good looking, she is better for us in bed.

(225) Similarly our own duty may be difficult and cumbersome in the matter of actual performance, still it is really helpful even in the higher world.

(226) For example milk added with sugar is well known to be a wholesome drink, but it is contra-indicated for a person suffering from intestinal worms.

(227) And inspite of this if it is taken, only the adamant attitude will be evident, because its result will not be good, O, the Great Archer!

(228) So, if you want to consider what is good for you, you should not do what may be proper for others but quite contrary to your own welfare.

(229) Even if there will be the end of our life while doing our own duty, it is still evidently good for us in both the worlds."

(230) Thus spake the highest of all the Gods, the wielder of sharnga bow, upon which Arjun said - "O God, there is one request.

(231) "I have listened to all this which you have told; so, now I will ask something which I need to know."

अर्जुन उवाच -

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः|
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः॥

Arjuna said, O! The son of Vrishnis, by whose provocation a man commits sin, compelled by force even though he himself does not wish to do so? (36)

(232) My Lord, how is it that we see even the men of knowledge lose their sane intellect and go astray from their path of evolution?

(233) Those who are having all knowledge and know what should be rejected and what should be accepted, seem to do the duty of others. What is its reason?

(234) A blind man cannot differentiate the grain from the husk, but why a person who can see, should also become confused?

(235) There are some who renounce all the existing relationships but are not tired of developing yet another set of relationships, and there are those whose rightful abode should be in the forest, but come again to reside in the city.

(236) They could have run off and avoided the sin, but we see that they are intentionally getting involved into its commitment.

(237) The things of which these people are fed up, come and prevail upon them and if one tries to get

rid of them, they catch them with force.

(238) Thus there seems to be some compulsion. Whose force is it?" - Partha asked - “Hrishikesha, please tell me this.”

श्रीभगवानुवाच-

काम एष क्रोध एष रजोगुणसमुद्भवः|
महाऽशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥

The Lord said -

“This is desire, this is also anger, which is born out of Rajas. It eats tremendously and is the greatest vice. Know and recognize it as your enemy in this world. (37)

(239) Upon this, the Lord, who is the beloved of the heart, and the embodiment of the aspirations of yogis but is himself desireless, who is the best among men, (called Purushottama) said - “I will tell. Please listen.”

(240) These desire and anger are without any pity at all. They are considered as cruel as the God of Death.

(241) These are the serpents sitting on the heap of money which is knowledge; they are the tigers in the valley of sense-objects; they are the hangmen on the path of devotion who kill the devotees.

(242) These are the stones in the castle of the body; they are the corners in the villages of organs of the body, and their great pressure in the form of confusion is prevalent in the world.

(243) These are the monsters in the minds full of Rajas and become satisfied by the food of ignorance.

(244) These are no doubt born out of Rajas but are helpful to the vice which is Tamas, and that Tamas has given them its own status of ‘Error and Enticement.’

(245) As they are enemies of life, they enjoy great respect in the city of death.

(246) The whole universe in not even one morsel to satisfy their hunger, and hope becomes more adventurous as their activity increases.

(247) The woman called ‘illusion’ is so powerful that when she simply closes her fist, all the fourteen worlds are devoured; but she is the younger sister to this hope.

(248) The thirst which turns all the three worlds into a small food article, in its play, becomes proud

to call itself the maid-servant of the hope and remains alive on that concept.

(249) Moreover, enticement has great respect for the desire and anger; and 'ego' has regular business transactions with them and thus that ego makes the world dance according to its whim.

(250) These two give great honour to hypocrisy which dissects truth and takes out its guts, and fills it with the grass-bunches of misdeeds.

(251) These two have denuded peace by taking away her clothes, and have decorated the Maya who is of the untouchable caste of Mangs, and they have spoiled the whole groups of pious sages.

(252) These desire and anger have destroyed the base of discretion, have skinned alive the asceticism, and have broken the neck of peacefulness while it is alive.

(253) These have cut down the forest of contentment, toppled down the castles of firm determination and have uprooted the plant of joy and thrown it away.

(254) These have disturbed the inner order of self-knowledge, wiped out the written message of happiness and have put the fire of three-fold troubles in the hearts of people.

(255) As soon as they touch the body they reach to the core of the soul and then are not controlled even by the God Brahma and others.

(256) These sit near the consciousness, the moving principle, in the same rank with knowledge and therefore if they once get going with all force, they cannot be controlled.

(257) These drown the seekers without the necessity of water, burn without fire, and strangulate them without uttering a single word.

(258) These kill without weapon, tie down without rope, and kill a man of knowledge, by taking an oath.

(259) These catch in a rut without mud, ensnare without a net, and are not beaten by anybody because they are very strong inwardly.

धूमेनाव्रियते वन्हिर्यथादर्शो मलेन च|
यथोल्बेणावृतो गर्भस्तथा तेनेदमावृतम्॥

As the fire is covered by smoke, mirror is covered by dirt, and embryo by the omniotic fluid so is this ‘knowledge' covered by this (desire-anger duality). (38)

(260) Just as the root of sandalwood is surrounded by a serpent, or as the sack of omniotic fluid covers the child in the womb.

(261) Or as there is no sun without light, fire without smoke, and mirror without some dirt.

(262) Similarly we have not seen knowledge alone, without these two; and just as the seed is covered by its husk (before sprouting)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा|
कामरूपेण कौन्तेय दुष्पूरेणानलेन च॥

O The son of Kunti, knowledge is covered by this constant enemy of the wise, by name desire and the anger which is insatiable as fire. (39)

(263) The knowledge which is pure in itself, is over-ridden by these two and therefore becomes obscure.

(264) If we decide to first conquer these and then attain knowledge, it is not possible to defeat the desire and anger (attraction and repulsion).

(265) In order to defeat these if we try to have strength in ourselves, that itself becomes helpful to these, just as fuel to fire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते|
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥

The senses, the mind and the intellect are said to be its seat; screening the light of knowledge through these, it (the desire) deludes the soul who is bearing the body. (40)

(266) So, whatever measures one takes to defeat them, these very measures become the factors of strength to these and by these, even the Hatha-yogis are conquered in this world.

(267) But even though I describe these in some crooked words, there is some way to conquer these. I will tell you; just see whether you can utilize it.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ|
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्॥

Therefore, O! The leader of the men in Bharata, you should first control the senses and then kill this embodied sin, which is the destroyer of knowledge and wisdom of the self. (41)

(268) The primary base of these two is the whole group of senses, and from these senses the action is born out of attentive attitude, and therefore you should first completely destroy them only.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः|

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥

The senses are said (by people in the past) to be higher and subtler (than the body) and the mind as greater than the senses, greater than the mind is the intellect and who is greater than the intellect is he (the Atman). (42)

(269) Then the speed of the mind will be slowed down, and the intellect will be freed and by this, the support of these sinners will be broken!

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना|
जहि शत्रुं महाबाहो कामरूपं दुरासदम्॥

O the warrior of great arms, knowing that the Atman is beyond and greater than the intellect you should still the lower mind by the higher mind which is Atman and thus kill the enemy in the form of desire, who is otherwise hard to conquer. (43)

(270) If these two are got rid of from the inner consciousness, then know that they are without doubt destroyed, just as there is no mirage in the absence of rays.

(271) So, if the desire and anger are gone, know that the kingdom of heaven is attained. Then he enjoys his own happiness, by himself.

(272) This state is the matter of great secrecy between the Guru and the disciple, where the Jeeva is in close embrace with the spirit or shiva (- Pinda - Jeeva, Pada spirit or Shiva). You should attain this unity and never deviate from it at any time."

(273) Sanjaya said - "O King, please listen. Thus the king of all Adepts, the husband of the goddess Laxmi, the god of gods, said.

(274) Now that "immeasurable" (Ananta) will speak something about the ancient times, and the son of Pandu will ask a question." (Dnyandeva says-)

(275) "The high level of the subject of that talk and the captivating sweetness of their dialogue, will give the greatest pleasure of listening to the listeners.

(276) So says Dnyandeva, (the servant) of Nivruttinath, that by increasing the intent of listening, O sirs, you should enjoy the dialogue between the Lord Hari and Partha.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे, कर्मयोगो नाम तृतीयोऽध्यायः॥

Thus , in the Upanishads sung by the Lord, in the science of knowldge of Brahman, in the scripture

on Yoga, and in the dialogue between Shrikrishna and Arjuna, the third Adhyaya (Chapter) entitled Karmayoga (Yoga of action) comes to an end. (3)

■■

Chapter 4

The Yoga of Knowledge, Action and Renunciation

(1) Today the organ of hearing is blossoming because it has, open before it, the great treasure of Geeta, which is really a dream come true.

(2) First of all this is a matter demanding great discrimination; over and above, Shri Krishna who is the Lord of the world is teaching it and further, the king of devotees, Arjuna of the beautiful crown, is listening.

(3) The pleasure of this subject matter is just like a sweet tune endowed with fragrance or fragrance endowed with taste.

(4) Just behold the enhanced grace of good fortune, as if we have here the river Ganges full of nectar, or as if the penances of repetition of God's name and observance of other severe penances of the listeners have borne fruit.

(5) Now let all the sense organs gather into the ear's home, and enjoy the pleasure of the dialogue which is named Geeta.

(6) But I will drop this goody-goody talk and will tell only the tale directly - Krishna and Arjuna were talking.

(7) At that time, Sanjaya said to the king, "Arjuna is really having divine virtues, because Shri Narayana (here Shrikrishna) is talking to

him with tremendous love.

(8) He is talking with Arjuna about that secret knowledge which he did not tell his mother Devaki, and did not tell even his brother Balibhadra.

(9) The Goddess Laxmi is so intimate with him, but she also did not witness such happiness in love, and only Arjuna was lucky to receive the great love of Shri Krishna.

(10) Sanaka and others had very high hopes to receive such love but even they could not be compared in regard to success in that respect which Arjuna got.

(11) The love of the Lord of the world to Arjuna was unparalleled. How grand was the merit of Arjuna!

(12) For him the unmanifest God has taken worldly incarnation. I see both of them as one only.

(13) Otherwise this God is not found by yogis, Vedas cannot understand him, and in meditation he is not visible by the inner eye.

(14) He is in his original nature such a beginningless, unshakable and eternal being, but one cannot understand how he is so kind.

(15) This Shri Krishna is like all the three worlds neatly folded in one fold, but he is also the far shore of formed existence, and see how he has come as human being for the love of Arjuna.

श्रीभगवानुवाच-

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्|
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥

Shri Bhagwan said -

I taught this immortal yoga to Wiwaswan, the sun-God, then Wiwaswan told it to Manu (His son) and Manu imparted it to Ikshwaku, his son. (1)

(16) Then the Lord said to the son of Pandu - "I told this yoga to Wiwaswan but that is a story of very ancient days.

(17) Then that Wiwaswan, the Sun, taught this best state of yoga to Manu.

(18) Manu himself practised it and then taught it to Ikshwaku. Thus this original tradition spread further.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः|
स कालेनेह महता योगो नष्टः परंतप॥

O Arjuna who is a hexation to enemies, this yoga was known to the yogi kings who were sages themselves, by the succession of teacher and the taught; but it has, by the lapse of long time, disappeared from this earth (2).

(19) Thence this yoga was known by great kings who were sages, but in these present days, nobody knows this yoga.

(20) As everybody is having the fever of passion in him and is heavily attached to his physical body, this self-knowledge was forgotten.

(21) When awareness and importance of Atman is not firm, in our life there is greatest value given to pleasures of senses and people are much attached to their belongings.

(22) For example what value of clothes is there in the town where all people are naked Jains, and what value has Sun to a congenitally blind man?

(23) Or, who will like music where all are deaf? What do the foxes care for moonlight?

(24) Or, how will the crows ever know the Moon, when their eyes lose their vision as soon as the Moon rises?

(25) Similarly how can those foolish persons who do not touch the boundary of the quality of desirelessness, nor know the language of discrimination, know me, the God!

(26) One does not know how the enticement to pleasures has increased so much, but a long time has elapsed in it, in the course of which this yoga has disappeared from this world.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः|
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥

The same ancient yoga which is a supreme secret, has today been imparted to you by me, because you are my devotee and friend. (3)

(27) O, the son of Kunti, we have told you today, the same yoga in essence; have no doubt about it.

(28) This yoga is the most sacred secret of my heart, but when you are so dear to me, how can I keep it concealed from you?

(29) O! The great archer! You are the icon of love, the heart of devotion and the spirit of friendship.

(30) You are the resort of faith. How can we avoid telling it to you, though we are intent upon fighting here on the warfront?

(31) Therefore, it is necessary to keep aside this turmoil of the battle for some time and not to mind the noise here; but to remove your ignorance first.

अर्जुन उवाच-

अपरं भवतो जन्म परं जन्म विवस्वतः|
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति॥

Arjuna said - Your birth is recent while the birth of Wiwaswan is of the past. How can I believe that you told this yoga in the past? (4)

(32) At that time Arjuna said, “Shri Hari, O! The reservoir of blessing! There is no reason to wonder if a mother loves her child.

(33) You are the shelter of those who are fatigued by the tribulations in this life, and you are the protective mother of the destitutes and it is by your mercy that we are born.

(34) O Lord, if a mother gives birth to a son who is a cripple, she bears all the troubles for him throughout life. Why should we talk about this in front of you, when the same is your own nature?

(35) Please pay attention to what I am going to ask and the Lord may kindly not get angry by my talk.

(36) O, Ananta, I do not quite agree with what you said about your having taught this yoga in the long past.

(37) Even my ancesters do not know who this Wiwaswan was! Then how is it that you gave him the teaching?

(38) He, as we hear, belonged to very ancient times, and you, O Shrikrishna, are of the present times; and therefore there is some contradiction in your statement.

(39) And O Lord, since we cannot say that we do not know how strange your life is, we cannot all of a sudden dare say that your statement is false.

(40) So, please tell me the same thing again, that you yourself gave the teaching to the Sun-God, but let it be in such a simple way that I will understand it.

श्रीभगवानुवाच-

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन|
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप॥

Shri Bhagwan said - “Arjuna, you and I have passed through many births, I remember them all; but, O! Hexatious to your enemies! You do not remember them.(5)

(41) Upon this, Shrikrishna said to the son of Pandu, “You are under impression that we were not there when Wiwaswan was living.

(42) But you do not know that there have been many births of both of us, but you are not remembering your former births.

(43) O the great archer! I do remember all the details of when and in what forms I came here.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्|
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया॥

Though birthless and deathless and the Lord of all beings, I manifest myself through my own divine power (Prakriti), by utilising it as the base thereof! (6)

(44) Therefore, I remember all the past lives and though I am birthless, I become manifest by being associated with my Prakriti.

(45) My eternal indestructible nature is not disturbed but I appear to come and go which is the reflection in the Maya, of my own nature.

(46) My state of freedom is not destroyed but appear to be subjected to the effects of Karma, but that also appears because of deluded intellect, not otherwise.

(47) When one thing appears to be duplicated it is only because of the mirror. Is there a second thing, if we think clearly?

(48) So, O, the wielder of beautiful crown, I am abstract but when I make use of my nature or Prakriti, I become enformed as if an actor playing a role in a drama.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत|
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥

O Bharata, whenever the religion is on the decline and irreligiousness is on the increase, then I become manifest. (7)

(49) It is the tradition from the beginning of time that in every age I myself have to protect religion in all respects.

(50) Therefore, I leave aside my nature of having no birth, and I do not even remember that I am unmanifest, when this irreligiousness overpowers the religion.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्|
धर्मसंस्थापनार्थाय संभवामि युगे युगे॥

For protection of saintly persons and for destruction of evil ones, as well as for establishing

religion I take birth from age to age. (8)

(51) At that time, taking the side of my own devotees, I reincarnate by assuming a form, and I dissipate the darkness of ignorance by swallowing it.

(52) I cut down the irreligious, I wipe clean the rules of conduct of evil persons written in the hearts of people, and hold high the flag of happiness in the hands of saintly persons.

(53) I destroy the families of demons, restore for sages their own respect, and arrange unity of religion and good morality.

(54) I cleanse the blemish of indiscrimination and rekindle the lamp of discrimination, and for yogis it is the dawn of the festival of light.

(55) The universe is full of happiness, religion reigns supreme in the world and devotees become satisfied by piousness.

(56) Then the mountain of sin is demolished, the dawn of spiritual merit becomes evident, when, O the son of Pandu, I myself become manifest in such a way.

(57) For such a purpose I reincarnate in every age; and he who recognizes this is the man of discrimination, in this world.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः|
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥

O Arjuna! One who knows my divine birth and action in its reality, in this way, is not reborn after leaving his body, but comes to me. (9)

(58) He who knows without delusion my birthless manifestation and action in the state of 'No-action', is really the free man in the highest sense.

(59) Such a person acts but it is without attachment, he is in a body but the body cannot control him, and when he dies and becomes one with the five elements, it is with my real nature that he becomes united.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः|
बहवो ज्ञानतपसा पूता मद्भावमागताः॥

Completely beyond passion, fear and anger, wholly absorbed in me, and depending on me, and purified by hard-earned wisdom, many have become united with my real nature in the past. (10)

(60) And there are those who do not feel sorry about what is nearer to them or what is not, who are

without any desire, and never at any time turn into the by-lanes of anger.

(61) They are imbibed with thinking about me, live only for rendering some service to me and enjoy the self-knowledge, being beyond attachments.

(62) They are the great stores of the brilliance of Tapas (Penance), or the sole resort for self-knowledge, and are purifiers of sacred places, themselves being sacred.

(63) They have most naturally become one with me; they are my own 'other self' as such, and there is no screen of duality between us.

(64) Tell me, if the blemish of brass is completely cleansed forever, is it necessary to search for gold anywhere else?

(65) Similarly those who are burnt pure by the fire of severe rules of conduct, and who are cleansed by penance and knowledge, have become myself in totality; what place has doubt here?

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्|
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥

O Partha, I approach people in the same way as they worship me, for all men, whatever they do in the matter of worship, follow the path towards me only. (11)

(66) You will please see, how I behave with my devotees in the same way as they worship me.

(67) Please understand that all people are naturally my worshippers only.

(68) But by lack of knowledge they are misguided, and become prey to the sense of duality and have conceived separate deities in my place.

(69) Therefore, they look for diversity in unity, give various Names to the nameless me, and call me god or goddess, who am really beyond any worship.

(70) By confused intellect they conceive higher and lower divisions and rank of deities, in that which is the same everywhere every time.

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः|
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा॥

In this world, men seeking the fruition of their activities, worship (by sacrifice) various deities. There is quick result of actions in the world of human beings. (12)

(71) Then, having various motives in their minds, they worship the various deities conceived by

them, with appropriate offerings.

(72) They get there whatever they expect, but you should know it definitely that it is the fruit of their own actions.

(73) In this world of human beings, there is truly nothing else which takes or gives in return, except action, which indicates its own fruit.

(74) For example, as you sow, so shall you reap or reflection in the mirror depends on the object in front of the mirror.

(75) Or, O the crowned one! It is our own voice which we hear as echo in a deep valley, from the top of a precipice, through the medium of air.

(76) O Arjuna, similarly I am only a witness to all this type of worship. Here each one gets fruit according to his faith.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः|
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥

The four divisions of Brahmana, Kshatriya, Vaishya and Shoodra, were created by me classifying them according to the Gunas (Qualities) of Prakriti dominant in each and ordaining pertinent duties to them; but you should know that though I created this order, I am a non-doer and undestructible. (13)

(77) Now know that I have created the four classes according to the qualities and particular duties.

(78) I have taken the support or means of the nature, using the variations of the qualities and thus classified their particular duties in the framework of society.

(79) O! The wielder of the bow; here only one homogeneous class of people was existing originally but I have divided it into four, by consideration of qualities and natural tendency of action.

(80) Therefore, O Partha, know that for this reason I am not the doer of this classification of the divisions at all.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा|
इति मां योऽभिजानाति कर्मभिर्न स बध्यते॥

Actions do not stick to me and I have no craving for the fruit of actions; he who knows me like this in reality, is also not bound by his actions. (14)

(81) He who knows that this classification has come into being because of me, but I have not myself done it, becomes liberated.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः|
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम्॥

Even by the ancient aspirants for liberation, action was performed with this thorough understanding. So, you should perform action as the ancients have done in the ancient times. (15)

(82) Those of the ancient days who were aspirants for liberation, knew me to be free like this, and performed all actions, O, the wielder of bow!

(83) But those actions were like burnt seeds, which do not sprout though sown, and being such actions, they themselves became the cause of their liberation.

(84) And Arjuna, there is one more point to be considered here. A man of wisdom should not bother about what is action and what is inaction.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः|
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥

Even men of intelligence are puzzled over this question of what is action and what is in-action. Therefore, I shall expound to you the nature of that action, by knowing which you will be free from its evil effect. (16)

(85) Even the seers are confused to decipher what is called action and what is the sign of inaction.

(86) It is like being confused by a bad coin which looks like a good coin, even when eyes see it clearly.

(87) So, even in the case of those who can by their power of imagination create new worlds. there is confusion in their concept of inaction and that inaction has become action.

(88) Why talk about a simple foolish person? Even men of clairvoyance are puzzled about this; therefore I shall tell you that. Please listen.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः|
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः॥

The truth about action should be understood and the truth about inaction also should be understood. Even the truth about prohibited action should also be known. The ways of action are very unscrutable. (17)

(89) Thus, we have to understand that, action properly, by which this universe is created.

(90) Then we have to understand the particular action as pertaining to the Varna (caste) and Ashrama (stage such as bachelor, married person, a retired person living in a forest, and a sanyasin), together with the utility thereof.

(91) Afterwards, we have to understand the action which is prohibited. If we know this, then naturally there will not be any confusion.

(92) Otherwise the scope of the action as such is so vast that the whole world is dependent on action. But let it be. Please listen to the recognizing signs of the action under reference.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः|
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥

He who sees inaction implied in action and action hidden in inaction is a wise man among men, he is a yogi who performs all actions perfectly. (18)

(93) He who sees his state of inaction even if he is performing all activities, and has no expectation about the attachment to action and the fruit;

(94) And he who has no other reason in performing action except 'duty', should be known to be one in whom the state of inaction is fully imbibed.

(95) He who is doing all his activities perfectly in this way, should be known by these signs, to be a man of wisdom.

(96) For example a man standing on the bank, sees his reflection in water but doubtlessly recognizes that he is different from that reflection.

(97) Or a man sitting in a boat, sees the trees on the shore to be moving back fast, but when he looks carefully he says that the trees are fixed.

(98) Similarly he who is busy in all activities but realizes that all that business is only apparent, knows himself as without any action.

(99) And judged by the rising and setting of the sun, the sun appears to be moving though he is not moving. Similarly even while doing all actions, there is absence of action.

(100) Such a man appears similar to all other men but the involvement of usual human nature is not applicable to him. This is like the Sun not being sunk though his reflection is in the water.

(101) He sees the world without looking, performs everything without being a 'doer,' and experiences every object without attachment.

(102) He goes everywhere though sits at one place; or for that matter, he becomes the universe even though he is in one body.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः|
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥

He whose undertakings are all without a projection of desire, and whose actions are burnt up by the fire of wisdom - is called a wise man by those who have knowledge (in this respect). (19)

(103) He who does not feel sorry that he has to do some work, nor is there any hope for fruit, in his mind;

(104) And whose mind is not contaminated with the desire that "I shall do a certain work, or shall complete certain work which I have already started".

(105) You should recognize such man as the Absolute Brahman in the Human form, who has burnt all actions in the fire of knowledge.

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः|
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः॥

He who having totally given up attachment to actions and their fruit, no longer depends on anything and is always contented, does not do any work though fully engaged in action. (20)

(106) He is disinterested in his body, has no hankering for fruit and is always alert and enthusiastic.

(107) He is in the sanctum sanctorium of contentment and when the food of self-knowledge is served he does not say "enough", O, the great archer!

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः|
शारीरं केवलं कर्म कुर्वन् नाप्नोति किल्बिषम्॥

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः|
समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते॥

Having subdued his mind and body, and having given up all possessions, and free from craving, he, who performs only bodily activities does not incur blemish of sin. (21)

The Karmayogi who is contented with whatever he gets unasked for, is free from jealousy and is beyond all pairs of opposites, and keeps his mind balanced both in success and failure, is not bound by his actions. (22)

(108) He has such a growing love for supreme inner joy that he surrenders his cravings together with his ego.

(109) Therefore, he is happy with whatever comes along in the course of time, and has no disparity in his mind to say that something is his own and something is not.

(110) He becomes one with whatever he sees, and becomes that which he hears. (There is no resistance to anything).

(111) He is himself the distance which he walks with his feet and the words, which he speaks with his mouth. Thus he becomes the very activities which he does.

(112) He does not even feel that the whole universe is separate from him. Now, what action is going to affect him and in what way?

(113) For him nothing is so separate from him as to give scope for any untoward feeling to rise. Then why should we say in so many words that he is not jealous?

(114) Therefore, he being free in all respects remains free of action though active and free of Gunas (qualities) though appearing with the qualities. There is no doubt about this.

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः|
यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥

When he has no identification with the body or anything, when he is free from attachment, and his mind is in the state of self-knowledge, all his actions melt away when he performs all actions as an offering in the universal cycle of sacrifice. (23)

(115) He is within his body but one feels that he is a spirit, tested with the touch-stone and proved to be the Absolute Brahman.

(116) Even in this state if he casually performs such actions as sacrifices, all these actions end themselves in himself -

(117) Just like clouds which appear in the sky in a wrong season, are dissipated without giving rain.

(118) Similarly, though he performs the actions ordained by Vedas, properly, those actions become absorbed in himself because he has no sense of separateness regarding them.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्|
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥

In the practice of seeing Brahman everywhere as a form of sacrifice, Brahman is the ladle (by

which the sacrificial ghee etc. is offered to the fire), Brahman is the material sacrificed, Brahman is the fire, Brahman is the person performing the sacrifice, and Brahman itself is the action of pouring. Finally, Brahman is the goal to be reached by him whose state of mind is the trance in Brahman in the act of that sacrifice. (24)

(119) Then he has no concept of separateness of offerings, or of the man who offers oblations in the fire, or of some God as the receiver of the fruit of the sacrifice.

(120) He looks upon all the things, connected with sacrifice, such as the person who performs the sacrifice, the act of sacrifice, the material offered, the Mantras which are recited, as indestructible as the Atman.

(121) Therefore, he who understands properly that action is just the Brahman only, has, in his duty the state of inaction undisturbed. O, the great archer!

(122) Now there are others who have lost the childhood of lack of discrimination and have married the bride named asceticism and then have started the kindling of fire of yoga.

दैवमेवापरे यज्ञं योगिनः पर्युपासते|
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति॥

Other yogis duly offer sacrifice only in the shape of worship to gods. Others offer into the fire of Brahman, the very self as sacrificial material through the sacrifice of identification of soul with the Brahman.

(123) There are those who perform incessant sacrifice in which they burn ignorance by their mind, in the fire of the teaching given by the Guru.

(124) The sacrifice which they perform in the fire of yoga, should be called divine sacrifice in which, O son of Pandu, the fruit of happiness of the soul is desired.

(125) Now I tell you something more. There are those who perform the sacrifice by the fire of Brahman in which Brahman itself is everything.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति|
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति॥

Others offer as sacrifice their senses of hearing etc; into the fire of self-discipline. Other yogis again offer sound and other objects of perception into the fires of the senses. (26)

(126) There are some who by the triple technique (of concentration, meditation and contemplation) sacrifice the sense-organs in the fire of self-control, by purifying them.

(127) There are some in whose life when the Sun of desirelessness arises, they kindle the fire of senses and sacrifice the vices in it.

(128) There they have the flame of desirelessness in which the firewood of vices gets burnt, while all the five senses which are pits of sacrifice, are deserted by the smoke of 'hope'.

(129) Then they sacrifice the objects of senses, in the pits of senses, which are the sacrificial places, on the strength of the maxim in the Vedanta that "I AM BRAHMAN".

सर्वाणींद्रियकर्माणि प्राणकर्माणि चापरे|
आत्मसंयमयंोगाग्नौ जुह्वति ज्ञानदीपिते॥

Others sacrifice all the functions of their senses and the functions of Pranas (vital air) into the fire of yoga in the shape of self-control, kindled by wisdom. (27)

(130) So, some have thus washed all their blemishes, O Partha, and some have turned the quality of discrimination into a piece of wood to be rubbed on the anvil of heart (to produce fire).

(131) It was made firm by peacefulness and solid by the forbearance and was vigorously rubbed with the sentence of advice given by the Guru.

(132) Thus, there was churning, with one pointed attention, which was quickly successful in rekindling of the fire of knowledge.

(133) First, there appeared the smoke of occult powers and prosperity which became dissipated and then a very tiny spark of fire was created.

(134) The mind was the fuel added to it, which had become dry by control of senses and actions.

(135) Then good-sized flames came up which were made of piousness, in which small pieces of wood made up of various desires were burnt with the oil of various attachments.

(136) There, the Mantra of SOHAM was chanted and offerings of the actions of organs were put into the fire of self knowledge.

(137) Afterwards, by the ladle of control of breath, the final offering was possible and the bath of completion of the sacrifice was easily taken.

(138) Then the bliss of self-knowledge, which is the food remaining after all the material is burnt, was respectfully received by them.

(139) Thus, some yogis have attained liberation by such sacrifices. These types of sacrifices are different but their final goal is only one.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽ परे|
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥

Some perform sacrifice with material possessions, some offer sacrifice in the shape of austerities; others sacrifice through the practice of yoga; while striving souls observing austere vows, perform sacrifice in the shape of wisdom through the study of sacred texts. (28)

(140) Some are called the sacrifice of materials, some are observing penances and that is their way of sacrifice; and as already told, the practice of yoga is also a kind of sacrifice.

(141) Some dissolve the word into another word, which is called sacrifice by speech, and when knowledge leads to the Brahman which is the final goal, it is called the sacrifice by knowledge.

(142) Arjuna! This is very difficult to perform, and only a man who has perfect control on himself can be successful in it by his capacity.

(143) They are masters in yoga, rich in the accomplishments of yoga, and they have therefore merged the Jeevatman in the Paramatman.

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे|
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥

Other yogis offer the act of exhalation into that of inhalation and some others offer act of inhalation into the act of exhalation, who are well-versed in the science of breath control and control the movement of breathing in and breathing out. (29)

(144) Some sacrifice the material which is in the intake of breath, in the fire of the Apana or vital breath being exhaled which they accomplish by constant study and practice.

(145) Some merge the outgoing breath into the inhalation process, while some observe control of both, who are then called the controllers of Breath; O, the son of Pandu!

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति|
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः॥

There are still others who control their intake of food as well as breath; they sacrifice their breath into the breath or vital air distributed throughout their body. All these have washed away their sins by way of such sacrifices and are understanding the nature of sacrifice (yadnya). (30)

(146) Some follow the system of yoga called Vajrayoga, control all the intake and carefully merge the breath into the vitality permeating through the body.

(147) These are all the aspirants for liberation, who are practising the path of sacrifice and have washed away the sins from the mind, by sacrifice.

(148) When all the ignorance is burnt, there remains the pure existence, in which fire and the performer of the sacrifices, are not separate.

(149) In that state, the desire of the person performing the sacrifice is fulfilled, the performance comes to an end and afterwards all the actions are no more.

(150) Thought cannot enter it, there is no place for any aim and it is not touched by the blemish of sense of duality.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्|
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम॥

O! The greatest of the Kurus, yogis who enjoy the nectar-like food that is the remnant of sacrifice attain the eternal Brahman. To the man who does not perform sacrifice, there is no happiness in this world itself. How can he be happy in the other world? (31)

(151) Those who have great faith in Brahman, follow the meditation in which they concentrate on the Mantra - "I AM BRAHMAN," and partake of the self-knowledge which is the eternal, pure, beginningless residue of sacrifice.

(152) Those who have thus attained satisfaction by receiving this residual nectar, reach the deathless state and become Brahman effortlessly.

(153) Others who, having been born here, do not serve the fire of self-control consisting of concentration, meditation and contemplation (संयम), who do not practise the sacrifice in the form of yoga, are not wedded to desirelessness.

(154) O! The son of Pandu, why ask about the welfare in the other world of the man who is not successful even in this world? We should not talk about them?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे |
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे॥

Many such forms of sacrifice are set forth in detail through the mouth of Brahman which is Veda; you should know them to be involving the action, born out of the wheel of universal action. Thus knowing their true nature, you shall be liberated from the bondage of action. (32)

(155) Such are the various sacrifices which I have told you, which are laid down in detail, by Vedas, praising them as auspicious.

(156) But what have we to do with all the details? We should know that this way of action is itself a completion and thus only, there will not be any bondage of action.

श्रेयान्द्रव्यमयाद् यज्ञाद् ज्ञानयज्ञः परंतप|
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥

O! The source of trouble to enemies, O Partha, sacrifice through knowledge is more beneficial than the sacrifice of offering material things; for, all actions without exception culminate in knowledge. (33)

(157) O Arjuna! There are sacrifices originating from the root that is Vedas, which are full of many activities, and whose wonderful fruit is the happiness in heaven.

(158) Those sacrifices involve offering of material things, but these cannot be equal to the sacrifice through knowledge, just as the so-called splendour of all the stars is not equal to the brilliance of the sun.

(159) Just consider the knowledge which becomes like a divine eye ointment for the eyes of spiritual intuition, and which is not at all left aside by yogis who try to reach the great bliss of the state of Atman.

(160) Consider that knowledge which is the fruition of action, which is started, the mine of understanding of the actionless state, and fulfilment of the yearning of Sadhakas in the spiritual practices.

(161) It is in that knowledge, that the urge for outward activity becomes crippled, the logic loses its vision, and organs forget contact with sense-objects.

(162) There, the quality of the mind is lost, the speech loses its activeness and the object of knowing is seen lying in it.

(163) In it, asceticism is fulfilled, the urge of discrimination is satisfied and Atman sees itself effortlessly without looking.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया|
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥

The seers of truth will give you the instructions in regard to that knowledge. You should have the understanding of the true nature of that knowledge by bowing at their feet, enquiring thoroughly about it and offering service to them. (34)

(164) If you think that this beneficial knowledge should be attained, you should serve the saints with all your heart.

(165) For, they are the temples of knowledge, and service is the threshold of that temple. O! The good warrior! You should attain it by approaching them.

(166) You should surrender yourself at their feet with your body, mind and soul, and render all service to them, without being proud.

(167) Then they will give, in answer to your enquiry, that which you expect, and when the mind is endowed with that wisdom, it never projects any thought.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव|
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि॥

O Arjuna, when you will reach the enlightenment, ignorance will not delude you like this again. Then, by that understanding, first you will see all the beings in your own self and then dwelling in me. (35)

(168) When by the listening to the sentense "YOU ARE THAT", there is light in the consciousness, it becomes fearless and identifies itself with Brahman.

(169) Then you will see all the beings together with yourself, to be continuously dwelling in me.

(170) O Partha, and when thus there will be the blessing of Guru, there will be dawn of the light of knowledge and the darkness of confusion will be dissipated.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः|
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि॥

Even if you are the most damned sinner of all sinners, this knowledge alone would carry you like a raft across (the ocean of) all your sin. (36)

(171) Even if you are the storehouse of blemish, an ocean of delusion, a mountain of confusion–

(172) This all is very small as compared to the power of knowledge. Such is the pure and absolute power of knowledge.

(173) Even the illusory shadow of the apparent universe which is the product of the Abstract, is not effective before the light of this knowledge.

(174) Compared to that, what is so difficult in washing away the dirt in the mind? Even to say that it washes away the dirt in the mind is childish. There is nothing so easy to wash than that, in the

whole world.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन|
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा॥

As the fire blazing by the sticks, burns the fuel to ashes, so, O Arjuna, the fire of knowledge turns all actions to ashes. (37)

(175) How far can small clouds stay intact before the great winds of the all-pervading storms which raise the dust to heavens all over the worlds?

(176) Or will the fire in the ocean which burns water and makes it evaporate, be able to be put out by grass or wood?

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते|
तत्स्वयं योगसंसिद्धः कालेनात्मनि विंदति॥

There is no more powerful purifier than knowledge in this world. He who is an accomplished yogi (on the path of action), knows this in his inner consciousness in due course. (38)

(177) Therefore, it is futile and false to say that knowledge does not cleanse the dirt from human mind. Actually there is no better purifier than knowledge.

(178) Just as in this world there is only one spirit and no second to it, so, in this world, knowledge is the only one thing without a second.

(179) If the reflection of Sun can be as brilliant as that Sun, or if this sky can be tied and bundled up in a sack,

(180) Or if a balance can be found to measure the weight of the Earth, then only, O son of Pandu, some simile for knowledge can be had.

(181) Therefore, considering from various points of view, the sacredness of knowledge is surely nowhere else, but in the knowledge itself.

(182) Just as we have to select nectar only, if we have to choose the best sweetness, similarly knowledge can be compared with knowledge only.

(183) Now to talk further is to waste time. ‘‘When Shrikrishna was talking like this, Partha said - “What you are saying is true.”

(184) But when Arjuna was thinking of asking “How to attain that knowledge”, Shri Krishna knew what was in his mind.

(185) Then he said - ‘O the crowned one. I will tell you how to attain knowledge. Please give your attention to this.

श्रद्धावॉंल्लभते ज्ञानं तत्परः संयतेन्द्रियः|
ज्ञानं लब्ध्वा परां शांतिमचिरेणाधिगच्छति॥

He who has control over his senses, is sincere and faithful in the practice of yoga, gains knowledge and without any delay attains supreme peace. (39)

(186) He who, after tasting the joy in Atman, becomes bored by all other objects, and does not pay any respect to his senses.

(187) He who is not enamoured with the demands of his mind, does not take anything from the Prakriti, and who is happy with his faith–

(188) - Is the man whom knowledge comes searching for and in whom there is eternal abiding peace.

(189) That self-knowledge is established in the heart and the peace sprouts; after which, there is evidence of the self-realization in its expanded state.

(190) Then wherever one looks, there is only peace and even by trying to find it, there is no difference between “I and You”.

(191) Such is the unlimited vastness of knowledge. But enough of this description now.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति|
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः॥

He who lacks knowledge, who is not having faith, and is possessed by deep doubt is lost to the spiritual path. For the doubting soul there is neither fulfilment in this world nor in the other world, and not even any happiness. (40)

(192) Please listen. If anybody has no interest in this knowledge, should we call his living really worth the name? He is better dead.

(193) Just as a house which is empty, or as a body without life-force; that life which is without knowledge is simply an illusion.

(194) Even a man may not be having knowledge, but if he may at least have some liking about it, then there is some hope of his gaining it.

(195) But, let alone actual knowledge; if he has absolutely no eagerness in his mind to learn, then you should know that he has fallen into the fire of doubt.

(196) When a man loses the taste of food to such an extent that he does not even like to take nectar, then we should know that his death is imminent.

(197) Similarly he, who is enjoying the pleasures of sense-objects and has lost any taste for knowledge, is taken over by doubt. There is no mistake about it.

(198) Then, if he falls into doubt, you should definitely know him to be lost and deprived of happiness in both this world and the other world.

(199) He who is in a moribund stage due to fever, does not sense hot or cold, and does not feel the difference between the fire and the cool moonlight.

(200) Similarly, the man who is fallen in doubt does not know what is true and what is false, what is wrong and what is right, and what is beneficial and what is not.

(201) Just as a congenitally blind man does not know whether it is night or day, similarly the doubting man does not know anything.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम्।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय॥

Arjuna, actions do not bind him who has surrendered to God all his actions according to the Karmayoga, and whose doubts have been torn to pieces by wisdom, and who is having self-realization. (41)

(202) Therefore, there is no greater sin than doubt. Doubt is the snare of destruction for every being.

(203) For this reason you should drop this doubt, you should defeat first this doubt which exists when there is absense of knowledge.

(204) When there is darkness of ignorance, this doubt develops very much, and therefore the way of faith is totally closed.

(205) This doubt does not remain in the heart only, but grasps the intellect also, and then the whole trinity of worlds is full of doubt for this man.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत॥

Therefore Arjuna, cutting to pieces with the sword of wisdom, this doubt which is born in your heart, due to ignorance, you must establish yourself in Karmayoga in the shape of equanimity of mind, and stand up (for fight). (42)

(206) But even if the doubt becomes so much developed, it can be contained and defeated if we have the sword of knowledge in our hand;

(207) Then it is completely slain by that sword of knowledge and gets utterly destroyed from the mind.

(208) Therefore, by destroying the doubt in your heart, you should quickly get up.

(Sanjaya says to King Dhrutarashtra thus -)

(209) “Please listen, O King! Thus Shri Krishna who is the patriarch of all wise people and a light of knowledge, said to Arjuna with all the kindness. Dnyaeshwar says -

(210) ‘Now, the son of Pandu, having thought over the talk which has so far taken place, will ask a question to the point,

(211) which is the continuity of this episode, and which is rich with faith and has heightened mood of enthralment. It will be narrated further.

(212) That interesting part of narration is so good that excepting the mood of Shringara (love) all the eight moods of literature are subservient to it and it is the great resting place for the hearts of saints.

(213) It will be a novel expression of mood of ‘PEACE’ in the Marathi language, and deeper than ocean in respect of its contest. You, the audience, may please listen to it.

(214) The ball of the Sun appears to be as small as our palm, but the three worlds are not adequate to contain his light. You should experience the vast scope of the words in the same manner.

(215) Or, the wish-tree Kalpataru gives the fruit as per demand of the desirous person. The word is vast like that. Therefore, please pay attention.

(216) But why should I say so? All of you know everything naturally. My only request is for you to please give your heart to this.

(217) Just as a young and beautiful lady belonging to a noble family should also be a devoted, faithful wife, similarly there is the quality of peace as well as literary accomplishment of a high order, very clearly evident here.

(218) If one likes sugar and if it is prescribed as accompaniment to the medicine, why should it not be taken again and again?

(219) The breeze coming from the mountain Malaya is naturally soft and fragrant! Suppose the sweetness of nectar and resonant sound are luckily added to it.

(220) Then it will cool the body by its touch, make the tongue dance with delight by its taste, and provoke the ears to say "Great! Great!" by its sound.

(221) Similarly to listen to this story is the ultimate happiness to the ear, and is the destroyer of the sorrow of worldly life without any harm.

(222) When only by uttering a verbal charm, the enemy is going to die, why should we wield daggers? When the ailment is going to be cured by milk and sugar, why should the extract of neem be taken?

(223) Similarly without harassment to the mind, and without giving pain to the organs, here there is liberation offered in merely listening.

(224) Dnyandeva, the disciple of Guru Nivrutti, says, "Please listen to the meaning of the Geeta, with all the peaceful attention you have.''

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे,
श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः॥

Thus in the Upanishads sung by the Lord, in the science of knowledge of Brahman, in the scripture of yoga, and in the dialogue between ShriKrishna and Arjuna, the fourth chapter by name "The yoga of knowledge, action and renunciation" comes to an end. (4)

■■

Chapter 5

The Yoga of Renunciation of Action

अर्जुन उवाच -

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि|
तच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनेश्चितम्॥

Arjuna said, "O Krishna, you praise Saankhyayoga (The yoga of renunciation) and again you propagate the yoga of action. Pray, tell me decidedly which of the two is beneficial to me." (1)

(1) Then Partha said to Shrikrishna, "My Lord, what type of talk is this? Had you spoken one thing definitely, my mind could have thought about it.

(2) Earlier you told me the various ways by which we should give up actions; but then you are now sponsoring the yoga of action.

(3) As your talk is a kind of ‘double-talk’, we the ignorant cannot quite understand it according to our grasping power.

(4) O Lord, please see what I say. If you have to advise about one thing which is essential, it is necessary that your talk should be in keeping with the said line of thought. It should not be involved. But it is not necessary that I should tell you about this.

(5) For this reason only I had earlier requested you (My Guru) that the spiritual teaching should not be ambiguous.

(6) But my Lord, let that be. Now please explain to me which of the two paths is better.

(7) That should be abiding to the end, should give exactly desired fruit and should be easy and clear to follow.

(8) It is just like a vehicle like Palakhi in which the traveller can sleep without disturbance and can go quite a distance. The path should be similar to that.

(9) Upon this argument of Arjuna, the Lord was amused in his mind and then in a very happy mood, he said, “Yes. It will be easy and comfortable."

(10) Dnyaneshwar says to the audience - “Please see, if anyone has fortunately a mother like the Divine Cow, he may even get Moon to play with.

(11) Just see when the Lord Shankara was pleased with Upamanyu, did he not give him the whole sea of milk just to satisfy his need for having milk and rice?

(12) Similarly when Shrikrishna who is the great store of generosity, becomes pleased with the great warrior Arjuna, why should not all the comforts and happiness be available to him?

(13) Sirs, what wonder is there? When one gets the master like the spouse of goddess Laxmi in the form of Shrikrishna one should make demands as one pleases.

(14) That is why, the Lord Shrikrishna happily gave Arjuna that knowledge which he wanted. I will tell you what Shrikrishna told him. Please listen.

श्रीभगवानुवाच -

संन्यासः कर्मयोगश्च निःश्रेयकरावुभौ|
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते॥

Shrikrishna said, “The yoga of renunciation and the yoga of action - both are finally beneficial, in giving the supreme bliss. The yoga of action however is superior to the yoga of renunciation.” (2)

(15) The Lord said, “My dear son of Kunti, both the yogas namely the yoga of renunciation and the yoga of action are leading to liberation.

(16) However, the yoga of action is suitable for both the ignorant and the men of knowledge just as a ferry-boat is convenient to women and children also for crossing the waters.

(17) So, if we consider the pros and cons, this yoga of action is definitely easier because the result which one gets by the yoga of renunciation can be had very easily by this.

(18) Now I will, with that intention only, tell you the signs of a person of renunciation, so that you will know the similarity in both the paths.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति|
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते॥

The man who neither hates nor desires should be considered as a confirmed renouncer. For, O Arjuna, he who is free from the pairs of opposites is easily freed from bondage. (3)

(19) Thus, a man does not remember the things which are gone nor does he desire the things which he has not got, and his mind is as firm as mount Meru.

(20) O Partha, such a man should be known as eternally a Sanyasi (renouncer) who has not an iota of feeling of ‘I’ and ‘Mine’.

(21) The man who has attained this state, is abandoned by attachment itself and, therefore, he enjoys happiness without break.

(22) Such a man has not to give up his house or anything else, because he understands that all those things are not related to him, and he remains unattached.

(23) For example, when the fire is extinguished, there remains only ash which can be held between our fingers while preparing cotton wicks.

(24) Similarly, even if everything is around him in the family life, he does not get bound by his actions because his intellect does not become prey to projections and doubts.

(25) Therefore when the mind is devoid of intentions and doubts, then the real renunciation takes place. For this reason, I say that both the renunciation of action and the yoga of action go together.

सांख्ययोगौ पृथग् बालाः प्रवदन्ति न पण्डिताः|
एकमप्यास्थितः सम्यगुभयोर्विदन्ते फलम्॥

It is the ignorant people and not the wise who argue that Saankhyayoga and Karmayoga are

divergent. For, one who is firmly established in any one of the two gets the fruit of both. (4)

(26) Otherwise, O Partha, how can those who are foolish know anything definitely about Saankhya and yoga?

(27) They are anyway ignorant only. Therefore they say that these two are different. For example, are there different lights in two similar lamps?

(28) Those who have correctly realised the nature of Atman by their own experience do not make any difference between the two and take them to be one only.

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते|
एकं सांख्यं च योगं च यः पश्यति स पश्यति॥

The supreme state which is reached by the followers of the path of renunciation is attained also by the followers of the yoga of action. Therefore he alone is the seer who sees the Saankhyayoga and Karmayoga as one in their finality. (5)

(29) And what is attained by Saankhyas is also reached by yogis and therefore such is their unity.

(30) For example, there is no difference between the space and the sky. Thus he who recognizes the unity of yoga and sanyasa, (path of action and path of renunciation),

(31) Really, sees the dawn of wisdom and he who understands both the paths of Saankhya and yoga to be undivided, really sees his own self.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः|
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति॥

Without Karmayoga, however the path of renunciation is difficult to accomplish, whereas the Karmayogi who keeps his mind fixed on God reaches Brahman in no time, O Arjuna. (6)

(32) Dear Partha, he who travels inwardly, on the path of yoga, performing his actions without attachment, reaches the peak of bliss very early.

(33) But he who cannot be successful in that yoga of action, in vain gets caught in craving for attainment of the state of renunciation but can never get it.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः|
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥

The Karmayogi who has fully conquered his mind and his senses and is inwardly pure of heart and

who has become one with the self in all beings, remains untainted even while he is performing actions. (7)

(34) He has whisked his mind away from illusion and washed it in the waters of the advice given by his teacher and merged it into the Atman by completely controlling it,

(35) For example, the moment a little salt falls into the sea it does not remain separate but by merging into the sea becomes as vast as sea.

(36) - Similarly he who has freed his mind from projections of desires and whose mind has practically become spirit only, has himself, though being in one body, permeated the whole three worlds.

(37) Then in his case, the sense that he is the doer and that he has to do something, ceases to exist and even if he performs everything, there is no awareness in him that he is the doer.

(38) Dear Partha, since he does not even remember himself to be in his body, tell me how can there be the sense of doership in him?

नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित्|
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥

प्रलपन् विसृजन् गृह्णन् उन्मिषन् निमिषन् अपि|
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥

He however, who knows the reality of things, must realize, even though seeing, hearing, touching, smelling, eating or drinking, walking, sleeping, breathing, speaking, answering the calls of nature, grasping, and opening or closing the eyes, that he does nothing, knowing that it is the sense-organs that are moving among their objects. (8,9)

(39) In this way, in the behaviour of Karmayogi the signs of pure abstract Brahman are visible though he does not give up his body.

(40) In the ordinary course, he appears to be doing all sorts of work by bearing a body just like other ordinary men.

(41) Karmayogi also, just like others, sees by his eyes and hears by his ears but the wonder is that he does not get involved in the actions.

(42) He has the sense of touch and he enjoys smell by his nose and he can talk which is appropriate to the occasion.

(43) He takes in his body what is to be taken, avoids those things which are forbidden and which are

worth giving up and he sleeps happily when the time for it approaches.

(44) He appears to be moving about according to his will and in this way he is actually performing all actions.

(45) O Arjuna, what more should I tell? My Dear, breathing, and closing or opening his eyes etc. is all done by him.

(46) But O Partha, he remains a non-doer because of his actual self-realization.

(47) For, as long as he was sleeping on the bed of illusion he was obsessed by the false pleasure of the dream, but now since the sun of wisdom has arisen, he has awakened and become very much aware of himself.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः|
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥

He who acts, offering all actions to Brahman and giving up attachment, remains as untouched by sin, as the lotus-leaf by water. (10)

(48) When such a state is achieved, the senses function in their respective objects, having the Atman, as base.

(49) Just as various activities in a house take place in the light of a lamp, so the activities of Karmayogi go on in his body, without his being involved.

(50) He performs all actions but just as the leaf of a lotus is not touched by water though it is in it, so the Karmayogi is not affected by his actions, though he is performing them.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि|
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वाऽऽत्मशुद्धये॥

The Karmayogis perform actions only with their senses or mind or intellect and body as well, withdrawing the feeling of possessing them and cutting all attachment, simply for the purpose of self-purification. (11)

(51) That action, where you need not take into consideration intellect at all, or to consider whether there are any thoughts in the mind, is called bodily action.

(52) I shall tell you the same thing in simpler terms. The yogis perform actions only by their bodies without having any desires just as a small child which makes various movements unintentionally.

(53) When the physical body composed of the five elements goes into the yogic trance, then the mind

functions singularly as if in a dream.

(54) O Arjuna, the strange thing about the 'desire' is that it is so skillful that it involves the body in pain and pleasure without letting the body know anything about it.

(55) That action which is not known in the town (field) of senses is to be called psychological action.

(56) The yogis also do this type of mental work but they are not bound by that action because they have left the company of egoism.

(57) Now when a man becomes obsessed by something, his mind becomes as deranged as if he is a ghost and all his behaviour appears to be uncontrolled actions of senses.

(58) He is able to see the shapes of things and people around him; he can hear if he is called; he can talk with his mouth but one cannot say that he is in contact with the physical reality of things.

(59) Now further details are not necessary. In short when action takes place without apparent causation, it is called the activity of senses.

(60) Shrikrishna said to Arjuna, "Whatever action is performed with full under-standing and responsibility, is called the action of intellect.''

(61) Then he further said, "These people act with full application of mind and intellect but remain in the state of freedom because of their unattachment to action.

(62) This is because right from the level of intellect to the level of physical body, they have no memory of I-ness at all and therefore they remain pure while performing actions.

(63) O Arjuna, from their Guru, they have received the deep secret knowledge that to act without the sense of pride in doer-ship is to be free of action.

(64) Arjuna, the stream of the river of 'peace' is in spate and is overflowing both the banks because, here I have told you that principle which cannot be expressed by speech.

(65) Dnyaneshwar says, "Dear readers, only he whose senses have been fully quenched and is peaceful is eligible for this knowledge."

(66) But listening to this lengthy talk, the listeners said, "Enough of this protracted explanation. If you lose the thread of the narration, there will not remain the necessary connection with the original verse.

(67) You have been lucky to tell in words that principle which becomes a riddle for the mind to solve; and which cannot be successfully determined by intellect.

(68) Dear, if you can have the skill to explain in so many words, the philosophy which is beyond the ken of speech, what more is there to be achieved? So, stop this and continue to tell further the subject in question.

(69) Knowing this eagerness of the listeners to hear the talk, Dnyandeva, the disciple of Nivrittinatha says - "Sirs, please listen attentively to the dialogue between Shrikrishna and Arjuna."

(70) Then Shrikrishna said to Partha - "Dear, now I shall tell you the sign of recognizing the man who is the perfected yogi, an Adept! Please listen."

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्|
अयुक्तः कामकारेण फले सक्तो निबध्यते॥

Surrendering the fruit of action, the yogi attains peace in the shape of complete faith whereas he who is not a yogi and acts with a selfish desire becomes attached to the fruit of actions and gets tied down. (12)

(71) One who has attained unity with Atman and dropped totally the desire for fruit is, in this world, garlanded by peace in his own home.

(72) And O Arjuna, the crowned warrior, other who is not so united is tied to the pole of fruit by the rope of action which is having knots of passion.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी|
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥

The self-controlled Saankhyayogi neither doing anything nor getting anything done by others rests happily in the body which is a city of nine gates. (13)

(73) The yogi performs actions just like others who act with selfish hope, but he is indifferent to the action, with a feeling that he has not done anything.

(74) Then there is showering of happiness in whatever direction he looks and there is the abode of self-knowledge where he resides.

(75) He who surrenders the fruit of actions, resides in the body of nine sense-organs, but really is not belonging to it and does not actually do anything though he performs various actions.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः|
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥

God does not decide the doership nor the doings of men nor does he create the relationship of the

actions and their results; but it is the nature of things that functions. (14)

(76) Just as the great Almighty is bereft of any action but He alone appears to be the creator of the universe, when He is with His Maya–

(77) And if we say that He is the doer, He is not involved by anything because He has no hands and feet as such, to be attached and involved in any function. Such is His disinterestedness.

(78) His yogic trance is never disturbed, His being a non-doer is not affected but He erects the great armies of the five great elements.

(79) He is in the innermost soul of the whole world, but does not belong to anybody at any place and time. The whole world comes into being and disappears but He is not even aware of all this happening.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः|
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥

The omnipresent god does not accept either the virtue or the sin of anyone. Self-knowledge is covered up by ignorance and, therefore, the people get deluded. (15)

(80) Eventhough all the sins and merits are nearest to him, he does not turn his attention to them. Not only this, but he even refuses to be a witness to all this. Then why talk of any other things?

(81) He, being in the company of a particular body acts according to the occasions but his abstract nature does not ever get disturbed.

(82) 'He creates, protects and destroys' - so they say; but O The son of Pandu, know that it is simply the greatest ignorance in the world.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः|
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥

In the case, however, of those, whose ignorance of the self is discarded by self-knowledge, that wisdom shining like the Sun illuminates the Supreme Brahman. (16)

(83) When that ignorance is rooted out totally, and when the blemish of delusion is washed clean, then the man will experience that the God is not the doer.

(84) Now if the mind understands that only god is alone the non-doer, then it is already a proven thing that 'I am that God'.

(85) When once this understanding shines forth in the consciousness, where has the sense of

separateness any scope in the three worlds? Then this man sees the whole world in his Atman, in its free state, by his inner realization.

(86) This is like the happening at sunrise. At sunrise there is the festival of lights in the east; but there is no darkness in other directions also at the same time.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः|
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः॥

Those whose mind and intellect are wholly merged in Brahman, who remain constantly established in identity with Brahman, and have finally become one with Brahman, their sins being wiped out by wisdom, reach the state whence there is no return. (17)

(87) When the intellect is firm and by self-realization there is conviction that he is Brahman and there is total identification continuously with that Brahman.

(88) He should be called having equilibrium of vision because of the knowledge of omnipresence. Brahman is fully developed in his heart. What further should I tell?

(89) What wonder is it if I say that such men know the whole universe as their Atman?

(90) But fortune itself can never, even for entertainment, see the misery; and the discrimination cannot recognize the delusion.

(91) Or the Sun cannot see the sample of darkness even in dream or the word 'death' is never heard by nectar.

(92) Or the Moon never remembers heat. Similarly the men of wisdom, having self-knowledge can never see any separateness in all the beings.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि|
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥

The men of wisdom look with equanimity upon all beings, a Brahmin who is learned and humble or may be a cow, an elephant, a dog and a person belonging to a caste in which dog's flesh is also eaten. (18)

(93) Then where is the difference in considering a mosquito or an elephant or a man of low caste or a Brahmin or somebody as our near relative or a stranger?

(94) Similarly to differentiate between a cow and a dog or someone great or lowly is just like a dream to a person who is awake in the unity of all.

(95) If there is ego, then only the sense of separateness becomes evident but when that ego is not there from the beginning, where is the question of differentia-tion?

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः|
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः॥

This world is conquered by those whose mind is established in equilibrium and since the Brahman is equilibrium itself and is without any defect or disparity, they are also established in that Brahman. (19)

(96) Please understand that to see everything with equanimity means that the man himself is Brahman which is only one without a second, and therefore he is impartial to everything.

(97) He does not run away from objects of senses, does not punish his sense-organs but enjoys the unattached state, being without any desire.

(98) They behave just like other ordinary people outwardly but have dropped the attraction towards all objects.

(99) For example, there may be an astral being among people but it is invisible to ordinary sight. Similarly such a man is within his body but the people at large do not recognize him.

(100) For example, by being in contact with wind, it is water which moves upon water but people name it as a wave.

(101) Similarly his name and shape appear to be different but essentially he is truly Brahman only. This is the state of the man whose mind is in equilibrium in all circumstances.

(102) O Arjuna, there is some quality by which such a man can be recognised, which I will tell you in brief - so said Achyuta, the Lord Shrikrishna.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम्|
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः॥

He who is having firm intellect, has no delusion and does not get elated on getting what is pleasurable nor gets disturbed on getting what is unpleasant, is one who has realized Brahman and is eternally established in that state. (20)

(103) Such a man does not get disturbed either in happy circumstances or unpleasant ones, just as a mountain is not moved by the spate of a mirage.

(104) Hari said, "O the son of Pandu, he is truly a man with an impartial outlook and he is Brahman, the Absolute.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते॥

He whose mind is not attached to sense objects, derives that bliss which is in his Atman, that yogi having completely identified himself through unity with Brahman, enjoys unending supreme bliss. (21)

(105) When the man does not leave his state of eternal Brahman and does not come down to the level of his senses, does not enjoy the sense objects, obviously. There is nothing surprising in it.

(106) He is naturally engrossed in the limitless self-bliss and his mind is completely satisfied in it. Therefore he does not step outside.

(107) For example, please tell me; will the Chakor bird who has drunk the nectar-like moon-rays from the dish of lotus petals, ever go to taste the desert-sand?

(108) Similarly, should we make a special mention that the sense objects are dropped very easily by a man who has very naturally attained the self-bliss of its own accord?

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥

The pleasures which are born of contacts with the sense objects are really a source of suffering only. They have a beginning and an end. O son of Kunti, the wise man does not get interested in them. (22)

(109) Just consider for fun's sake the men who are subjected to deception by the pleasures accrued from sense objects.

(110) Those who have not even a glimpse of Atman only get attracted to the objects of senses, just as a starving man may eat anything like husk, etc.

(111) Or the deer being very thirsty, runs wildly in vast land, thinking that there is water, though it is mirage.

(112) Similarly, one who has not seen himself and has total shortage of self-bliss, only likes the sense-objects.

(113) Anyway to say that there is happiness in sense objects is better not stated. Because if there were any happiness there, people would have also done their usual activities in the light of lightning in the sky.

(114) My dear, where is the necessity to build three-storied buildings if by the shadow of the clouds, there would have been protection from wind, rain and sun?

(115) Therefore the "happiness from sense-objects" is a misnomer, a thoughtless ignorant talk, like calling a poisonous root as sweet.

(116) For example, the planet mars is called mangal (auspicious) and mirage is called Mrugajala (water). Similarly ''Pleasure or happiness is derived from sense objects.'' is a false statement.

(117) All this talk is senseless. Tell me– How much cool can the shadow of the hood of a serpent be for a rat?

(118) O son of Pandu, so long as the fish does not bite the bait, it is safe. Similar is the case without doubt, about the contact with the sense-objects.

(119) If seen with the eyes of an ascetic, O the crowned one, all these appear like the false obesity of a patient of anemia.

(120) Thus whatever is appearing as pleasure in the enjoyment of sense-objects should be known as pain from start to end, but what can the stupid people do in this? They cannot help indulging in it.

(121) They do not know the inner truth and, therefore, they are compelled to enjoy the objects. Please tell me - do the worms in the pus or mud ever feel disgusted about it?

(122) To those who are suffering, that suffering is the heart of the matter, a matter of great interest. They are frogs in the mud of objects. They are the aquatic animals in the waters of indulgence. How can they be free of them?

(123) Though these objects cause pain, they will be ineffective if at all these Jeevas will hold dislike about them in their mind.

(124) Otherwise who would have been eager to seek the path of continuous calamities and troubles right from the life in the womb to the tremendous pain both at the time of birth and death?

(125) Further, if the souls who are attached to the objects will give up those objects, where can the 'poor great sin' find a place to stay? Then the word "Sansar" (worldly life) would have been false and disappeared from the world.

(126) Actually, only those who are habituated to derive pleasure from these objects and have accepted the suffering inherent in them, have given validity to this tremendous illusion.

(127) Therefore, O the great warrior, the "sense object" is totally false. Therefore never turn towards that path even by oversight.

(128) Those who are austere in their desirelessness avoid the sensual pleasures as if it is poison and as they are desireless, they do not feel the resultant pain.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥

He alone who is able to sustain in this very life before casting off this body, the urges of desire and anger, is the yogi and he alone is a happy man. (23)

(129) Those men of wisdom who have brought under control the various tendencies of their body are not even aware of the pains resulting from indulgence in sense-objects.

(130) In the hearts of those, there is unbroken happiness reigning, who do not know even what is the meaning and nature of the outer objects.

(131) But even their way of enjoying this inner happiness is quite different. They do not enjoy the bliss like birds eating fruit but they forget their role of the enjoyer.

(132) While they are enjoying the Inner bliss or Atman, they enter such a state that it removes the veil of ego and embraces the total unity very firmly.

(133) In that tight embrace of oneness, the soul becomes one with the Paramatman in such a deep sense as water mixing with water.

(134) When the soul is united with the totality of Paramatman, there remains only bliss in the shape of Atman. It is like the unity of the sky in its aloneness when the wind merges in the sky and one cannot point out as "this is wind" and "this is the sky."

(135) If we say that the language of duality comes to an end and only unity remains, how can there be an observer who looks and knows that state?

(136) Therefore, I will stop this talk. How can one talk about that thing which cannot be spoken in words? Only he who has realized himself will understand everything by this somewhat unclear indication.

योऽन्तःसुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः॥

He, who is having inner happiness and inner rest with the inner light becomes a yogi identified with Brahman and attains the peace that is Brahman. (24)

The seers with their sins wiped out, doubts dispelled by knowledge with mind firmly established

in Brahman and who are actively engaged in the welfare of all beings, attain Brahman, which is total peace. (25)

(137) Those who are fully satisfied by such happiness and are involved into themselves inwardly are according to me the images of the homogeneity of Brahman.

(138) They are the formation of bliss. They are the offshoots of happiness or the playground of supreme enlightenment.

(139) They are the towns of discretion or the very nature of absolute Brahman or the ornamented limbs of the science of Brahman.

(140) They are the essence of piousness, or they are the embodiment of spirit.''
Here the listeners said, "Enough! Why are you describing each and every-
thing?

(141) You go astray and dwell at length in the praise of saints and forget the continuity of the subject under reference and you are inspired to use beautiful words while propounding that which is having no form or facets.

(142) But now control your inspiration of indulgence in highly flowery language and brighten the lamp of the meaning of the book itself, and let the auspicious dawn come into existence in the hearts of the saints."

(143) Thus the servant of Nivruttinath got the message from the Guru. Therefore, now please listen to what Shrikrishna said to Arjuna.

(144) (Shrikrishna said-) 'O Arjuna, those who delve deep in the pond of self-bliss and reach the very bottom of it, become united with that state and remain there only.

(145) We can also say safely that he who sees all the universe in himself in the light of his inner light, has himself, by his own body become Brahman.

(146) That Absolute Brahman, which is the supreme truth, imperishable and limitless is the great treasure of those desireless persons who are the only authorities there.

(147) That is the special fortune in the lot of great sages, and only the desireless persons partake of it. It becomes the ripe fruit which those who have banished all doubt, eternally enjoy.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्॥

To the self-controlled wise men, who are free from desire and anger, and who have subdued their

mind and realized Atman, the abode of eternal peace, the Brahman is present all-around, or radiates out from within them. (26)

(148) Those who have whisked away their mind from sense-objects and have kept it under perfect control, remain eternally peaceful in that state from which they are not at all disturbed.

(149) ‘‘O the son of Pandu, that state is called “The eternal rest in the Absolute Brahman”, and these men become themselves that Brahman which is the final goal for the men of self-knowledge.

(150) You will ask how they reached this state, how they became Brahman while living in the physical body. Therefore, I will tell you that also, in short.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः|
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः|
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः॥

He who keeps the contacts from outside at that level only, who concentrates his vision in the space between his eyebrows, who keeps equal the breath going in and out of the nostrils, who has controlled his sense-organs, mind and intellect, who is a monk, seeking liberation, and whose desire, fear and anger are gone for ever, is truly a liberated man. (27-28)

(151) So, those who, taking the support of desirelessness, have kept the objects of senses away and out of their ‘being’, and have concentrated their mind in one place within their body.

(152) Having turned back their vision, into the place where the two eyebrows meet each other, very smoothly.

(153) Leaving both the right and the left side of the nose, have kept the inhaling and exhaling very smooth and equal, in the center, and turned them from the mind up to the inner cerebral cavity;

(154) There, just as when all the big and small streams meet the sea, it is not possible to distinguish them separately.

(155) Similarly, O Arjun, the different desires and their classification etc; comes automatically to an end when the mind is merged by the wind (breath) into the cerebral space called inner sky.

(156) Then, the very screen of mind on which the world is reflected, is torn. Just as there is no reflection in a lake when water in it is dried up;

(157) Similarly when the ‘capital’ which is mind is gone where are the other senses such as “I and mine?’’ So, the man who experiences this becomes Brahman by his body itself.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्‌|
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥

Knowing me as the final receiver of the offerings in the sacrifices and the penances, the supreme Lord of all the worlds and a friend of all beings, he attains the supreme peace. (29)

(158) Those whom we described earlier to have become Brahman while living in their body, really reach that state by following this path only.

(159) They have climbed and passed beyond the mountains of strict rules of conduct, and have crossed the seas of constant practice, and reached this shore.

(160) They have sized up the mundane life by keeping themselves aloof and have then become the very personification of peace and remained eternally in that state.

(161) Thus the Lord Hrisheekesha spoke about the aim of the practice of yoga, which, Arjuna, being very alert, listened to with wonder.

(162) The Lord Shrikrishna saw and understood this state of Partha and asked him smilingly "Is your mind satisfied with all this description?"

(163) Upon this Arjuna said - "O Lord, you are the most accomplished one in reading the minds of others, and you have surely well understood my feelings.

(164) It so happens that whatever I wish to ask, the Lord already knows. But I request you to please explain again in simpler terms what you have told.

(165) Anyway, the path which you have advised is easier, just like wading through a shallow stream which is easier than swimming.

(166) So, compared to the path of knowledge in Sankhya philosophy, this path is easier for weak-willed persons like me; and it is not a matter to worry about, if some time is required to find it out.

(167) Therefore, O Lord, please re-iterate the same advice and make it more elaborate, if it is not much trouble to you.

(168) Upon this, the Lord Shrikrishna said - Oh! So you really found this path of action to be easier! Then what trouble is there for me to tell you again? I will happily tell. Please listen again.

(169) O Arjuna, if you are listening to this advice and going to actually follow it in your life, then what trouble is there for us to repeat it?"

(170) Dnyaneshwar says - "The heart of Shrikrishna was already full of kindness. Over and above, the reason of all the talk was that Arjuna was very dear to him. Now, who will know fully the wonderous manifestation of that great affection?

(171) Should I describe the loving gaze which Shrikrishna turned towards Arjuna, as the shower of nectar or the creation of wonderful friendliness? I cannot really describe the glance of Lord Hari, accurately enough.

(172) Was it full of nectar, or was it beyond limits of rationality because it had the love, and therefore it was so madly in love with Arjuna that it did not know how to turn away?

(173) But let this be. Whatever I talk further will be a diversion from the main story, but even then, it will not be an apt description of the love which Shrikrishna had for Arjuna.

(174) But what is so strange about my inability? Who can ever describe the nature of God completely, when He Himself cannot do so?

(175) But I feel that there is enough evidence of his being indulgent and involved in Arjuna through intense love, judged by his earlier talk of emphatically entreating Arjuna to listen again.

(176) Thus, Shrikrishna said - "Arjuna, in whatever ways your mind will follow what I say, I will tell you happily at length everything in so many ways -

(177) As to what is the path of action, and of what use it is, and who is eligible to learn this subject -

(178) will all be explained by me now, whichever is described earlier.

(179) You will please listen to it with attention." (Thus saying, Shri Hari will tell him further, which is to be described now.)

(180) We will describe clearly how Shrikrishna will explain the yoga to Arjuna without breaking the continuity of the subject - so says the servant of Nivrutti (i.e. saint Dnyaneshwara.)

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः॥

Thus, in the Upanishads sung by the Lord, in the science of knowledge of Brahman, in the scripture of yoga, and in the dialogue between Shrikrishna and Arjuna, the fifth chapter by name "Renunciation of Action" comes to an end. (5)

■■

Chapter 6

The Yoga of Self-control

(1) Then Sanjaya said to the king, “Please listen to the advice which Shrikrishna is going to give to Arjuna about the path of yoga.

(2) We are here as guests at the most opportune time when the Lord Narayana is giving auspicious dinner of the bliss of Brahman to Arjuna.

(3) See the great benediction of fortune. This is as if a thirsty man starts to drink water which after tasting turns out to be the nectar.

(4) Our luck is similar because suddenly we have in our hand the very final principles of knowledge.” Upon this Dhritarashtra said, “I am not asking you these things.’’

(5) By this retort of Dhritarashtra, Sanjaya came to know the state of the king’s mind. He thought, “The mind of the king is possessed by affection towards his sons.”

(6) He thought to himself with a smile, "This old man is spoiled by attachment. Actually how wonderful is the dialogue of Shrikrishna here!”

(7) "But what is the use of it to this deluded person? How can a born blind man experience the dawn? " However Sanjaya did not openly say so because he was afraid that the king would be annoyed.

(8) However, he was very happy in his mind to be able to listen to the dialogue of Shrikrishna and Arjuna.

(9) Now with the joy filling his heart, Sanjaya will be inspired and his

further reporting will be subdued with respect.

(10) The sixth chapter of the book of Geeta is dealing with the conclusive statement of final principle; Just as by the churning of the ocean of milk, the finest thing which came out was nectar.

(11) So, the essence of the philosophy of Geeta, the other shore of the ocean of discrimination or the open treasure of the great wealth of yoga,

(12) and the place where the root Maya keeps quiet, where the language of Vedas stops short, and from where a new offshoot sprouts on the branch of the creeper of Geeta,

(13) Is this sixth chapter. Over and above, I am going to describe this with the polished language of literary excellence. Please listen to it with full atten-tion.

(14) No doubt, I am using only Marathi words. But I will select such extraordinarily juicy ones, and use them in such a way that they will win the bet of sweetness compared to nectar.

(15) When compared to the delicacy of these words the tenderness of the tunes in music will also fall short and by their lilting meters, fragrance will also not upto the mark.

(16) The great sweetness of these words is such that the ears will have tongues and there will be quarrel amongst all the sense organs.

(17) Normally, word is a sound, a subject of the organ of hearing but the tongue says that the sweetness of that word is mine and the smell is the object of the nose but these Marathi words will, by their sweet smell become the object of nose also.

(18) Another surprising thing is that looking to the shape of the words in the Ovi, the eyes will be so much glad that they will say, “This is really the mine of beauty opened for us!”

(19) The whole sentence will be formed in such a way that the mind of the listeners will step out in order to embrace the sentence by both hands.

(20) In this way, the various sense organs will pounce upon these words with great liking, but the words will treat all the sense organs with the same respect just like the Sun singularly gives energy to all the world.

(21) Similarly the vastness of these words is extra-ordinary. Those who will brood upon the essential meaning of these words will think that these are not words but the gems Chintamani, which we have got.

(22) But enough of this, I am preparing large dishes of the words and serving the “Freedom” to desireless saints, in the dinner of this Book.

(23) Here, there is the 'stand' of light which has the flame of self-knowledge which does not ever become dim. Those who can take ‘food’ without their senses knowing it, can only enjoy this dinner.

(24) Here the listeners should grasp the meaning without taking the help of ears; by their mind directly.

(25) They should peel the apparent outer shell of the word and becoming united with the state of Brahman expressed in it, enjoy the unbroken happiness without any effort, in the happiness itself.

(26) If there is such tenderness in the minds of the listeners, then only the listening will be worth while, otherwise this commentary will be

just like a dialogue between the deaf and the dumb.

(27) But now I need not enlarge upon this argument. It is not necessary to valuate the quality of listeners, in such a way because all the audience which is desireless, is naturally rightfully entitled to it.

(28) Others, except those who have given up all the pleasures of ordinary life and heaven, because of their deep interest in self-knowledge, will not be able to appreciate the sweetness of this subject.

(29) Ordinary people will not understand the meaning of this book because the crows do not recognize the beauty of the Moon and only the bird Chakora it is, that can enjoy the moon-light.

(30) Thus, only the persons who are knowledgeable can understand this subject, while to the ignorant it is like a foreign town, and therefore it is not necessary for me to speak more about this.

(31) But in the flow of discourse, I spoke out a few words for which the kind and pious listeners may, please, forgive me and tolerate. Now I will describe, what the Lord Shrikrishna said to Arjuna.

(32) That talk of Shrikrishna is very difficult for higher intellect also and, therefore, it is well nigh impossible to put it into words, but by the light of the blessings of Nivrittinatha, I will be able to see it.

(33) That which the eyes cannot see, can be seen without eyes, but for that, there should be the power of knowledge which is beyond the senses.

(34) Please see this - The gold which even the alchemist cannot get, is found in the iron only, if there is the magic stone Parees in our hand.

(35) Similarly, if we are endowed with the blessings of Guru, what is unattainable for us? Therefore that limitless principle also can be grasped by me - So I say - says Dnyandeva.

(36) By that grace, I will speak and show you the form of the formless and make it possible for the senses to enjoy that which is beyond them.

(37) Now please listen. The Lord in whom the fame, the prosperity, the generosity, the wisdom, the desirelessness and the glory - all these six great virtues are established -

(38) and is called Bhagvan on that account, and at the same time is the companion of the man who is without attachment, said, "O Partha, please be attentive now."

श्रीभगवानुवाच-

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः|
स संन्यासी च योगी च न निरग्निर्न चाक्रियः॥

The Lord said, "He who does his duty without expecting the fruit of actions is a Sanyasi (Sankhyayogi) and a yogi (Karmayogi) both. He is no Sanyasi (renouncer) who has merely renounced the sacred fire; even so he is no yogi, who has merely given up all activity. (1)

(39) The Lord said, "Just listen. Yogi and the renouncer are one. You may perhaps think them to be separate. But if one considers carefully, they are one and the same.

(40) If we eliminate the appearance of second name, the yoga is itself Sanyasa. At the level of Brahman, there is no difference between them.

(41) It is like calling a man by two different names or going to the same place by two paths.

(42) For example, if we put water in different pots, water is the same but it is in two different places. So the difference between Yoga and Sanyasa should also be considered similar.

(43) O Arjuna, the most popular opinion in the world is that he who performs all actions, but has no desire for the fruit should be considered as a yogi.

(44) For example, this Earth produces various trees etc. but has no desire to enjoy the fruits or the grain.

(45) Similarly, the man who acts whatever is proper for the occasion and in keeping with the standard conduct of his caste,

(46) But there is no pride in his body resulting in passion and no motive in his intellect for gaining fruit,

(47) Is really the renouncer. O Partha, please listen. He himself is surely the Master in yoga.

(48) Now, when a man avoids or drops the action which is appropriate to the occasion arguing that it is binding to him, it should be noted that in giving up one action, he indulges into some other activity.

(49) This is similar to removing one kind of decorative paste and apply another immediately to the forehead. Such is the plight of the man who insists on avoiding the right action.

(50) Consider how there is already on his head the burden of properly performing the duties of a householder. If he becomes a Sanyasi, he increases his burden in yet another way.

(51) Therefore, the happiness in practising Karmayoga is very natural without giving up the worship of sacred fire or transgressing the line of proper action.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव|
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन॥

O the son of Pandu, you should know that what people called as Sanyasa is actually yoga. Nobody becomes a yogi without giving up desire projected by mind. (2)

(52) Please listen. Many great scriptures have unfurled flag of the unity between the Sanyasi, and yogi, in the world.

(53) Where the projection of desire is given up, there only, the essence of yoga is attained. This is defined by the scriptures after constant experience.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते|
योगारूढस्य तस्यैव शमः कारणमुच्यते॥

For a sage, who desires to attain the state of yoga, action is helpful and instrumental, but when he achieves that state, maintaining peace is instrumental to keep up that state. (3)

(54) Now, O Partha, if one has the aim of reaching the peak of the mountain of yoga, one has not at

all to go away from the path of steps towards it.

(55) Climbing these steps gradually, one has to start from the base of rules and regulations of conduct and choose the narrow lane of yogic postures and then climb the cliff of breath control.

(56) Then there is a steep slippery cliff of withdrawal of attention from outward objects, (Pratyahara) where even the intellect cannot get a purchase. It is so slippery. Here the very adamant yogis find their vows shaky and they fall down.

(57) Even then by persistant tenacious efforts and by practice, it is possible that some steadiness will come in this abstract facet and the acute ascetic attitude will gradually develop.

(58) In this way, one should enter through the flat land of breath control into the large area of meditation and eventually progress up to the level of concentration.

(59) Then here this path comes to an end and the urge of outward effort subsides because the means and the end become one.

(60) Here there is no scope of going a step further and no memory of past also remains. The yogi here reaches the smooth state of trance on the yogic path.

(61) I shall tell you the selected signs of such a man who reaches perfection through this high state of consciousness.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते|
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते॥

When the yogi does not become interested in the objects of the senses and actions and renounces the tendency to decide and desire anything, he is called a man who has attained yoga. (4)

(62) This man is such that the entry into and exit of objects from the field of consciousness at the peripheral level is stopped and he is resting in the room of self-knowledge, in a state of happy self-bliss.

(63) His mind does not get instigated to fight with happiness and sorrow by directly coming into contact with them; and he is not aware of the objects even though they are near.

(64) In his mind, there is not even a hint of attachment to the fruits, eventhough he employes his senses in the performance of action.

(65) Such a man who is awake only for the sake of maintaining his body but remains indifferent to it, as if he is asleep, should be definitely known as having attained the Yoga.

(66) Upon this, Arjuna said, “O Anant, I am surprised to listen to this. Please tell me, what will give

one such a capacity as described by you.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्|
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥

One should uplift oneself by one’s own efforts and should not degrade oneself; for, one’s own self is one’s friend, and one’s own self is one’s enemy. (5)

(67) Then Shrikrishna smiled and said, “O Arjuna, it is your talk that is surprising. In this state of aloneness, who can give what and to whom?

(68) When the man is in a comatose state on the bed of delusion because of Maya, he starts experiencing the dreams of birth and death.

(69) But later on when he abruptly becomes awake, all the dream is proved to be false, but even this understanding of himself is in the self-same state of aloneness.

(70) So, O Dhananjaya, if one holds pride in his mind, one destroys oneself by one’s own action.”

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः|
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥

He who has conquered himself becomes his own brother but he who has not so controlled himself may behave detrimental like an enemy to himself. (6)

(71) For this, we should, with careful thought, give up pride and become our own original state of Brahman, by which act we naturally achieve our own spiritual welfare.

(72) Otherwise, the man who gets enamoured by his own body and confines himself into it like the silk-worm which creates the cocoon and imprisons itself in it, becomes his own enemy.

(73) For example, when an opportunity of getting money is at hand, an unlucky man thinks like a blind man, or closes his eyes and not seeing the heap of money steps across it.

(74) Or for example, somebody who is having a fit of madness cries out - I am not this, I am lost. Somebody has stolen me!- He becomes obsessed by that madness.

(75) Really, Jeeva is Brahman only. But alas! His mind does not turn into that direction at all. Does anybody ever get killed by a weapon in the dream?

(76) His condition is like the parrot who sits on a rung which turns upside down, but instead of suddenly flying away, the parrot becomes afraid to let go.

(77) It suddenly twists its neck, contracts its chest and sits tight by grasping the rung firmly by its beak.

(78) It becomes so engrossed in the false idea of being caught that he tightens the grip of its claws and becomes much more tied down.

(79) How can any other person say that it is caught without any reason, when it has by its own foolishness become so? When that parrot is so caught by delusion, it will not let go the rung, even if it is cut into two.

(80) Therefore, he who egoistically increases his plans and doubts, becomes his own enemy; but another wise person who experiences that he is Atman, and never holds on to the unreal, is the great man of self-knowledge, according to me.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः|
शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः|
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥

In the case of self-controlled man, whose mind is perfectly peaceful in the midst of pairs of opposites such as cold and heat, pleasure and pain and honour and insult, the supreme spirit is rooted in the consciousness. (7)

The yogi, whose mind is satisfied with self-knowledge and objective knowledge, who is in his inner-most state, whose senses are completely conquered and who looks equally upon a lump of clay, a stone and gold, is spoken of as a self-realised soul. (8)

(81) He who has mastery over his mind and all desires in whose mind are cooled down and dissolved, does not feel that the Paramatman is far away from him.

(82) Just as pure gold remains as such, when the dross is burnt out, the Jeeva remains as Paramatman, when the impediments and blemishes of desires and projections of mind are dropped.

(83) For example, when a pot is broken, the space in it has not to go anywhere else in order to be one with the larger space outside.

(84) Similarly, when the false pride about physical body is totally dropped, the man has not to do anything further to become the supreme Paramatman, because he is already that Paramatman only.

(85) Then in the case of such a man, there is no likelihood of his worrying about cold or hot, pain or pleasure and respect or insult.

(86) My dear, wherever the Sun goes, everything is full of light. Similarly whatever comes in front of this man becomes one with his own existence.

(87) Just as the drops of rain water falling from clouds, do not hurt the ocean, so, good or evil things do not become a source of trouble to this man because everything is one with his Atman.

(88) When we consider the whole gamut of the worldly life and definitely know
that it is illusory, then the deeper he thinks, the more he finds that he himself is that knowledge.

(89) When this happens and the sense of separateness is dissolved, the argument whether the Atman is limited by space and time or unlimited, ceases to be.

(90) Again, please note that he who has conquered his sense organs becomes on par with Brahman, though he is having a physical body.

(91) He is the real, self-controlled man, and he should be called a true yogi, because the discrimination as to who is small and who is great does not touch his mind.

(92) For him a mountain of gold as high as Meru and a small lump of clay are equal.

(93) He becomes so desireless and of a mind in equilibrium, that he may even discard as ordinary stone, a jewel worth the whole earth.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु |
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥

He who looks with equanimity upon friends, well-wishers and neutrals as well as mediators,, relatives and enemies worth hating, the virtuous and the sinful, is extra-ordinary. (9)

(94) How can one imagine the differences of a well-wisher and an enemy or a person disinterested or friendly, in the case of such a man?

(95) When he has attained the understanding that he himself is the universe, who is a brother and who an enemy and of whom?

(96) How can he say that one thing is worthless and another thing is best? If the magic-stone (Parees) is used as a touch-stone, how will there be any gold mixed with iron etc? For, whatever is rubbed to that stone becomes pure gold.

(97) Similarly, the quality of equanimity of the pure intellect of that man is such, that it sees everything whether inanimate or animate in this universe, as one Atman only.

(98) He knows that eventhough the ornaments of things in this universe are of different shape and

structure, they are made of one pure gold of absolute Brahman.

(99) He who has complete knowledge of his nature does not get confused by the different forms and shapes.

(100) Just as when we think carefully, in the cloth, there are only threads, so he definitely sees that there is nothing but absolute Brahman in the whole universe.

(101) One who really experiences this, is a man of undifferentiated quality of vision. You should definitely know that this is not untruth.

(102) Such a man is the king of sacred places. When we see him, the mind is full of respect and in his company even a man under the influence of delusion gets self-knowledge.

(103) Religion lives by his words, in his glance, the eight occult powers are born and the pleasures in the heaven are as insignificant as children's toys for him.

(104) By simply remembering him, that man becomes like him, and over and above that, it is very beneficial if that man praises him.

योगी युञ्जीत सततमात्मानं रहसि स्थितः|
एकाकी यतचित्तात्मा निराशीरपरिग्रहः॥

The yogi, having no tendency to amass things, having no hope and expectation, living in solitude, should put himself constantly to the task of being united with Atman, in a place which is secret, not known to anybody. (10)

(105) Then when the day of non-duality has so risen that it will never set again, the seeker is with himself alone, without distraction.

(106) Arjuna, such a man who has spiritual discrimination, and thinks that way, is alone permeating all the three worlds, and therefore has not desire for possessing so many things.

(107) In this way the Lord Shrikrishna told Arjuna the signs of recognizing the man who has reached the final goal of liberation, even placing him higher than his own status.

(108) The Lord Shrikrishna further said - He is the greatest among men of self-knowledge, he is the light of the clairvoyant seers, and at the will of that most revered master, the universe comes into being.

(109) The Vedas who have brought the Absolute Brahman to the common level of 'AUM', by their power, are also unable to cover his fame by the cloth knitted with that 'AUM'. (This means that Vedas fail to describe his greatness.)

(110) It is by the brilliance of his body that the Sun and the Moon carry on their work of giving light and therefore if he is not there, and his light is not there, the world will not function. (This means, the world gets guidance by the knowledge of such a liberated self-realized soul.)

(111) O Arjuna, even the name of such a yogi is so great that this heaven is insignificant before it; then how can you grasp the greatness of each of his virtues?

(112) So, let us stop here. Actually whose signs and qualities are to be told and why I did tell you at all, is not very clear to me also.

(113) "Perhaps, if the secret knowledge of non-duality which banishes the sense of separateness is totally revealed to Arjuna, the affection and love which I enjoy in the person of Arjuna will be lost -" was what Shrikrishna thought to himself at that time.

(114) Therefore, he said - "Arjuna, I am not talking about non-duality. There is still a thin veil between the seeker and that state; because, the mind is slightly kept in duality to enjoy the affection between you and myself.

(115) I do not wish that the evil eye of the seeker, who even finds the sentence "I AM THAT" as an impediment because there is a concept of separate I at first in it, and who is hungry of the unified state of being Brahman, should not hurt the mutual love which you and I are enjoying.

(116) Shrikrishna thought - "If the sense of "I" will be dissolved in Arjuna and he will become one with me, then what charm is there in my still remaining alone?"

(117) Who else is there for me by looking at whom, my eyes are satisfied and cooled down by love, or with whom I can speak to my heart's content, or whom I can embrace with total love?

(118) If Arjuna is totally one with me, then with whom can I speak this great thing which is acutely felt by me and which is not contained by my mind?

(119) With this thought, Shrikrishna, while going to describe the state of non-duality suddenly turned to say something about the state of duality and attracted the attention of Arjuna.

(120) Dnyaneshwar says to audience, "Though my saying these things may sound to be somewhat weird, you should not forget that Arjuna was the very image of the love of Shrikrishna.

(121) Not only this, take an example of an old barren woman who is lucky enough to have a child. See how happily she would dance at that fortunate happening.

(122) Such was the condition of Shrikrishna. Had I not actually seen it by my eyes I would not have described it in this way.

(123) And see the wonder of all this. How difficult is the subject of Non-duality and how disastrous

was the time of actual fierce battle! But we see here the love of a dear friend dancing like a doll!

(124) Really speaking, love and bashfulness, habit and dislike, and madness and sober intellect never go together.

(125) The intention of telling this is that Arjuna was the object of love for Shrikrishna, and was verily a mirror reflecting the happy mind of Shrikrishna.

(126) Because Arjuna was so pure and pious in his mind, he was like a fertile field for sowing the seed of devotion towards Shrikrishna.

(127) Partha was the presiding deity of the devotion which is called 'friendly' relation with God which is one step below the final state of "total surrender".

(128) Arjuna was so dear to Shrikrishna that though the Master, the Lord Shrikrishna was near him, one cannot help praising the devotee Arjuna, more than the Lord.

(129) Is it not a fact that the faithful wife who is totally devoted to her husband is more praiseworthy than her husband?

(130) Accordingly my mind liked it more to praise Arjuna, because the good luck of all the three worlds was concentrated in him.

(131) Being attracted by the love of Arjuna, the Lord Shrikrishna who was abstract in his real nature had to take a form and though he was complete, he had an eagerness and tenderness, towards Arjuna.

(132) Upon this the listeners said, "How lucky we are! How great is the beauty of these words! The melody of these words has really defeated the resonance of the seven notes of music.

(133) Is it not a wonder that this is Marathi language, in which the various moods of literature become incornated?

(134) Even in this Marathi language, see how the brilliant moon-light of knowledge is gloriously evident and the cool-ness of meaning is spread everywhere and therefore, by the light of this language, the lily of the meaning of Geeta is naturally blossoming.

(135) By this exquisite description, the hearts of listeners were full of eagerness and though they were of a retired outlook towards worldly life, they became anxious to listen and by the inner joy their heads began to nod.

(136) Being aware of this state of the mind of the listeners, the servant of Nivrutti said - "Respected Sirs, please be attentive. There is no doubt that by the light of the blessings of Shrikrishna, there has arisen the morning of wonderment in the family of Pandavas.

(137) This Shrikrishna was borne by Devki in her womb and Yashoda took his care by taking all the troubles but at last he was helpful to Pandavas.

(138) Therefore, the merit of Arjuna was so much that he had not to serve him for a protracted period to earn his blessing nor had to look out for an opportunity to beg for his benediction.

(139) But I shall close this detailed commentary and turn to the original text immediately. “Listening to the talk of Shrikrishna, Arjuna somehow becoming a bit pampered said - “O Lord, the signs of saints which you have told me do not seem to be there in my life.

(140) Really speaking, I have no power enough even to have a bit of these good signs but I hope that I may be sufficiently able to have these qualities in me by your advice.

(141) If you take it to your heart to advise me, I will become Brahman. What is impossible for me to do, that you may tell?

(142) I am not knowing the person about whose signs you have been telling me. Even then I am liking to praise it. Then if somebody becomes that much worthy, his happiness will not know any limits.

(143) Therefore, O my dear Teacher, please do teach me, so that I will reach the state of that master yogi!" Upon this the Lord smiled a little and said, “All right! I will do as you wish."

(144) Sirs, so long as satisfaction is not there, the mind is always worrying as to how there will be happiness but once there is that complete satisfaction, the desire does not remain unfulfilled.

(145) Similarly, he who has served God becomes easily united with Brahman, but see how Arjuna is having rich blossom of the ‘fruit’ and become humble.

(146) Sirs, that God Almighty who is not easily met by the gods like Indra even after thousands of lives is so much in love with Arjuna, that he upholds his every word.

(147) So, please see how the Lord Shrikrishna had completely listened to what Arjuna said, viz. “I want to become Brahman.”

(148) Then Shrikrishna thought to himself, “As there is a child of desirelessness in the womb of intellect of this Arjuna, he is having pregnancy sickness of the state of Brahman.

(149) But the foetus is still premature. However by the blossoming of the ‘Vasant’ (spring) of ascetic apathy, he is full of flowers of ‘I AM THAT’ and is about to deliver.

(150) He is so beyond all desires that it will not take much time for the child being ‘the fruit of realization of Brahman’ to be born. In this way, the Lord had confidence about the desirelessness of Arjuna.

(151) The Lord said to himself, “This man will get the fruit in advance of whatever he will wish to do. He has attained such a mastery. So if I teach him the study of yoga, it will not go in vain.”

(152) Having this thought in mind, the Lord Shrikrishna said to Arjuna, “O Partha, I am going to tell you about the royal-road of yoga-study. Please listen to it.

(153) On this path there are trees of positive outward action to which there are bunches of fruits of the negative attitude of withdrawal, hidden beneath at the root. The Lord Shankara is still walking on this path.

(154) Other yogis went astray by some cross-roads in the first instance but gradually by listening to the sound of their own foot-steps, by experience, they accepted this royal-road at the end.

(155) They left the by-lanes of ignorance and by turning to the straight path of self-knowledge, they have run fast.

(156) Next to the yogis, the great sages have travelled on this path and reached the stage of master-hood by successfully going through the stage of aspirants and seekers. Great men of self-realisation have reached higher stages through this path only.

(157) When once this royal road of yoga is clearly seen, the seeker forgets his thirst and hunger and there is no difference of day or night on this path.

(158) Wherever one takes a step further on this road, the very mine of liberation opens up; and if at all there is any hindrance and delay, at least the happiness in heaven is directly available.

(159) One may start to go to the east 'of activity' or go to the west, 'of withdrawal from activity,' there is definitely only the right progress by being quietly steady in one's inner state.

(160) It is not necessary to tell this again. You will know it by experience afterwards. On this path, we ourselves become the town where we intend to go."

(161) On this, Partha said, “O Lord, when are you going to teach me this science of Yoga? Or is it right that you should not save me from drowning in the ocean of curiosity?”

(162) The Lord Krishna said, “O Partha, you are too eager. My dear, I was going to tell you this but you have asked this question by breaking my link.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः|
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

The yogi should select a place to sit which should be clean and steady. It should be neither too high nor too low. It should have a layer of sacred grass (Kusha) on which should be placed a deer-skin which should be spread upon a very clean piece of cloth - (preferably white). (11)

(163) Now I am telling this in detail, but it is useful only if it is actually tested by practical use. When the study of yoga is intended, a proper place should be selected.

(164) That place should be such that once you sit there to take rest, you will not feel like getting up for any reason and 'desirelessness' should be more acute there.

(165) That place should have been established by some saints by which, the peacefulness of the mind becomes more developed and there is more courage in it.

(166) There, the study of yoga should be possible naturally because of the atmosphere; and the heart should enjoy peace by the beautiful environment there.

(167) O Arjuna! Even if a heretic approaches that place, he should feel like starting penance then and there only.

(168) If a man full of worldly desires attends this place, he should forget to go back from here!

(169) This place is such that it ties down a man who does not want to wait, provokes a wanderer to stay and it pats the quality of asceticism into wakefulness.

(170) By seeing this place, a man having great lust for sensual pleasures should think that he should drop all his attachments to the kingdom of pleasures and remain quietly here.

(171) This place should be beautiful and so pure that one may see Brahman directly.

(172) Another quality of this place should be such that all the residents around it should be the students of yoga.

(173) The trees here should be sweet even in their roots. They should be fully grown, thickly situated and full of flowers and fruits, throughout the year.

(174) There should be water available everywhere even in other seasons than rainy-days and there should be many brooks of water at every step.

(175) The sunrays should be tender and the breeze should be cool and slow.

(176) This place should be so thick with trees that there should be silence and not only wild animals but also the noisy parrots or blue-beetles should not enter.

(177) This place should be such that one or two swans or similar birds, or on rare occasions, a cuckoo may come there.

(178) Though not regularly, peacocks may, on some occasions like to visit this place, which will be tolerated.

(179) But O Arjuna, such a peculiar place will have to be searched with diligence and then a small cave like structure of ‘Math’ (monastery) or a temple of Shiva may be constructed.

(180) One should build either of the two according to one’s liking and sit there quietly.

(181) The method of checking whether such a place is suitable for us is that we should reside there for sometime and see whether our mind becomes quiet and still, and if so then that place should be selected, and we should prepare our seating arrangement there.

(182) The seat should be such that at the base there should be unbroken grass-pieces of ‘darbha’, on which there should be clean cloth properly spread. On top of this, there should be deer-skin.

(183) The ‘darbha’ pieces should be soft, of equal length and breadth and they should be placed parallel, close to each other, so that they will not be disturbed.

(184) If this seat will be too high, it may be shaky and if it is too low, it is likely that our body will touch the earth below and the defects of the ground may affect us.

(185) Therefore, it should be avoided; the seat should be at a suitable height and should be flat and smooth. That much description is enough.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः|
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये॥

Sitting there on that seat, the student of yoga, having controlled the activities of the mind and senses, should concentrate his mind and study yoga for self-purification. (12)

(186) Then sitting there and turning the mind towards one pointed remembrance of the spiritual teacher he should remain in the state of self-experience.

(187) Then the hardness of pride is dissolved, the pious Sattwic attitude fills the heart by that respectful memory.

(188) The worldly objects are forgotten; the anxious activity of the organs is quietened; and the mind is totally folded into itself.

(189) The seeker should keep up the remembering of his teacher until there is naturally the state of

unity and he should remain on that seat in that understanding.

(190) Then what happens? The body itself remains in its own balance and the Vayu (vital wind) starts becoming integrated, thus the self-realization becomes clearer.

(191) When the student sits in this position, the outward movement turns back and comes to the state of equilibrium, thus the study of yoga is achieved while he is sitting.

(192) Now I will tell you how the limbs should be positioned in this posture. The laps should be folded tightly with the calfs.

(193) The lower soles of both the feet should be turned and the heels should be placed tightly near the posteriors.

(194) The right heel should be so placed that the line of joining the two parts
near the anus on the upper side will be pressed and then the left heel will automatically be fixed below it.

(195) There is a space of about four finger-breadths, between the scrotum and anus. The space of one and a half finger-breadth should be left on both the sides, along the line.

(196) Then the middle part remains, measuring only one-finger breadth. There the back side of the heel should be pressed neatly and carefully, so that the whole body, - thorax, - will be balanced on it, slightly bent forward.

(197) The lowest part of the spine should be so slightly lifted from the ground and both the heels should also be lifted together with it, in such a manner that it is not known that the body is so slightly held up.

(198) O Arjuna, in this position the whole body will be held uprightly on the support of the heels.

(199) O Partha, this posture is called Moola-bandha (the base posture). This is also called Vajrasana, (the hard steel-like posture).

(200) When in this way, the body is balanced on the root-chakra which is in the space between scrotum and anus, the ‘apana’ wind in the intestines begins to contract and turn to the inner region of the body.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः|
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥

By holding the body, the head and the neck straight and vertically very still, he should sit without moving, looking with both the eyes at the tip of his nose and should not look around in any direction.

(201) Then the palms of both the hands like two hollow leaf-pots automatically rest on the knees and the shoulders appear to be raised to some extent.

(202) The head appears to have been lowered between the raised shoulders and arms and the eyes begin to be closed gradually.

(203) The upper eyelids are lowered a bit but the lower eyelids are open, as a result of which the eyes appear to be half-open.

(204) Then the eye-sight remains slightly inward and if it turns outwards, it automatically rests on the tip of the nose.

(205) Thus as the eyesight is held up inside and being unable to go completely outward towards other directions it has to rest on that tip.

(206) Then the very desire to see towards all the directions or to look at any form whatsoever, automatically comes to an end.

(207) Then the neck is pressed down as if caught in that position and the chin rests being pressed in the depression near the throat. The neck becomes stiff and the chin begins to pressurise the chest.

(208) Then the wind pipe is suffocated and O Son of Pandu, this posture is called Jalandhara-Bandha.

(209) In this position, the navel is pressed out but the stomach becomes flat while the region of heart becomes enlarged.

(210) In this position, there is a posture called 'Vodhiana' in which there is stillness in the region of lower abdomen, between navel and anus.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः|
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः॥

Firm in the vow of complete chastity and fearless, keeping himself perfectly calm and with the mind held in restraint and fixed on me, the yogi should be absorbed in meditation on me. (14)

(211) In this way, there is a certain change of appearance due to study of yoga in the outer form of the body and at the same time the attitudes of the mind also undergo a kind of slowing down.

(212) The imagination becomes nullified, the outward movement becomes quiet and the mind with the body becomes still.

(213) He is not aware of what has happened to hunger and where the sleep has gone.

(214) The wind which is confined by the posture called ‘Moola-bandha’ turns in the opposite direction and it creates great pressure, by being concentrated.

(215) Then becoming tremendously disturbed, that wind becomes very strong, starts roaring and constantly gives shocks to the wheel called ‘Manipoor’ Chakra.

(216) When this disturbance of the wind is quietened it churns the body and throws out all the dross which is saturated in it from childhood.

(217) Then as the wave of this Apana cannot be contained within itself, it enters the intestines and disturbs the cough and the bile.

(218) Afterwards this Apana in its wild turbulance turns upside down the seas of seven essences in the body, pulverises the mountains of fat, and takes out the marrow from inside the bones.

(219) It opens up the vein or channel of the breath, relaxes the limbs, which frightens the seeker but the seeker should not be afraid.

(220) For though this Apana creates ailments by its movement, it also cures them immediately and it dries up the liquid elements of cough and bile.

(221) In the center, O Arjuna due to the heat generated by the yogic posture, the serpent power Kundalini awakens.

(222) It is like a young one of a serpent, sprinkled with red powder of Kum Kum.

(223) It normally remains asleep coiled with three and a half rounds around itself, with its hood pointing downwards.

(224) It looks like a tube of electricity, or a round coil of flames or a folded bunch of golden sticks.

(225) It is called Kundalini, which is tightly tied up underneath the region of the navel. It is pricked by the posture of Vajrasana and aroused.

(226) Then like a shooting star should travel or the seat of the sun should move or the seed of light itself be sown and it should sprout,

(227) It loosens its coils and giving itself lazy twists, stands on the gland at the navel.

(228) It had been naturally very hungry for a long time and there is other cause namely, being pricked by the ‘Vajrasana’. So it suddenly and forcefully opens up its mouth and raises it's head upwards.

(229) O the crowned one! Just then it catches the Apana wind which has upto that time reached the base of the heart.

(230) By the flames from its mouth, it touches every part of the body and starts to devour morsels of flesh.

(231) It bites away and gulps lumps of flesh from every part of the body and in the end it eats some part of the heart also.

(232) Then it attends to the work of cleaning the soles and the palms and also breaks down the upper parts of the body. It does not spare joints and all the limbs from its eating spree.

(233) It does not spare the lower extremities. It carves even the life-force from the nails, squeezes the skin and then this Kundalini attacks the bones.

(234) It cleanses the hollow parts of the bones and carves the dross from the veins. Then the growth of the hair on the skin stops.

(235) Being very thirsty it makes a short work of gulping all the seven elements of the body such as blood etc. and thus creates a veritable dry land in the whole body.

(236) Then it pulls back the outgoing breath which normally projects out about twelve finger-breadths, so that it re-enters the lungs.

(237) In this state, the upper wind is suppressed downward and the lower wind is pressed upwards and only the screens of the Chakras remain between both, hindering their meeting.

(238) Otherwise both the winds would have met each other quite earlier. But this Kundalini asks them by being a bit annoyed, "Now it seems that only two of you are remaining. Go back. You have no business here!''

(239) Dear Arjuna, the hidden meaning of this is that the Kundalini finishes the element of earth and wipes clean the element of water.

(240) When it eats up both the elements, it is satisfied completely and being quiet to some extent remains near the Sushumna. (The central electromagnetic current in the spinal-cord, which is made-up of super-physical force.)

(241) Then, there it throws out the residual of what it has eaten, which itself becomes life giving nectar for the breath and it survives.

(242) The breath survives from the heat of that residual material but spreads coolness throughout the body. Then in every limb the former vitality begins to be revived.

(243) But as the sensory nervous system is not functioning and as all the nine types of wind are merged into one vital breath only, bodily activities are suspended.

(244) Then the Ida and Pingala nerves from the left and right nostrils respectively are joined and then the three knots are eased and the petals of the six Chakras are also shattered.

(245) Then the wind which is named as moon and sun in the left and right nostrils is reduced to such extent that it is not able to make even a flame of a lamp flicker.

(246) Then the intellect stops its tricks and the sense of smell which is still remaining in the nose also enters into the central stream of Sushumna together with that Kundalini.

(247) At this time, the nectar-filled pure pool between the eye-brows is toppled slightly and the cool nectar drops into the mouth of Kundalini.

(248) Then that nectar- like juice permeates throughout the body and together with the vital breath, it gets absorbed in each and every limb.

(249) When the crucible is very hot, the wax is burnt up and only the liquid metal remains in it.

(250) Similarly, in the form of the body, the seventeenth facet of moon as if becomes manifest but only the cover of the skin is around it.

(251) The sun is covered by the veil of clouds but when the veil is removed, the sun again shines in his full glory.

(252) Similarly the thin layer of skin on this brilliant form of the seventeenth facet is only a superficial thing, but that also falls away like husk.

(253) Then the limbs begin to shine like the saffron or like a seed of a gem sprouting and becoming a plant.

(254) Or the body seems to have been made by taking the red colours of an evening or to be a reflection of the inner light of Atman.

(255) The body appears as if it is filled with Kumkum or moulded liquid energy or, I think that, the body is peace incarnate.

(256) This body is as if the colour work of the picture of joy or the very image of self-bliss or as if the plant of the tree of contentment is grown properly.

(257) The body seems as if a bud of Suvarna-Champak flower or a statue of nectar or it is a garden of tenderness in full blossom.

(258) It appears as if the moon is moistened by the wetness of Sharad-season or it is the light incarnate sitting on a throne.

(259) When the Kundalini sips the nectar of the seventeenth facet, the body becomes so powerful that 'Time' is afraid of it.

(260) Then the manifestation of the signs of old-age disappears, the solid structure of youth also disappears and the delicate form of childhood which was so far hidden, becomes evident.

(261) If we consider only the age, it appears to be child-like but it is so powerful that it cannot be compared with anything.

(262) He grows new shining nails which appear as if it is the bud of gem on the new foliage of a golden tree.

(263) He grows new teeth which are very small and appear as if small diamonds are arranged on both insides of the jaw.

(264) The delicate hair on the body look like a field of particles of rubies spread all over.

(265) The palms and the soles look like lotuses and who can describe the eyes of that yogi, which are as if washed clean?

(266) When the pearl is fully grown, it does not remain covered by the lips of the shell and that shell slightly opens up.

(267) Similarly the eyelids are not able to contain fully the pupils of the eyes, and the pupils as if try to come out. Though it is not fully exposed, the eyesight seems to envelop the whole sky from horizon to horizon.

(268) Dear Arjuna, please understand that the body of this yogi is as brilliant as gold but its weight is equal to air because there is no element of earth and water.

(269) This yogi then is able to see far away beyond the sea, can hear the divine music and can know the thoughts in the mind of an ant.

(270) He rides the horse of the wind, and if he walks on water, his feet do not touch it. He possesses many such occult faculties.

(271) O Partha, now please listen further. When Kundalini taking the support of Prana, making the base of the heart-Chakra as a step to climb-up and climbs the middle stream of Sushumna and reaches the heart,

(272) It should be recognised as the mother of this universe. It is the glory of Jeevatma, a shadow for

the sprout of Om.

(273) It is the seat of Zero, the final nothing-ness and it is the round base of the phallic symbol of Shiva or it is the open birth place of Om.

(274) Now, once this delicate Kundalini enters the heart-Chakra, there begin the various unbeaten occult sounds of silence.

(275) There is the consciousness of intelligence, adjacent to this Kundalini power and that consciousness begins to hear these sounds to a certain degree.

(276) There are ten types of sounds the first of which is like the deep roar of sea, and on that roar, as if in an earthen pot, there are pictures of sounds drawn according to the shape of Om.

(277) This should be understood by imagination; but how can a man of imagination know it? Really speaking, what type of sounds are created there, cannot be known.

(278) But O Arjuna, I forgot to tell you. So long as vital breath is not completely subsided, there is definitely a sound going on in the space at the occult level, at the heart and the same sound keeps on echoing.

(279) When the thundering sound of the silence starts repeating itself and echoing, the tenth door which is called the door of Brahman automatically opens.

(280) O Arjuna, there is spirit in the cerebral centre, particularly in this door referred to above, without any support. At the higher level in invisible state, this greater space is situated above the space of heart-Chakra.

(281) When the deity Kundalini enters this greater space, it offers the food of light to this spirit.

(282) When there is this offering of pure food, where intellect is the vegetable, there remains no duality.

(283) At this stage, the Kundalini power loses its shining brilliance and remains only as vital breath. Do you want to know how it appears? Please listen.

(284) We feel that it was the statue of wind wearing a golden-garment, and now it has dropped that garment and become naked.

(285) Or when a flame tries to embrace wind with love it is extinguished or the lightning appears for a moment in the sky and immediately there is darkness.

(286) & (287) Similarly, this Kundalini power suddenly gets merged into the emptiness in the heart region and at that moment one power is dissolved into the other power. This power appears like

a chain of gold before entering into the heart region or seems to be flowing like a brook of light, and it is this which is merged into the other power.

(288) We should call it power only, but it is the vital breath, but now the sound, the brilliance and the lustre of it are not evident.

(289) At this stage, the things like the effort to conquer the mind, or to confine the wind, the breath, or to regard meditation with higher respect, do not remain.

(290) Then there is neither conceiving a plan, projecting a thought or desiring or doubting anything. So, this state should be imagined as a crucible in which all the five elements are dried up.

(291) Dnyaneshwar says, “Here, the Lord Shri Krishna has only made a mention of the process of devouring the bulk of physical body by the subtle mass of higher principles, which is a secret of Natha-Cult.

(292) Therefore, since I see here well-versed, intelligent listeners sitting in this meeting, I have opened the package of indicative meaning and unfolded the real sense of his talk like a fold of cloth.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः|
शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति॥

The yogi who thus controls his mind and regularly applies himself to the yoga practice, attains that peace which dwells in me and which is beyond liberation. (15)

(293) Please listen. When the light of this power is thus transformed into invisible state, the form of the body of this yogi also becomes invisible and he remains hidden from the vision of ordinary worldly men and his real state is not recognized.

(294) He appears to be functioning like ordinary persons, but inwardly his body is like a thing made of pure air.

(295) Or after the outer coverings of the trunk of a banana tree are removed, the inner core of white trunk remains clear, or the sky may develop a limb out of itself. The yogi becomes so subtle.

(296) When he attains this stage, he is called “Khechara” (sky-walker). Then many miracles take place due to and around his body.

(297) O Arjuna, when such a yogi walks, occult powers like power of becoming very small, follow his every step.

(298) O Arjuna, why should we dwell upon the details of these powers? The main thing is that the

elements of earth, water and light are gone from his body.

(299) The element of earth merges into water and the element of water merges into light and the element of light is merged into the air which is in the heart-chakra.

(300) Then, only the air remains, and his body is only an appearance. After due lapse of time, that air also gets dissolved into the space or Akasha element.

(301) That time the name Kundalini, is no more applicable and that power is given the name MARUTI, but so long as it does not become united with Shiva, its nature as a "power" still remains.

(302) Then it discards the Jallandhar posture earlier described, and the "Sushumna" nerve which is at the Brow-Chakra, is opened by it at its mouth and it enters the opening, the small orifice of Brahman - which is at the place.

(303) Then it goes beyond AUM by stepping on its back, and also goes beyond the speech which is called Pashyanti (or witness).

(304) Then as a river enters the sea, the power enters the last syllable "M" (Makar) of the AUM

(305) Being steady in the door of the Brahman (beyond the brow-chakra) it spreads its arms of Soham and forcefully embraces the Brahman.

(306) Then the veil of five elements is removed and the power and the Brahman are united with each other. Together with the element of the sky, it becomes one with Brahman and disappears.

(307) The water from the ocean becomes vapour and takes the form of cloud. It falls into rivers etc. as rain water, and again merges into the sea, thus taking its original form.

(308) Similarly the Jeevatman through the use of body enters the Paramatman and they both become one.

(309) Now there is no scope to say whether there still remains some duality or the whole thing is only one single unit.

(310) Now this state being as if sky being dissolved into the sky and is such that it is understood only when there is actual experience.

(311) Therefore we do not find words which can catch its description at the level of dialogue.

(312) Dear Arjuna, normally the articulate speech which is proud of its power of expression becomes unable to do anything in this matter and remains aloof.

(313) In the space between the brows, there is only a thin impediment of the syllable "M" of the AUM, but even to go through it the vital breath finds it very difficult.

(314) When it merges into the space in the opening of Brahman and becomes united, the power of word comes to an end because there is nothing to describe. Then the next step is the dissolution of the sky or the space also.

(315) When that takes place, that small space becomes insignificant and lost in the greater cosmic space. Then what can word do there?

(316) Therefore, this matter is not so simple or ordinary as can be contained in the ambit of speech or as can be heard by ears - this is the total truth.

(317) If you are fortunate enough, you may take direct experience and become Atman - this much can only be said.

(318) Since there is no object to be known at that level, O Arjuna, why should we repeat this?

(319) Thus the place from where the words turn back, where mental projection is destroyed and thought cannot even enter.

(320) That which is the beauty of supramind, the glorious youth of the fourth state of mind, and which is without beginning; and is the highest principle which is immeasurable.

(321) Which is the original seed of the universe, that which is the final goal of yoga- practice and that which is the life-principle of pure joy.

(322) That, where the form disappears, the solitude of liberation exists and the boundaries of beginning and end become nil.

(323) That which is the primary cause of five great elements, that which is the brilliance of the greatest luminosity, and in short, O Arjuna, that which should be understood as my primordial being , the Atman is Brahman.

(324) And that which had to assume this form of human being with four arms because his devotees are harassed by atheists, on mass scale -

(325) That principle of Paramatman is embodiment of highest happiness and is beyond any description. But those great seekers have attained the self, and have ceaselessly made efforts till they have achieved the final goal.

(326) These people who have fulfilled the very purpose of having a physical body as described above, become equal to me in all respects by being completely pure, by Yoga.

(327) When we see at their lustrous body, we feel that they are the statues moulded into the crucible of body by pouring in it, the liquid juice of Para-brahman.

(328) If such is the experience in the whole life of that man, he does not see the universe but only the absolute Brahman." Listening to this, Arjuna, said, “O Lord, what you say is surely true!”

(329) Because, O Lord, the method which you explained just now leads us to realize clearly the Brahman.

(330) Those who practise this yoga with firm determination, definitely reach the Brahman – this is clear to me as you have told.

(331) Which is understood by my mind even from what you have described. But one who has actually experienced this, will be totally merged in it. There is nothing strange about this.

(332) Now, therefore, I have nothing to ask further about this subject. But one thing I shall talk about, to which you may please pay attention.

(333) O Lord, I agree with the system of yoga which you have told but as I am not so able, it is not possible for me to study it.

(334) If this yoga can be successfully practised with whatever meagre strength I have, then I will easily study it.

(335) Or since I do not have the capacity to bring into practice what you are telling, I am thinking of asking you for something that can be suitable for a weak-willed person like me.

(336) I am asking this because my mind has such a desire” - So saying, Arjuna said further, “O Lord, please listen.”

(337) I have listened to everything which you have told to practise, but is it possible that anybody can do it or is it such a study which cannot be undertaken without having certain qualifications?

(338) Dnyaneshwar says, “Please listen to what Shri krishna said to Arjuna in this respect.”

(339) The Lord said, “This is no doubt a very critical task in the spiritual path but, O Arjuna! Is it possible to do even an ordinary work without the capacity of the doer?

(340) But what you say as capacity can be proved only by actually doing something successfully, because only that task can be successful which is undertaken by a man with the necessary strength.

(341) But there is no problem about such capacity here. Further I may ask you, whether there is any ‘mine’ of capacity, so that as soon as you come upon it, you may have any capacity?

(342) Will not a man who becomes desireless and starts performing his duties about his physical life only regularly and properly, be having necessary capacity?

(343) Shrikrishna further said - "By performing the ordained duties without attachment or emotions, you can also develop the capacity." - and he thus removed the fear in the mind of Arjuna.

(344) Then the Lord said to Arjuna, "In this matter, it is the rule that one who does not perform his duties by being desireless, will not have this capacity at all.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः|
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन॥

O Arjuna, this yoga is neither for him who overeats, nor for him who observes a complete fast; it is neither for him who sleeps much nor even for him who remains continuously awake. (16)

(345) "He who is a slave to his tongue, or sold out to sleep is not called eligible on this path.

(346) Or being confined into adamant determination, denies himself food and drink, and cruelly observes acute fasting.

(347) Or by tremendous tension, he does not sleep at all and is always restless. Even his body is not under his control. Then what about practice of yoga?

(348) Therefore, for being eligible to practise yoga, there should not be heavy indulgence in sensual pleasure, nor denial of objects to the senses or hatred of any object.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु|
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥

Yoga becomes a source of destroying sorrow for a person who is moderate in the taking of food of proper kind and self-controlled in behaviour as also properly poised in all activities, and who is having regularity in sleeping and waking up. (17)

(349) As regards food; that should be strictly pure and regular, not too much and not too little, and all the actions should also be done in the same measured moderate manner.

(350) One should walk gracefully in a slow and careful manner and talk in measured words, and one should take sleep at proper and regular hour.

(351) Even when one has to remain awake, that should be within the limits of taking care of one's health, so that all the elements in the body (bones, flesh, nerves, blood, hair, nails, cough, water, sweat, semen, bile etc.) are in their right proportions.

(352) When one gives the senses their dues with proper care, then the mind itself increases its own contentment.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते|
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा॥

When the mind, being controlled in this way enters and stays in the Atman only and the man is free of desire for any objects, he is properly called a yogi, (united with me). (18)

(353) Where such exactness in outward actions is achieved, and the happiness in the consciousness goes on increasing, there the yoga is achieved without effort, and hard study.

(354) Just as by dint of good luck, but actually due to efforts done in the right direction, fortune and riches enter one's house of their own accord.

(355) So the man of self-control gradually and naturally begins to study yoga and gets the result of self-realization.

(356) O Pandava, thus he who can by his good luck, achieve this yoga, becomes the glorious king on the throne of liberation.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता|
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥

For the yogi, whose mind is under control and who is studying the yoga of being united with Atman, a simile is generally used. It is said that he is like a lamp with steady flame, kept in a wind-less place. (19)

(357) When self control in the actions is joined with the practice of yoga, the yoga becomes a sacred place like Prayaga, and his mind, of its own accord, becomes still within itself.

(358) You should call this man as well-established in yoga. Here you should also note that a simile of a lamp kept in a wind-less place is very useful.

(359) Now, surmising what is in your mind we will be telling something to you, which please attend, giving your mind to it.

(360) Why is it that you are aiming at being successful in this yoga, but are afraid to make necessary study?

(361) O Arjuna, do not make an issue of this. These naughty sense-organs magnify smaller problems of the study and threaten the yoga!

(362) Does not the tongue abhor a good medicine which supports and saves life and averts death?

(363) Generally, the sense-organs find detestable everything which is really very helpful for the welfare of man; actually is there anything as easy as yoga?

यत्रोपरमते चित्तं निरुद्धं योगसेवया|
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति॥

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम्|
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः॥

The state in which mind rejoices by being stilled by practice of yoga, and in which, it is happy and blissful by seeing Atman in itself. (20)

It enjoys the ultimate happiness which is quite beyond sense-organs and which can be gained only by purified intellect. Once steadily established in this state, the yogi does not move away from it at all. (21)

(364) Therefore, it may be possible to curb the senses by the practice of yoga of various postures etc; which we have just now explained.

(365) Normally, when the senses are thwarted in their extroversion by this yoga, the mind turns to enter into itself.

(366) It turns back and sees itself, and recognizes immediately that it is itself the Absolute Reality.

(367) As soon as this recognition takes place, it rules on the empire of happiness and is then merged into itself totally.

(368) Then it itself becomes that Reality beyond which there is nothing and which the senses do not at all know.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः|
यस्मिन् स्थितो न दुःखेन गुरुणाऽपि विचाल्यते॥

After having achieved it, he does not value anything more than that and having become firmly established in that state, he is not disturbed even by a very great sorrow. (22)

(369) Then his mind is not boggled by any kind of calamity or physical pain, as big as mountain Meru, that may befall him.

(370) When his mind is so relaxed in this greatest bliss, he is not disturbed even if he is cut by any

weapon or he falls into fire.

(371) When the mind is thus absorbed into itself, it does not pay any heed to the body, it forgets everything about the body because it is enjoying highest kind of happiness.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्।
स निश्चयेन योक्तव्यो यौगो ऽ निर्विण्णचेतसा॥

That state which is called yoga which is free from the contact with sorrow, should be known as such, and this yoga should be resolutely practised with a mind without any weariness. (23)

(372) When the mind once gets the happiness above said, though it is occupied by thoughts of worldly life upto that time, does not now even remember the pangs of that life.

(373) That is the beauty of yoga, the royal dignity of contentment, and for it only, knowledge is meant to be attained.

(374) That happiness becomes even visible to us in the person of the yogi by regular practice of yoga and by having its glimpse, one becomes himself that happiness.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः।
मनसैवेन्द्रियग्रामं विनियम्य समंततः॥

Completely renouncing all desires arising from thinking about the world and objects, and fully restraining the whole group of senses from all sides, by the mind only, (24)

(375) O Arjuna, this yoga is not so difficult. By slaying the two vices namely desire and anger who are the children of thought-projection, we should put that "thought" to great grief due to death of his child.

(376) When that thought hears about the death of objects of senses, and knows that the sense organs are also completely subordinated, it kills itself like a man who beats his chest and dies lamenting about the death of his son.

(377) If the mind is so intensely ascetic then the tricks of projections of thought will come to an end and the intellect will live peacefully in the palace of courage.

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिंतयेत्॥

यतो यतो निश्चरति मनश्चंचलमस्थिरम्।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्॥

He should, through gradual practice attain peace, by intellect made firm with courage; and turning the mind inwards into Atman, he should not think of anything else. (25)

Drawing back the restless and fidgety mind from all and every gate of sense-organs through which it runs outside, he should again and again control it and subdue it to be obediment to Atman only. (26)

(378) If the intellect gets the support of courage, it will guide the mind gradually towards the temple of Atman.

(379) You should know that by this way also the final realization is possible, but if you cannot do this, please listen to another method.

(380) We should take such a vow that the mind will not take even a step outside the determined path.

(381) If the mind becomes steady by this firm will, it may be considered that the task is done, but if the mind does not remain still by this method, then we should slacken all control and let it loose.

(382) Then from whatever object the mind has gone to, we should control it and bring it back to itself, so that it will learn the practice of its own control.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥

To the yogi whose mind is perfectly calm, who is without any sin, whose passion is quietened, and who is one with the Absolute Brahman, the highest happiness comes of its own accord. (27)

(383) Then being habitually steady, the mind will easily come nearer to the state of unity with Atman.

(384) Looking at Atman, it will immediately get involved into it and the duality will be merged into unity. The three worlds will shine brilliantly with the light of that unity.

(385) Clouds are seen separate from the sky but when they disappear, the sky is only one everywhere, filling all the universe.

(386) Similarly the mind is dissolved. Everything is pure energy, (Chaitanya). This is the final attainment of this yoga which is easy.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते॥

The sinless yogi thus uniting his self constantly with Brahman, easily enjoys the great eternal bliss of oneness with Brahman. (28)

(387) By this simple method, many have left back the so-called prosperity of thought projections and got the realization of the state of freedom.

(388) The mind in its happiness has entered into Brahman. Just as the salt mixed with water cannot separate itself from it.

(389) Similarly the mind in that unification, remains celebrating the festival of lights in the temple of unity.

(390) It is thus necessary for us to walk back with our feet, towards our own Reality. But if you are not capable of following this method also, please listen further.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि|
ईक्षते योगयुक्तात्मा सर्वत्र् समदर्शनः॥
यो मां पश्यति सर्वत्र् सर्वं च मयि पश्यति|
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥

The yogi who is united with the allpervading, infinite consciousness, and sees only one-ness everywhere, beholds the self present in all beings and all beings abiding in the self. (29)

(391) There is no doubt that I am in all the bodies and all the universe is within me.

(392) We should make efforts to understand by our intellect that the universe and ourselves are mixed with each other in this manner.

(393) To tell the truth, O Arjuna, he who sees me equally in all the beings and worships me,

(394) And he whose mind does not see differences in all beings, only because they appear to be different; and everywhere sees me alone.

(395) It is needless to say that he is one with me. Anyway eventhough I do not say so, O Arjuna, he is myself only.

(396) Just as the lamp and its light are having a kind of unity between them, so he is in me and I am in him.

(397) Just as juice is because of water; and space and sky are equal; so, that man has a form because of my form.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः|
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते॥

The yogi who, being in his mind fixed in the unity of everything, worships me as existing in all beings, is, in me only, though he exists in the world. (31)

(398) O the crowned one! He, who sees me with a sense of unity just like a thread in a piece of cloth.

(399) Or he whose consciousness has become one, just as in every ornament which appears different, the gold is the common metal.

(400) And whose night of ignorance is ended by the dawn of the day of unity and who knows everything to be one, just as though the leaves of a tree are many, it is not that so many seeds are sown in the earth, but there is only one seed and one tree.

(401) Though he is living in the body composed of five elements, how will he be confined in it? By the greatness of his Realization, he is proved to be equal to me.

(402) By his self-experience, he comes upon my totality, and though he may not say so, he is naturally all-pervading.

(403) Had it been possible to state clearly in words that he is having a body, but is not proud of it, I would have told you so, in clear words.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन|
सुखं वा यदि वा दुःखं स योगी परमो मतः॥

O Arjuna, that yogi who looks at the happiness or sorrow with equanimity everywhere, comparing it to his own state of mind is considered to be a great yogi. (32)

(404) Therefore, let us not go into further details. He looks at the animate and inanimate universe as if it is he himself.

(405) His mind does not feel differently the pain or pleasure and good deed or bad deed.

(406) He considers just like the limbs of his own body, all the objects in the world, either justified or irregular or strange, whatever they may be.

(407) Or we can say that his intellect has seen this trinity of the worlds as himself.

(408) Such a yogi has his body and people may call him happy or unhappy; but we feel that he is really Brahman.

(409) Therefore, O Pandava, we should have such equanimity that we should look at the universe within us and we should become the universe.

(410) We have been telling you this thing again and again because the state of equilibrium is the highest aim. There is nothing beyond it to be achieved.

अर्जुन उवाच-

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन|
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम्॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्|
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥

On this, Arjuna said ‘O Krishna, the slayer of Madhu demon, I do not perceive that this yoga can be steadily practised, which you have just described as a ‘state of equilibrium’, because the mind is very restless. (33)

O Krishna, the mind is very turbulent, very fickle and very forceful. I think that it is as difficult to curb it, as controlling the wind. (34)

(411) Then Arjuna said, “You may very well have pity on us and teach all this but it is not suitable for the fickle nature of the mind.

(412) If we try to find the shape and structure of the mind, we cannot find it anywhere; but, for its flights, even all the three worlds are not sufficient.

(413) So, how can it be possible that a monkey will go into trance or the speedy wind will stop blowing by our saying so?

(414) The mind harasses the intellect, shakes up the determination, and deceives the courage in a slip of moment.

(415) It confuses the discretion, entices into desire the contentment, makes a journey of all directions if we try to make it sit at a place.

(416) It resurges if we try to suppress it, the effort to control it gives it more strength. How can it give up its nature which is so fickle?

(417) Therefore, it will not be possible that the mind will remain steady, and then we can achieve the equilibrium.

श्रीभगवानुवाच -

असंशयं महाबाहो मनो दुर्निग्रहं चलम्|
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥

Shri Krishna said - "O the man of big arms, no doubt the mind is fickle and very difficult to hold, but, O son of Kunti, it can be controlled by constant study of it and by desirelessness. (35)

(418) Then Shrikrishna said “True! What you say is truly so. The nature of this mind is really very fickle.

(419) But if we take the support of desirelessness and turn it towards study it may for a time perhaps become steady.

(420) One thing is very good about this mind. It becomes still where it has a liking for something. So, we should make it experience the sweetness of self-realization off and on.

असंयतात्मना योगो दुष्प्राप इति मे मतिः|
वश्यात्मना तु यतता शक्योऽ वाप्तुमुपायतः॥

It is my opinion that this yoga is not possible for him who is not self-controlled. But it may be possible to achieve by him who is self-controlled and who tries rightly. (36)

(421) Will we not agree that those who have no desirelessness and those who do not study at all, will not be able to know this yoga?

(422) But, if we never go along with the control of mind and action, never remember what is real desirelessness, and remain merged into the sea of the sense-objects;

(423) And we do not hold the mind pinched by the discipline of self-control, how can it be still? Tell me.

(424) So, first try to adopt the means of controlling the mind. Then we will see how the mind is not controlled.

(425) Is all the yoga practice totally useless or false? You may rather say that you are personally not able to study.

(426) My dear, if there is the strength of yoga with us, what of the fickleness of mind? Even the principles like Mahat will also be under our control.’’

(427) Then Arjuna said - ‘‘O Lord, what you say is right. Really the mind will not be equal to the

strength of the yoga.

(428) But we have had no inkling of what this yoga is and how it can be achieved, for so many days upto now, and therefore, we say that this mind is uncontrollable.

(429) O! The Greatest Superman! It is now that this yoga is known to us by your grace!

अर्जुन उवाच-

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः|
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति|
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः|
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते॥

Arjuna said - “O Krishna, what becomes of the man who, though having faith, has not been able to keep himself fixed in yoga practice, whose mind is diverted from yoga, and who thus fails to reach perfection in yoga (upto the time of death)? (37)

Strayed from the path leading to self-realization and without firm footing in the study of yoga, is he not, O krishna of big arms, lost like a shredded cloud, being deprived of both the self-realization and heavenly pleasures? (38)

O Krishna, It behoves you to slash this doubt of mine completely; for, none other than you can be found, who can cut this doubt. (39)

(430) But, O Master, there is one more doubt, and there is no one else to remove it.

(431) O Govinda, please satisfy my doubt. Suppose a man is trying to reach the state of liberation with sincere faith, but has no knowledge of the systematic study of yoga.

(432) He has left behind the town of his sense-organs and begun to tread the path of faith to reach the city of self-realization.

(433) What happened is that the self-realization is not achieved and coming back is also not possible, and the sun of his life has set prematurely.

(434) Just as a cloud suddenly appearing out of season, neither gives rain nor retains its existence.

(435) Similarly, both are not achieved by him, as liberation is yet far away and frank failure on the path is also not there, because he has faith in righteousness.

(436) What is the fate of such a man who, because of his faith, reaches not the goal nor remains in the worldly life?

श्रीभगवानुवाच-

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते|
न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति॥

The Lord said - "O Partha, there is no fall or destruction for him here or in the higher world. None who strives for redemption and helps others for it, ever meets with downfall. (40)

(437) Then Krishna said, "O Partha, for a seeker who is keen about liberation, what other destiny is there?

(438) Only, he has to wait for some time in between in a kind of frustration, but that condition is better than that of gods.

(439) Had that man progressed fast, he could have reached the goal before sunset. (The aim of self-realization before his death)

(440) But he is not so quick and naturally he has to linger on the path for some time, but later on, he is destined to be liberated.

प्राप्य पुण्यकृतॉंलोकानुषित्वा शाश्वतीः समाः|
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥

He who has fallen from yoga path attains the higher worlds to which only the men of meritorious deeds are entitled and having resided there for countless years, takes birth in the house of pious and wealthy men. (41)

(441) Please listen to the wonder of it. He easily goes to the higher places of the heavens which are obtainable by God Indra only after great efforts,

(442) Then he is fed up of enjoying those divine pleasures also (though they are covetable to others).

(443) He always repents, saying - "O God, why has this impediment suddenly come in my way towards liberation?"– while enjoying the divine comforts.

(444) Then he is born in this world, but he is as if a new seed sprouted in the field of riches, in the

motherly home of all religious observances.

(445) There he conducts his affairs strictly according to the moral code, talks only that which is clean and true, and sees everything from scientific view point.

(446) For him, Veda is the security guard always awake to protect him, religion is his normal daily action, and discrimination between essential and unessential is his consultant minister.

(447) In his home meditation is wedded to the God, and prosperity and spiritual powers are family deities.

(448) Such is the fruit of his good deeds, where complete happiness is the enhanced condition of life, and in this way that yogi who was unsuccessful in the last birth, takes next birth, with all the good environment.

अथवा योगिनामेव कुले भवति धीमताम्।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्।
यतते च ततो भूयः संसिद्धौ कुरुनंदन॥

Or he is born in the intellectual people's family of yogis. Such birth is very rare in this world. (42)

There he then receives anew the advanced intelligence obtained by yoga in the past birth, and O the son of Kurus! He again tries to attain the liberation from that stage onwards. (43)

(449) Or he takes birth in the family of persons dedicated to daily fire-worship and knowledge, who are the preachers of Brahman and who are the chiefs of the town of great spiritual happiness.

(450) Those who sit on the throne of final truth, reign supreme in the three worlds and who are as if the cuckoos singing in the garden of contentment.

(451) He is born in the family of those who are always sitting near the root of discrimination - the tree which gives food of 'eternity.'

(452) His body is apparently young and small, but there is in his life the dawn of self-knowledge, just as there is light before actual sunrise.

(453) Thus, not waiting for his attaining maturity, not waiting for his being a grown up man, the omniscience comes and weds him is his childhood only.

(454) By his self-luminous intuition, his mind gives the milk of great literary works of spiritual

knowledge; and all kinds of divine revelations of scriptures become manifest in him of their own accord.

(455) Such is his rebirth, for which gods are desirous and perform Yadnyas and repeat the name of Almighty.

(456) O Partha, he gets such birth of good quality that the gods would covet this mundane world in order to be lucky to be so born.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः|
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥

He being now controlled even so far, by discipline, by study in earlier birth, is attracted and takes to the life of a yogi. Even if there is a simple curiosity about yoga in him, he is already beyond the ken of the Vedas. Which is the Brahman in the shape of 'word'. (44)

(457) And the intelligence which was in him at the end of past birth, is renewed in this life.

(458) Then just as hidden treasures are easily seen by a person who is lucky, who is born with feet first and who has put ointment in his eyes which gives clairvoyance,

(459) His intellect grasps the difficult problems without effort, which are impenetrable and only decipherable by the help of the expert Master.

(460) The powerful senses are withdrawn into the mind, which is unified with the vital breath and that also starts being merged into the sky.

(461) We do not know how wonderfully the study of yoga gives him this stage and how the trance comes enquiring about his home address!

(462) This yogi is as if the presiding deity of the sacred place of yoga, or he is the glory of the divine lady of Beginning, or the incarnated and manifest experience of complete Renunciation.

(463) He is as if the pot to measure up the totality of worldly life, or treasure island of the eight-fold practice of yoga, or the fragrance itself assuming the form of sandalwood.

(464) Similarly, he is as if built with the material of contentment itself, or taken out afresh from the reservoir of all occult powers; - such is the completeness of his attainment of the stage of a seeker.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिशः|
अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥

The yogi trying to attain the final stage of liberation, becomes cleansed of all sins, and by perfection achieved through many incarnations, reaches that ultimate goal. (45)

(465) Since he has reached the shore of self-realization after thousands of years and surmounting the hurdles of thousands of incarnations.

(466) All the means of penance come to him naturally and he sits on the throne of discrimination, without effort.

(467) Then naturally the speed of discrimination is also slackened and that which cannot be grasped by thought, which is Brahman, is easily achieved by him.

(468) There the screen of delusion is removed from the mind, the nature of vital breath as such comes to an end, and the sky is merged into itself. (All differences are dissolved.)

(469) The topmost manifestation of AUM is sunk into unity, where he enjoys the ultimate bliss which is indescribable, and therefore words come back, not able to reach him.

(470) He thus becomes the concrete manifestation of Abstract Brahman, which is the final goal of all goals, and remains in that state.

(471) In so many past births he had removed the moss from the water in the time-measuring pot; so, at the time of his birth only, the pot is sunk in the water of liberation at the exact moment. (His final unity is achieved) (This pot is used to decide exact auspicious time for wedding of bride and bridegroom by putting it on the surface of water which enters into it gradually from a hole at the bottom and fills it fully in exactly twenty-four minutes.)

(472) He is wedded with identification with Brahman and becomes himself THAT, just as the sky remains in its pure clear existence when clouds pass away.

(473) Similarly, he, while having his physical body, becomes THAT from where the universe begins and where it is merged in the end.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः|
कर्मिभ्योऽप्यधिको योगी तस्माद्योगी भवार्जुन॥

O Arjuna, yogi is considered superior to those who are still doing penance, superior to men of knowledge and superior also to those who are attached to rituals. Therefore you should be a yogi. (46)

(474) Hoping to gain which, people who are lovers of rituals, jump into the stream of six types of Karma, putting their trust in the patient courage. (Six Karmas are learning, teaching, performing rituals, advising to perform them, to give and to receive charitable funds)

(475) For which one single thing, men of knowledge don the steely armour of knowledge and fight a war with worldly life;

(476) For achieving which the monks observe strict discipline of penance, which is as if a steep dangerous vertical cliff with nothing to get a footing on it.

(477) That for which devotees start worshipping, ritual lovers perform sacrifice of fire-worship which is worthy of worship at all times.

(478) He becomes himself that liberation, the principle of Adeptship for the seekers, who undertake the Sadhana for it.

(479) Therefore this yogi is worth being worshipped by the ritual-lovers, the final state of 'knowledge' for the seekers on the path of knowledge, and Master of penance to the observers of spiritual penance.

(480) He has had to come down to the level of mind and its nature because of the coming together of the Jeeva and the Paramatman, but he attains this high stage though he is having a body.

(481) Therefore, O son of Pandu, I tell you always that you should be a yogi from the bottom of your heart.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मनः|
श्रद्धावान् भजते यो मां स मे युक्तमः मतः॥

Even amongst all yogis, I hold that yogi who worships me with faith, with total devotion towards me by his inner being, to be the best yogi. (47)

(482) My dear! The yogi should be considered as the god of the gods and he is the totality of my happiness because he is pure spirit.

(483) In his case, I myself become the devotee, the act of devotion - and the object of devotion all the three aspects of devotion, in one continuous whole.

(484) O the spouse of Subhadra, then his unity with me is so pure that it is not a matter which can be explained by words.

(485) If a simile is at all to be used for the total love between us, we may say that I am the body and he is the soul.

(486) Dnyaneshwar says - Sanjaya told Dhritarashtra as follows - “Thus spoke Shrikrishna, the moon to the Chakora-like devotees, the only king of all the three worlds, the ocean of all virtues -

(487) Then the Lord Shrikrishna knew that the interest of Partha in listening to this advice, which was quite sincere from the beginning has now been doubly increased.

(488) Therefore, Shrikrishna was naturally very happy in his mind, by seeing that Arjuna is grasping his teaching like a mirror reflecting objects truly. He will now explain this subject more, in the same happy mood –

(489) That is given in the next chapter. The peaceful mood is so intense in it that there will be a sprouting of the seed of the Main Principle of Vedanta in it.

(490) This will be so, because by the rain of Sattwic quality, the clods of the sense of separateness of Jeeva are broken into clay and the beds of the sharp minds of the listeners are ready with that moisture, to hold the seeds in them.

(491) Over and above, there is the gold - like helpful vapoured warmth, by seeing which, Shri Nivrutti (my Guru) has a heart to sow the seeds.

(492) Dnyaneshwar says - "In this work of sowing the seeds, my Guru has used me as the utensil, to hold the seeds awhile and placing his benedictary palm on my head, has put the seeds in it which are to be sown.

(493) Therefore, whatever is uttered by this mouth is liked by the saints as a truth; but let that be! We will tell further what Shriranga (Lord Shrikrishna) spoke.

(494) But it should be listened to by the ears of the mind, the words spoken should be seen by the eyes of intellect and should be exchanged with your conscious attention.

(495) They should be taken into the heart by the hand of attention, so that they will please the hearts of the saints.

(496) These words will make the self-welfare easy to attain, they will enliven the final result of freedom and offer to the Jeeva, lot of happiness.

(497) Now I am going to tell in the form of Ovi meter, what Shri Mukunda will say to Arjuna in a joyful, affectionate and cultured manner.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः॥

Thus in the Upanishads sung by the Lord, in the science of knowledge of Brahman, in the scripture of yoga, and in the dialogue of Shri Krishna and Arjuna, the sixth chapter by name the Yoga of Self-control, is ended. (6)

Chapter 7

Yoga of Self-knowledge and Objective Knowledge

श्रीभगवानुवाच -

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः|
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः|
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते॥

The Lord Shri Krishna said, "O Arjuna, now listen as to how, with your mind devoted to me with great love and practising yoga, with dependence on me, you will know me in my totality and without any doubt. (1)

I shall tell you all this wisdom without reserve, about my abstract nature as well as my aspect of visible qualified form, after knowing which nothing else remains to be known in this world. (2)

(1) Saint Dnyaneshwar says, "Please listen. Then Shri Anant (Shri Krishna) said to Partha, "You have now attained the state of yogi.

(2) I will tell you the self-knowledge as well as knowledge of the mundane world in such a way that you will know me totally, like a gem kept on an open palm.

(3) You will perhaps ask me, "What is the business of worldly knowledge here?" But we have to have that knowledge first.

(4) Then at the time of self-knowledge the eyes of this mundane knowledge are closed, just as a boat tied at the shore does not sail.

(5) Similarly that where the knowledge about outward objects cannot step in, from where thought turns back and logic loses its confidence.

(6) That, O Arjuna, is called knowledge, in other words wisdom of the self; and the worldly life which is different from this self-knowledge is called objective knowledge (Vidnyana) and to consider that life as true is 'ignorance'.

(7) Now you will see that ignorance is discarded, objective knowledge dissolved and you will remain yourself as knowledge incarnate.

(8) When this happens, the speaker becomes silent, the speech having been stopped and the eagerness of the listener to hear is also ended. Moreover the differentiation of big and small also does not remain any more.

(9) Such secret knowledge I am going to tell you by being aware of which, even to some extent, there is great satisfaction of the mind.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये|
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः॥

Hardly one among thousands of men strives to realise Brahman, or fulfillment of life and of those striving yogis some rare devotee knows me in reality. (3)

(10) Among thousands of men, there is seldom anyone who is eager about these things and among those who are so eager the really knowledgeable person is very rare.

(11) O Arjuna, for forming an army of lakhs of soldiers, selection is made by testing the courage and valour of each and every recruit.

(12) And among so many soldiers, when swords start snapping the limbs of opponents in a battle, with great speed, only one is declared to be the victorious warrior.

(13) Similarly crores of aspirants jump into the ambition of reaching the knowledge of Brahman but seldom one of them reaches the other shore.

(14) This is not an ordinary thing to explain, and it is very deep and difficult to tell and to understand but I am going to tell you as much as I can. So please listen.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च|
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥

My nature which has eight divisions is made-up of the five elements of earth, water, fire, air, sky and also the mind, the intellect, (reasoning-power) and ego. (4)

(15) So please listen, O Dhananjaya, “This my Maya which contains the Mahat and other elements is as if the shadow of myself.

(16) This is called Prakriti. This is divided into eight parts, and from this the three worlds come into being.

(17) You may ask, what are the eight parts of this Prakriti. If such a question is in your mind, please listen to the same classification.

(18) Water, fire, sky, earth, air, mind, intellect and ego are its different eight parts.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्|
जीवभूतां महाबाहो ययेदं धार्यते जगत्॥

This is my lower Nature in the material world. There is my higher Prakriti, (Nature) other than this which is in the form of Jeeva or the life principle by which the whole world is sustained and held together. (5)

(19) Dear Partha, the homogeneous unity in equilibrium of all these eight elements is my higher nature which is the essence of life principle,

(20) Which gives life to inanimate things, gives energy to the moving principles and makes mind sensitive to sorrow or attraction.

(21) The quality of knowing which is inherent in the intellect is the result of contact with this Maya and the pride or ego which is the expression of this Maya, keeps the world in existence.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय|
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा॥

O Arjuna, know that all beings are born from this Prakriti and that I am the beginning and the dissolution of the whole universe. (6)

(22) When the subtle nature creates the forms of the crude elements according to its liking, the mint of the creation of living beings is also started.

(23) From this mint there are minted four coins with particular prints appearing on them automatically in that process. They are - beings born in omniotic fluid, eggs, sweat, and earth. They are of the same value but they are classified differently.

(24) The total number of the species is eighty-four lakhs. Further sub-speecies are numberless. The shrine room of formless abstract void is filled with innumerable coins which are living-beings.

(25) In this way, there are such a great number of coins made out of the five elements, of equal value and only the Prakriti can keep a count of them.

(26) The coin which the Prakriti casts by preplanned structure and nature, is afterwards melted by it only but in the period in between, it conducts both the action and inaction by using that coin.

(27) But let us not continue with the image. Now I will tell you in simple words so that you can understand. This Prakriti creates the whole universe in order to be manifest by name and form.

(28) And this Prakriti or nature is totally one with me, there is no second there; and therefore, I am the begining, the middle and the end of all this world.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय|
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

O Dhananjaya, there is nothing else besides me. Just like beads threaded into a garland, all this world is held on the thread which is myself. (7)

(29) This visible world is like a mirage. In the mirage, there is apparantly water. If we search the main cause of that water, we come to know that it is not the sun-rays but the sun itself that is the cause.

(30) Similarly, O Arjuna, when this expanse of the nature which is created from this Prakriti will merge and become unmanifest, it will of course be one with me.

(31) In this way, this universe which is created and is ended, actually remains in me only, just as the beads are threaded to make a garland, with the help of a string.

(32) This universe is held by me just as beads made of gold are held together on a golden thread.

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः|
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ|
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु॥

O son of Kunti, I am the taste in water and the light in the moon and the sun. I am the sacred OM in all the Vedas, the sound in the sky and the manliness in men. (8)

I am the pure fragrance in the earth and the brilliance in fire. I am the life in all beings and the penance in the monks. (9)

(33) Therefore I am the taste in water. I am the quality of touch in the wind and you should know that the light which is in the Moon and the Sun is myself only.

(34) Similarly I am the natural good smell in the earth, the sound in the sky and OM in the Vedas.

(35) The manliness which is in man because of his pride, is spoken of as myself, by men of

knowledge.

(36) In the fire, there is brilliance, but we use the word fire which is the cover. If the cover of name is removed, there is the quality of brightness which is myself.

(37) And various beings take birth in various species and are living in their own category in all the three worlds.

(38) Some among them live only on air, some live on grass, some eat food to live and some live in water only.

(39) Thus according to the nature, there is variety of life in all the beings, but in all that variety, I am the life which is not different, but one alone.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम्॥

बलं बलवतामस्मि कामरागविवर्जितम्।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ॥

O Partha, know me as the eternal seed of all beings. I am the intelligence of the intellectuals and wise men and I am the brightness of the bright things. (10)

O, The hero of the family of Bharatas, I am the might of the mighty which is free from lust and desire and in all the beings, I am the desire of all kinds which is not against good morals and religion. (11)

(40) That which becomes expanded, together with the little sprout of the element of sky, at the time of the creation; and remains unmanifest at the time of dissolution of the universe by merging into itself all the three syllables of AUM,

(41) that which appears as universe while this world is manifest and visible but becoming invisible at the time of the all-consuming deluge, it is not having any form.

(42) that I am, - the selfevident, beginingless, primordial seed of the universe. O Arjuna, I am giving you this knowledge, just like a thing handed over.

(43) Then O Pandava, when you will apply this knowledge to the acute process of discrimination between the Atman and the non-Atman, you will understand the significance of this knowledge, by experience.

(44) But let us not divert ourselves. I will tell you this thing in short. I am the penance of the ascetics.

(45) Know that I am the strength of the strong which is very firm and I am the pure intellect of the intelligent people.

(46) I am the desire in the hearts of beings which is religious, and superior to the ordinary desire for money- so said Atmaram!

(47) This desire generally tries to fulfil normal aspirations according to the worldly life but does not allow the sense organs to work against religion.

(48) This desire leaves the crooked path of total renunciation and turns towards the highway of performance of proper duties as laid down by scriptures and there is the torch of ‘regularity’ held in its hand.

(49) When the desire is so careful in its functions, there is fulfillment of religion only in it and thus the persons who are enjoying this worldly life also become the free souls residing in the sacred place of liberation.

(50) This 'desire' raises the creeper of outward universe on the pandal of greatness praised by Vedas, and the foliage of that creeper reaches high towards the state of freedom.

(51) The leader of all yogi's said, ‘‘I am the derise which is the seed producing all the Beings.

(52) How far should I tell you in detail? In short I may say that all the Beings, viz. this expanse of existence, is developed from me.

ये चैवः सात्त्विका भावा राजसास्तामसाश्च ये|
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि॥

And please understand that whatever the qualities such as Sattwik, Rajas and Tamas are there, are from me only. But I am not in them. They are in me. (12)

(53) Please recognize that all the qualities, namely Sattwa, Rajas and Tamas are born out of me.

(54) Though they are born out of me, I am not in them, just as in a pond seen in our dream, our waking consciousness is never drowned.

(55) The small seed is full of the juice in the fruit, but while growing into a tree, it becomes solid wood.

(56) And if you search in that hard wood, do you find the quality of that seed in it? Similarly the distortions of these qualities appear to have been born from me but I am not caught in them.

(57) For example, the clouds are in the sky but the pure sky is not in the clouds and if there is water

in the clouds, that cloud is not in the water.

(58) When by the disturbance of water in the clouds, there is bright lightning, can we say that the lightning contains water?

(59) Tell me, though the smoke comes out of fire, is the fire in the smoke? Similarly I am not the qualities though it appears that I am affected by them.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥

By these three qualities, the whole world is confused and therefore it does not know me to be beyond these qualities and imperishable. (13)

(60) But there is moss on the water which covers it and there are clouds in the sky which hide the sky.

(61) We can say that dream is false but so long as the sleep is prevailing, the dream seems to be real. Do we remember ourselves at that time?

(62) Cataract is produced by water in the eye, but that cataract veils the eye-sight, is it not?

(63) Similarly this Maya of the three qualities is like my shadow but it has become a screen hiding me.

(64) Therefore, all the beings do not recognise me. They are born out of me but do not become united with me. Pearls which are created from water are not afterwards dissolved in it.

(65) Suppose we make an earthen pot. If we break it while it is wet, the clay mixes with the clay. But if the earthen pot is baked, it becomes hard and it becomes different than the clay.

(66) Similarly all beings are like my limbs, but because of the power of Prakriti, they have become Jeevas.

(67) Therefore, they are from me but they are not me. They are mine but they do not recognise me because they have become blind by objects of senses due to ego, possessiveness and delusion.

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥

My Prakriti which is divine and composed of the three qualities is very difficult to cross and go beyond but only those who surrender themselves to me can go beyond it. (14)

(68) Now O Dhananjaya, the question is how the Jeeva has to come to me in my real nature by crossing over this Prakriti of mine which is composed of elements like Mahat etc.

(69) First on the peak of the mountain of the absolute Brahman, there was a small bubble of the five great elements, formed by the water of primary thought, the wish which created a spray.

(70) Then with crescendo increasing with the lapse of time, it turned itself into the stream of the construction of the universe and collapsed from the two high cliffs of "the path of action and the path of renunciation" in that process becoming extremely turbulent.

(71) Then the great 'flow' of attraction started from the flood developed by the incessant 'rain' of the three qualities of Sattwa, Raja and Tama. This flood inundated and swept away the two cities of 'control of mind' and 'control of sense organs.'

(72) In this river, there are numberless whirlpools of 'malice' and bends of 'jealously' and great fish of 'arrogance and sullenness' shine.

(73) In this river, there are many turn outs and complex confusions of worldly life and in the great forceful flow, there is lot of refuse and dry leaves etc. of pain and pleasure floating onwards continuously.

(74) In this river, there are waves of lust breaking like surf on the shore of the island of pleasurable enjoyments and the Jeevas are collected and caught as foam on that shore.

(75) In this river, there are turbulences because of pride which are 'the pride about knowledge, pride about money and pride about strength.' There are also waves of the desires for sense objects.

(76) In that river, the flowing streams of creation and destruction, pools of birth and death are formed in which bubbles of the world of five elements are continuously being formed.

(77) In that river, the fish of attraction and illusion cut away pieces of flesh from courage and eat them, and by taking round turns of ignorance they remain roaming everywhere.

(78) In that river of Maya, the delusion becomes the mud in the faith, and the sound of Rajas is heard high in the heaven.

(79) In that river the streams of Tamas are many and forceful, and the smoothness of Sattwa (the pious nature) becomes an impediment in the way of floating to the other shore. This river of Maya is thus very difficult to cross.

(80) In this river, with the surging waters of births and deaths, the forts in the Satya Lok heaven collapse and round boulders of universes go on rolling.

(81) The great flood of this river is not slowed down or stopped because of the force of its waters. Such is the spate of the river of Maya. Who can cross this river?

(82) The wonder of this river is that whatever a man tries to do in order to cross it, becomes itself a hindrance in the way. Please listen how this happens.

(83) Some relying on their intellect, entered this river, but they were not traced, and some were drowned in the pond of pride by their ego.

(84) Some others tied around their bodies the three Vedas as help to swim, but together with them they also tied stones of pride and, therefore the big fish of arrogant sullen-ness gulped them in one piece.

(85) Some took the support of the strength of their youth and pursued the attraction towards objects of enjoyment by which the crocodiles of sense objects masticated them partially and threw them away.

(86) Then, they are caught in the nets of loss of memory in the wave of old age.

(87) Then, being thrown on the rocks of sorrow, being suffocated in the whirlpools of lust, wherever they put their heads up, the vultures of calamities peck at them.

(88) Then, being smeared by the mud of pain, they are, in the end, caught in the quicksand of death. Thus the men who are mad after sense objects are totally lost.

(89) Some others took the raft of performance of 'sacrifices in fire' and tied it below their belly but they were thrown by the flow of life into the crevice of heavenly pleasures.

(90) Some others took the help of their arms of Karma with a hope to attain liberation but they were caught directly in the vortex of doubt about what is to be done and what is not be done.

(91) It is sometimes possible to float, on the plank of yoga to some extent, when the boat of desirelessness cannot float and the rope of discrimination cannot reach, but that is very rare.

(92) When anybody says that it is possible for Jeeva to cross this river of Maya, what can we use as a simile to such a foolish statement? I shall explain.

(93) If the ailment of a patient who does not follow the rules of diet, will be cured; if a saint will know the evil thinking of a rogue, if a greedy man can give up great fortune which he has luckily achieved.

(94) If thieves will ever sit in a conference, or if a fish can eat the bait safely or if a coward will fight back bravely the female-ghost,

(95) Or if a young one of deer will snap the net or an ant can easily climb and go beyond the mount Meru, then only the Jeeva can see the other shore of this river of Maya, with his own strength.

(96) Therefore O Arjuna, just as a hen-pecked husband cannot control his wife, so the Jeeva cannot cross this river of Maya, the great illusion.

(97) Those who worship me with total devotion can only cross this river very easily. They have not to go to the other shore at all, because while they are on this shore, the waters of this river are suddenly dried up.

(98) Those who have got an expert swimmer like Sadguru as guide and those who have tightly held the support of experience and those who have got the raft of self-knowledge,

(99) Those who have thrown down the burden of ego, saved themselves from the wind of doubt, those who have escaped the central speedy flow of attachment to family;

(100) Those who have selected the time and place of shallow waters and tied the log of self knowledge around them and then have crossed quickly to the other shore of freedom from hope,

(101) They use the front strokes of the hands of 'ascetic desirelessness', float on the strength of the realisation viz. 'I AM BRAHMAN', and go without much trouble to the shore of total withdrawal.

(102) Those who have worshipped me in this manner have crossed my Maya in this way, but such devotees are not many; they are very rare.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः|
माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन|
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ॥

Those whose wisdom has been snatched away by Maya and who have resorted to evil nature like that of demons and who are foolish, evil doers, and vile men, do not surrender to me. (15)

O Arjuna, the greatest among Bharatas, even among good people of noble deeds, there are four types of persons who worship me. They are the afflicted, the seeker of knowledge, the seeker of worldly possessions and the man of wisdom. (16)

(103) Many others who are not so devoted are influenced by pride and therefore forget self-knowledge.

(104) Vedas say that when the ego possesses a man, the self-control which is a garment to protect the

virtue is forgotten and one is not ashamed of down-fall and such people do what should not be done.

(105) O Arjuna, by giving up the very purpose for which they have come to the town of this body,

(106) the beings chattering out of their pride on the highway in the city of sense-organs, collect a mob of various vices, like desire and anger.

(107) and when the weapon of pain and sorrow continuously slashes at them, their memory about themselves is lost, the main cause of which is this Maya,

(108) and, therefore, they have missed me. Please listen. There are four categories of my devotees who have taken care of their own welfare; they are -

(109) 1. The afflicted, 2. The seeker of knowledge, 3. The seeker of worldly possessions, and 4. Man of wisdom.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते|
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥

Of these, the best is the man of wisdom, always established in unity with me, who has one-pointed devotion. For, I am extremely dear to this wise man and he is also extremely dear to me. (17)

(110) Among these, the man who is suffering in his life becomes my devotee in order to be free from sorrow, the seeker of knowledge becomes my devotee with the hope of having knowledge while the third worships me with a hope to have more worldly possessions.

(111) The fourth type of devotee has no work to be done and, therefore, that man of wisdom is my real devotee.

(112) For, in the light of that knowledge, the darkness of the sense of separateness is removed and he becomes one with me and still remains a devotee.

(113) When an ordinary person looks at a crystal stone on which water is flowing, he thinks for a moment that the crystal is water. This man of knowledge is not to be mistaken like that. There is no wonder about this.

(114) When the wind is still, it does not remain separate as wind, but only the sky is perceived. Similarly if that man of wisdom becomes one with me, there is no scope to say that he is a devotee, a separate entity.

(115) If the air is moved, the wind is felt separately but otherwise it is one with the sky.

(116) Similarly people see the man of wisdom, while he is doing something with his body, and think

that he is a devotee, but really he is one with me by his experiencing of the Atman.

(117) He says, "I am Atman" and knows it in the light of his knowledge, and in turn I also, out of my upsurging love, call him "Atman."

(118) My Dear, when he recognises the unity of Atman beyond the state of Jeeva and starts to act in that supreme state, does he really become separate from absolute principle of Atman only because he is having a body?

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्|
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥

Indeed, all these devotees are noble, but the devotee who is wise is my very self. This is my sincere opinion, for, such a devotee is firmly established in me alone, as his supreme goal, with his mind and intellect totally established in me. (18)

(119) Thus just to achieve their welfare many persons try to be attached to me, but only the man of wisdom is one whom I really love and who worships me only out of love.

(120) For example, for the selfish end of getting milk, everywhere people tie a rope around the legs of a cow or tie her to a pole but without doing all these things, just see how the calf gets what it wants.

(121) This is because the calf does not know anything else physically or psychologically and whatever it sees, it thinks it to be its mother.

(122) The cow also, seeing that this young one is completely helpless and forlorn without its mother, loves it with the depth which only a mother knows - Saint Dnyaneshwar says - "Therefore what the Lord, the spouse of Goddess Laxmi, said about the man of wisdom is really a truism."

(123) Let it be. The Lord said further, "O Arjuna, the three types of devotees to whom I referred just now are also more than ordinary people and I also like them.

(124) & (125) But those, after having realised me have forgotton to turn back just as a river which is on the verge of meeting the sea does not turn back, similarly the Ganges of realisation which is arisen in the mind of such a man has become one with the ocean of my reality. That devotee is surely undividedly one with me - Why should I dwell upon this more?

(126) Really speaking the man of wisdom is the unqualified pure spirit, the pure Atman, which is myself. This is not a thing to be talked about, but I spoke! It cannot be helped.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते|

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥

After many births, the man of wisdom comes to know that everything is permeated by God (Vasudev). Such a great personage is very rare. (19)

(127) From the beginning, this man of wisdom avoids the various vices like desire, anger, etc. which are rampant in the dense forest of various objects and slowly climbs the table-land of pure noble emotion.

(128) O! The great warrior Arjuna, he gets the opportunity of being in the company of saints, avoids the bylanes of renunciation of Karma and comes upon the highway of the yoga of doing right action.

(129) He then travels by the same path, for many births. In this journey, he does not use even the shoes of hope, then what of keeping a hope for fruit?

(130) In this way, while he is travelling throughout the night of Maya of bearing physical bodies in every birth for many births, he alone walks on the path of Kamayoga by giving up the desires, suddenly there is dawn of knowledge when his Karma comes to an end.

(131) At the same time, it is the morning of receiving the grace of Guru and there is a shaft of light of knowledge in which, before his eyes, becomes manifest the great riches of unity, devoid of any sense of separateness.

(132) In this state, in whatever direction he sees, he sees me only and if he sits quiet, without looking anywhere, I am always visible to his inner consciousness.

(133) Enough of this description. He sees nothing else anywhere except me. For a pot merged in the water, there is only water inside and out.

(134) Similarly as he is merged in me, I am inside him as well as outside; but this state is not describable in words.

(135) Therefore, I simply tell that when the store-house of the riches of knowledge is thus open to him, he uses that knowledge in the daily transactions with others and thus he makes friends with all the universe.

(136) As his consciousness is full of juice of experience that all the creation is God (Vasudeva), he is surely the great devotee as well as a truly wise person.

(137) The store house of his self-realisation is so vast that all the animate and inanimate creation is contained in it. Dear Arjuna, rare is such a great personage.

(138) There are many many devotees who worship me with some expectation and who are blind in

the darkness of hope and desire.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः|
तं तं नियममास्थाय प्रकृत्या नियताः स्वया॥

Being deprived of their knowledge by their particular desires and controlled and conditioned by their own nature, they worship other deities by following the code and the method of their particular worship. (20)

(139) When the desire enters his mind through the greed for fruit, lamp of knowledge is extinguished by its force.

(140) When they are thus completely merged in the dense darkness, they miss me though I am near them touching them and they start worshipping other deities with all their mind and soul.

(141) Such people are already slaves to Maya, and over and above, being greedy of enjoyment of sense objects, they become very miserably ensnared, and they worship other deities with great show of love.

(142) They themselves think about various rules and regulations to be followed for that worship and with extreme fuss, they collect various apparatus useful for their ceremony. Thus they really offer various articles to those deities with diligent care.

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति|
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥

It is I who nurture in his mind that particular faith, with which everybody desires to worship his peculiar deity with love. (21)

(143) He who has interest to worship the other deity for some fruit, is given by me his interest in that deity.

(144) He does not know that I am that God or Goddess and holds his separate faith in his heart.

स तया श्रद्धया युक्तस्तस्याराधनमीहते|
लभते च ततः कामान्मयैव विहितान् हि तान्॥

Being enriched by that faith, he desires to worship that God and eventually gets the fruits of his worship, which fruits are provided by me only. (22)

(145) Then being armed with that faith, he scientifically worships that particular deity continuously till he gets success in his undertaking.

(146) Such a devotee gets that fruit which he has so long held dear to his heart, but that fruit is also created by me.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्|
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि॥

The fruit desired by those devotees of little intelligence is temporary, eventually perishable. The worshippers of gods reach those gods and my devotees come to me. (23)

(147) But those devotees do not come out of their narrow concept and thought and have absolutely no knowledge about me, and therefore whatever fruit they get is not eternal, it is destined to come to an end.

(148) Not only this! By such devotion, only the worldly life becomes stronger, because being devoid of self-knowledge, all these fruits and achievements are as momentary as the dream which one sees passingly.

(149) But if we keep this thought aside, it is true that the devotee reaches that deity's place of which he performs that worship, and becomes one with it.

(150) But others, who follow my path with their mind, body and possessions are united with me after their bodily death.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः|
परं भावमजानन्तो ममाव्ययमनुत्तमम्॥

Those who are ignorant, do not understand my existence which is imperishable and supreme, and think me, who am unmanifest, to have become manifest. (24)

(151) But ordinary beings do not know me and do like this. They, in vain, suffer the loss of their own benefit and try to swim in water held in their palms.

(152) Why should we jump into the sea of nectar and shut our lips and longingly think of dirty water in a rotten pond?

(153) Why should we enter into nectar and try to die forcefully? Why should we not become nectar and remain in it?

(154) Similarly, O Arjuna, why should we not come out of the cage of desire for fruit and spread our wings of experience and take a flight in the sky of knowledge and be the rulers there?

(155) We come up on such a vast space of happiness achieved by our adventure of flying so high that we may at our own sweet will take any flight anywhere.

(156) Why should one try to measure that immeasurable bliss in the self? Why should one conceive a form for me who am invisible and abstract? Why should one try to invent various ways and means to reach me when I am self-evident in every creature; and thus why should one be 'dead'?

(157) But O Arjuna, if such questions are asked, generally these souls do not like them.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः|
मूढोऽयं नाभिजानाति लोको मामजमव्ययम्॥

I am not very evident to all, because I am hidden from their sight by the created world of Maya. Therefore, these confused people do not know me as beyond birth and destruction. (25)

(158) These souls are blinded by the influence of Prakruti and therefore they cannot see me in the day-light of knowledge.

(159) Otherwise is there anything in which I am not? My Dear, which water is not liquid?

(160) Whom does the wind not touch? Or is there any place where there is no sky? But let it be. The truth is that I am alone pervading all the universe.

वेदाहं समतीतानि वर्तमानानि चार्जुन|
भविष्याणि च भूतानि मां तु वेद न कश्चन॥

O Arjuna, I know everything that has been, and all that which exists, and also the beings which will exist in future. But nobody knows me. (26)

(161) O Arjuna, whatever things and whoever had been in the past were myself and those who are existing at present are also myself.

(162) And also the beings which will come into existence in future are also not separate from me. This is also a matter of false language. Really nothing comes and nothing goes.

(163) Just as a serpent appearing by illusion on a rope, cannot be classified as black or patchy or reddish, similarly as the beings are themselves illusory, we cannot say anything about them.

(164) In this way, O Arjuna, when I am so pervading every being, these souls are entangled in the worldly life, the nature of which is quite a different thing, (which will be presently described).

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत|
सर्वभूतानि संमोहं सर्गे यान्ति परंतप॥

O Bharat, who harasses his enemies! All the beings suffer illusion at the time of creation by the

false concept of duality which is caused by likes and dislikes. (27)

(165) Now I will tell something about this worldly life, which please listen. When the ‘ego’ and the ‘body’ fell in love with each other,

(166) Then the daughter by name ‘desire’ was born. Then this daughter became young and she had physical relationship with ‘hatred.’

(167) Then to this couple of ‘desire’ and ‘hatred’, the confusion called ‘duality’ was born. Then it was brought-up carefully by the grandfather, namely the ‘ego.’

(168) This son became enemy of mental courage and became such a rogue that he could not be tethered to the control of sense-organs. Then by being fattened by the milk viz. ‘Hope’,

(169) He became drunk by the wine of ‘discontent’ and started to live in the room of sense objects in the company of abnormalcy or vice.

(170) Then he spread the thorns of doubts and misgivings in the path of pure emotion and brought into use the crooked lanes of wrong action.

(171) All the souls have thus been confused and entangled because of this duality and therefore they have been stranded in the forest of worldly life, and are under the rod of great sorrow.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः॥

However those who have performed good deeds and therefore whose sin has ended, worship me with firm determination about orderly life, being free of the confusion of duality. (28)

(172) But those who see the thorns of false doubts and misgivings do not remain even for a moment near the confusion of duality.

(173) Those who by firm steps, crush under their feet, all the thorns of thoughts and counter-thoughts, cross the forest of great sins and go beyond,

(174) and those by the strength of their merits run fast and quickly reach near me. What can I say about them? They escape from the robbers viz. the desire and anger.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्॥

They take resort in me and make efforts to be free from old age and death. They realise Brahman, Adhyatma and all Karma. (29)

(175) Then O Arjuna, this whole matter of birth and death comes to an end as a result of the efforts made by them through their faith.

(176) Their effort becomes fruitful after a certain time and then they obtain the great ripe fruit of absolute Reality from which the sweet juice of fullness is continuously flowing.

(177) Then for them there is a sense of fulfillment and the whole world becomes impregnated by that feeling and the novelty of spirituality comes to its perfection; the necessity of doing any action comes to an end, and their mind is happily peaceful.

(178) O Dhananjaya, those who invest me as the capital in their efforts on this path gain this profit of self-realization.

(179) With the growth and development of their quality of equilibrium, the cultivation of unity also increases. There the poverty of separateness has no place.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः|
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥

Those who know me as the Adhidaiva and Adhiyadnya (the Brahma and the deity of all the sacrifices respectively) and possessed of a steadfast mind know me at the hour of their death; They really know me. (30)

(180) There are some who know by experience that I am also in the manifest creation and thus taking support of this understanding of my being in the created world (Sadhibhoota) they reach my nature which is higher and which is the support of all gods (Adhidaiva).

(181) Then they, by the power of their full knowledge know me as the deity of all sacrifices which is absolute Brahman, and seeing it by their intellectual eye, do not be unhappy even at the death of their body.

(182) Otherwise ordinarily when the thread of life is about to be broken, the beings become so agitated that any other person who is near them also feels that the time of total annihilation has come, is it not so?

(183) But whatever that may be, those who become united with me in the real sense do not forget me even at the critical hour of their death.

(184) You should know that generally those who have attained such completeness are the yogis with their minds truly merged into me.

(185) In this way, the Lord Shrikrishna was as if pouring from the ‘bottle’ of words, the ‘nectar’ of speech but the cup of the palms of Arjuna was not exactly below the stream; because he was

thinking of what was told earlier.

(186) There the fruits of the tree that was Krishna, which consisted of the description of Brahman, which were full of the juice of various meanings and were fragrant with the mood of affection.

(187) Suddenly fell in the hollow bag of Arjuna's ears by the delicate force of the wind of 'grace'.

(188) Those fruits were as if made of the final doctrines of philosophy, or as if dipped in the ocean of bliss of Brahman, and then, smeared with the supreme joy.

(189) By the attractiveness of those words, the eyes of Arjuna remained open and started to gulp down the nectar of 'wonder'.

(190) Having enjoyed that extra-ordinary happiness, Arjuna disregarded even the heavenly pleasures and his inner being, viz. Atman was having a tingling sensation out of joy.

(191) When Arjuna experienced overflowing happiness by merely having a glimpse of exterior beauty, he had tremendous yearning to taste the sweetness of the fruits that were Krishna's words.

(192) He grasped those fruits in the hands of 'logical thinking' and hastily started to push them in the mouth of 'experience'- the actual realization.

(193) But these teachings were not relished by the tongue of 'dry thought', nor could be broken under the teeth of 'purpose.' Then that husband of Subhadra gave up his effort to touch them by his mouth.

(194) Then Arjuna, being astonished, started to exclaim in his mind - "O! These are only reflections of the stars in the water! How was I deceived by the decorative show of only the letters and thought them to be fruits!

(195) "Are these really letters? I doubt. These are only the folds of the sky! How can my intellect touch them or realise them, however deep it may delve?

(196) But unless I fathom deeper, I cannot understand their meaning." Thinking like this, Arjuna again turned towards Shri Krishna, the leader of Yadavas.

(197) Then that great warrior requested, "O Lord, all these seven words which are together are so new that nobody has tasted them up to now!

(198) Otherwise, if we concentrate our attention on listening only is it possible to understand clearly any great doctrines?

(199) But this is quite different. Your talk is not ordinary. I saw the whole group of these words and even the wonder itself began to wonder.

(200) Before the rays of your talk had touched my mind, I was astonished and my attention was diverted.

(201) Now I have tremendous interest in learning the meaning of the words, but I am so eager that I have no time to express it. Therefore, O Lord, please explain it completely, without delay."

(202) Saint Dnyaneshwar says - "In this way having referred to earlier experience, and keeping in view, future desire for knowledge, Arjuna has put his 'eagerness' in front and asked the question tactfully.

(203) He has not transgressed the limits of decorum, but he extended both of his hands as if to embrace Shrikrishna.

(204) Dear listeners, when one has to ask questions to one's Guru, one has to take this care. Arjuna, the ambidextrous warrior knew this very-well.

(205) Now Sanjaya will tell with great love about the question of Arjuna and the reply of Shrikrishna.

(206) The listeners may please pay attention to it. I am telling this in straight Marathi language so that even before hearing the words, you will visualise the teaching by using your eyes.

(207) Before the tongues of your 'intellect' will taste the juice of 'meaning' in the core of the 'letters' uttered by me, your senses will be very much refreshed by the outward appearance.

(208) For example, the buds of Malati flowers have a fragrance which pleases our nose, but are not our eyes also pleased to see the delicate shape of the buds of those flowers?

(209) Similarly, by the beauty of Marathi language, the senses are enriched and then they can go to the town of the 'problem' correctly."

(210) Dnyandeva, the disciple of Nivrutti says - ''Therefore listen carefully, because I am going to explain that subject where words come to a stop.''

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः॥

Thus, in the Upanishads sung by God, in the science of the knowledge of Brahman, in the scripture of yoga, and in the dialogue between Shri Krishna and Arjuna, the seventh chapter namely the "yoga of self-knowledge and objective knowledge" is completed. (7)

■■

Chapter 8

The Yoga of Akshara Brahman

अर्जुन उवाच -

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम|
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते॥

Arjuna said, "O Purushottama, what is that Brahma (Absolute), what is Adhyatma (Spirit), and what is Karma (Action)? What is called Adibhoota (Matter) and what is termed as Adhidaiva (Divine Intelligence)? (1)

(1) Then Arjuna said, "Of course, I am attentive. Now please tell me what I have asked for.

(2) Please tell me. What is Brahman? What is Karma? And what is called Adhyatma?

(3) What is Adhibhoota? And Adhidaivata? Please tell me in a simple manner, so that I can understand.

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन|
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः॥

O Madhusudana, who is Adhiyajna here and how does he dwell in the body? And how are you to be realized at the time of death by those of steadfast mind? (2)

(4) My Lord, how that Adhiyajna which you referred to, lives in this body? And who is he? Somehow I cannot grasp this very well.

(5) Further, O Lord, please tell me how you are remembered at the time of death by the mind which is fully under control, O the holder of Sharnga bow."

(6) Saint Dnyaneshwar says - If a lucky man sleeps in a palace built of Chintamani-stones, even his babbling will not be in vain.

(7) Similarly, before Arjuna completed his question, the Lord said, "Arjuna, please listen properly, what you have asked."

(8) Saint Dnyaneshwar says, "Arjuna was a calf of the cow called Kamadhenu and further he was in the shadow of the divine wish-tree; so what wonder is there if fulfillment of his desire came voluntarily to him?

(9) Sirs, when the person who was killed by Shrikrishna in a fit of anger had also become worthy of realization of Brahman, how can Arjuna to whom he had given the teaching with great love not realise the absolute Brahman?

(10) When we become one with Krishna, Krishna becomes our own consciousness and naturally occult powers come of their own accord to meet our desire.

(11) But only Arjuna was having that extreme love, and therefore his aspirations were always fulfilled.

(12) Therefore, already knowing as to what question Arjuna was going to ask, the Lord had kept his answer ready to be served on a platter.

(13) As soon as the little child looks at his mother, and puts its mouth near her breast, the mother herself feels the hunger of the child. It is not the case that the child tells her that it is hungry and then she feeds it.

(14) Therefore, there is no wonder that there is tremendous love in the mind of the Guru, the ocean of compassion, towards the disciple. Let it be. Now please listen to what Lord said.

श्रीभगवानुवाच -

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते|
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥

The Lord said, "The supreme Indestructible is Brahma; one's own self (the individual soul) is called Adhyatma, and the discharge of spirits, (Visarga), which brings forth the existence of beings, is called Karma (Action). (3)

(15) The universal Lord said, "That which is in this body which has various openings, but does not leak out.

(16) On the other hand, it is so subtle that we cannot call it void or zero, and it is as if put in the strainer of the sky.

(17) But even though it is so rare and thin, it does not fall from the bag of Prapancha. (world made of five elements) That is the absolute Brahman.

(18) Even if a form is created, it does not become subject to birth nor knows it and even if the form disappears, it does not disappear.

(19) O Arjuna, that principle of Brahman which is eternally in its self-evident state is called Adhyatma.

(20) Then as in the clear sky, suddenly without apparent causation, various clouds of many colours appear,

(21) Similarly from that formless pure Brahman, various elements including Prakriti (nature) and ego come into existence and the formation of universe begins.

(22) In the fertile land of Brahman which is originally without a ripple of thought, there grows the basic seed of the thought, "I will become many", breaking the virgin land, and then it develops into cluster of universes.

(23) If one looks inside every universe, one sees that the whole sphere is filled with original seeds of the 'state of Brahman' only. However the souls which come and go in the middle cannot at all be counted.

(24) Then the various parts in the various universes repeat the original wish - "I will become many" again and again and thus this vast creation further expands.

(25) However in every such creation, only one without the second, absolute Brahman is pervading and permeating. The appearances or the variety of forms with unequal qualities is only an illusory flood upon it.

(26) It cannot be known how the differences and inequalities have come into existence. If we say that the whole universe, both animate and inanimate is brought into being just for entertainment, we see innumerable species of all the beings, lakhs and lakhs of them.

(27) Even if we try, we cannot put any limit on the number and varieties of the sprouts of Jeevas, but if we investigate deeply to find its root, we come to know that all this creation has come about from the abstract Brahman, which we have called, "Void" earlier.

(28) The doer who acts is, first of all, not found, and we do not find any cause for this creation, but the resultant formation of the worlds goes on increasing very fast.

(29) In this way, the stamp of form which is knowable by our senses, falls on the abstract Brahman without any active agent. This is called Karma.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर॥

All perishable objects are Adhibhoota. The Purusha (Brahma) is Adhidaiva and I myself dwelling in the body am Adhiyajna, O the greatest of all souls. (4)

(30) Now, what is Adhibhoota will be told in short. That which becomes manifest and disappears like a cloud is Adhibhoota.

(31) Actually, it is only an appearance and is perishable. It is composed of mixture of five elements.

(32) That actually appears because it takes the support of five elements, becomes a separate entity having name and form but comes to an end as soon as the adherence of the elements is no more.

(33) So this is Adhibhoota. Now Adhidaiva means the nucleus or Purusha who enjoys, or experiences whatever is created by the Prakriti (Maya).

(34) This Purusha is the witness of intellect or spirit. He is the chief authority in the field of senses

and when the body comes to an end, it is in this Purusha who is the resting place of, as if all birds, i.e. thoughts and hopes etc.

(35) Really, this Purusha is Paramatman in its original state, but it is somehow separated from that because it is having the sleep called pride and experiences the happiness and sorrow in the dream-like activity of Maya.

(36) So Adhidaiva is generally called Jeeva which is the deity of the amalgamation of the five elements in the body.

(37) And O the son of Pandu, I am Adhiyajnya, who wipes away the identification of Atman with the body in this field which is the body itself.

(38) Really, I am also Adhidaiva and Adhibhoota, but when pure gold is mixed with a lesser metal, does it not lose its purity and become degraded?

(39) The pure gold does not change its quality or become dirty, nor does it become a part of the lesser metal; but so long as it is together with that metal, it is rightly called to be of lower calibre.

(40) Similarly, so long as this Adhibhuta and others are covered by the screen of Prakriti, they have to be considered separate from the absolute Brahman.

(41) But when the screen of the ignorance is removed, when the knot of seeing the duality is solved, then all the appearance of Adhibhoota and others is dissolved and it becomes total, one unit, as Parabrahman. How can there be separation?

(42) If a crystal is kept on a hair, that crystal appears to be divided in parts.

(43) But if the hair is taken out, where does that division disappear? Is it joined together by some adhesive?

(44) That is not the case. The crystal is one only. It is unbroken, but by the proximity of that hair, it was appearing to be bifurcated and, therefore, it remains as it is when the hair is removed.

(45) Now when the pride of Adhibhoota is removed, its unity with the absolute Brahman is already there and this unity is and takes place at a certain state, which is called Adhiyajna.

(46) O Arjuna, having this meaning in our mind, we told you earlier that all sacrifices are created from Karma.

(47) I have revealed to you this treasure of the joy of Brahman, which is devoid of any desire, and is the place of rest to all souls.

(48) First the fuel of desirelessness should be used to kindle the fire of senses and then the articles

of sense objects should be offered in the flames of that fire.

(49) Then in the Pandal of this body, the ground of Vajrasana should be swept clean and the table called 'Vedi' should be prepared of Moolabandha posture.

(50) Then with all these preparations, many morsels (balls of boiled rice) of the "objects of senses" should be put in the pit of the control of sense organs.

(51) Afterwards the unification of mind and vital breath should be the begining of the ceremony of this 'Sacrifice' and the fire of pure knowledge should be satisfied.

(52) Then, when everything is surrendered in the fire of knowledge, that knowledge becomes the object of knowing and then everywhere only the latter remains,

(53) which is called the Adhiyajna (Saint Dnyaneshwar says - "As soon as the omniscient Krishna spoke this, the clever Arjuna grasped it.")

(54) Knowing this, Shrikrishna said, "O Partha, are you listening properly?'' At this Arjuna was very happy.

(55) Sirs, seeing the child satisfied, the mother is also satisfied, or seeing that the disciple is satisfied, the teacher is also happy. This happiness can only be experienced by the mother or the teacher. Others cannot really imagine it.

(56) In the same manner, looking at Arjuna's satisfaction, the Lord was so over-whelmed by ecstasy that it could not be controlled; but somehow becoming quiet again,

(57) He started to speak in such a sweet tone that it resembled the fragrance sublimated to its finest degree or the stream of nectar made comfortably cool.

(58) He said, "My dear, you are really the king of all listeners! O Dhananjaya, once this Maya begins to burn, it so happens that the knowledge which burns it, is itself burnt.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥

He who departs from the body, thinking of me alone even at the time of death, attains my state; there is no doubt about it. (5)

(59) Those who know that from the begining to the end, it is I, Adhiyajna all the time existing, about which I have earlier told you,

(60) Live in this body, considering it just like a sack, always in the state of absolute Brahman, just like a house which is having space inside as well as outside of it.

(61) When they enter into the inner room of firm determination, within the middle hall of experiencing of 'Brahman', they do not remember anything outside except the Brahman.

(62) When this unity is total inside and outside and they live on, becoming united with me, the outer scales of the five elements automatically fall off.

(63) Now even when their body is active, they do not care for it, then why will they care if the body is dead? Therefore even if their body falls, there is absolutely no disturbance in their inner state of realization of Brahman.

(64) That realization is as if an icon of unity, which is fixed in the frame of eternity is so clean, being washed in the ocean of 'homogeneous nature of Brahman' that there is not a speck of dirt on their consciousness.

(65) My dear, suppose an earthen pot is sunk in water, and if it breaks, does the water also break?

(66) Suppose a serpent discards its skin, or feeling warm, a man takes off his clothes, does the body suffer in anyway or are any limbs broken?

(67) Similarly, this material world like physical body etc. which has name and form seems to have perished but the real absolute thing which is Brahman is as it is, irrespective of body, etc. Now, will the intellect which has completely merged into Brahman ever get separated?

(68) Thus such people, who, even at the time of death know me and definitely are united with me; become myself only.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः॥

O Son of Kunti, whatever entity one is thinking about, when one leaves the body at the time of death, to that and that alone one reaches after death, because one is continuously absorbed in the thought of that entity. (6)

(69) Generally, it is a usual thing that when death strikes, the soul (Jeeva) becomes that which his mind remembers.

(70) This is like a man, who is running fast out of fear, suddenly falls in a deep well with both of his feet in front.

(71) There is nobody to save him from the fall. He has to fall down suddenly.

(72) Similarly when the moment of death comes, the Jeeva cannot by any means avoid to be

identified and united with the state or the thing he imagines.

(73) When a soul broods even a particular thing persistantly, while he is awake, he sees the same thing in dream as soon as he sleeps, closing his eyes.

(74) Similarly, while living, if the soul has not fulfilled any particular desire about a thing, his attraction increases tremendously at the time of the bodily death.

(75) And generally the soul takes the next birth of that which he remembers at the time of death. Therefore you should always remember me only.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च|
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम्॥

Therefore think of me at all times and fight. With your mind and intellect thus surrendered to me, you will undoubtedly come unto me finally. (7)

(76) Whatever you see by your eyes, listen by your ears, think by your mind or speak with your tongue,

(77) That should be performed by yourself being merged into me, so that I will be always naturally with you everywhere.

(78) O Arjuna, if you can manage this successfully, you have no cause for fear even if you die. Then what fear is there in fighting?

(79) I swear that if you really offer your heart and mind and intellect to me as the Atman, you will definitely be one with me.

(80) If you doubt whether this will happen or not, check it by your own study and experience and if it is not successful, then you can very well get angry with me.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना|
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन्॥

O Partha, with the mind not deviating anywhere, constantly meditating on me by yogic practice, the yogi reaches the divine glorious Purusha, that is myself. (8)

(81) My Dear, this yoga of action cleans the mind and makes it strong by such study. This is just like a lame person, who climbs a mountain by using some tact.

(82) Similarly you should direct your consciousness by the study of yoga of action towards the path of Parabrahman. Then there will be no worry whether the body remains or dies.

(83) When the consciousness which takes a man to various states and conditions, becomes deeply merged into Atman, then who will remember whether the body is there or not?

(84) My Dear, when water in the speedy river goes to meet ocean, does it come back to see what is happening in those regions?

(85) It never comes back. It simply merges into the ocean. Similarly the consciousness becomes the spirit only, which is of the nature of supreme joy and where the birth and death cycle ends.

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः|
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात्॥

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव|
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम्॥

He who cotemplates on the seer of divine vision, ageless Being, the ruler of all, subtler than the atom, the one who upholds the universe, whose form is beyond the human-concept, who is brilliant like the Sun and far beyond the darkness of ignorance. (9)

Having firmly held the Pranas in the space between the two eyebrows even at the time of death, by the power of yoga, meditating on god with steady mind full of devotion, he reaches that supreme, glorious, divine Purusha. (10)

(86) That which has no form, no birth and death and that which itself being all, sees all;

(87) That which is more ancient than the sky, smaller than the atom and by the nearness of which the universe functions.

(88) That which gives birth to all these beings, that by which this universe lives, and where the law of causation cannot operate, and that which is beyond imagination.

(89) That which is invisible to the eyes even in day-light; and just as a white ant cannot enter fire, darkness cannot enter light.

(90) That which is a heap of Suns which are properly cleansed like cleansed rice grains and which is always arisen for men of knowledge and which never sets,

(91) That faultless and complete total Brahman, he remembers at the time of death in his peaceful mind,

(92) And taking the lotus-posture, sitting with his face towards north and dwelling upon the eternal happiness of the yoga of action in his soul.

(93) In order to meet the reality of Atman quickly; with the tremendous eagerness for realization of Brahman by the concentrated power of mind,

(94) The man achieves the yoga and through the Sushumna starts to go up to the Brahma-Randhra from the first wheel of fire through the middle path.

(95) And when the Prana, the vital air, enters into the greater space in cranium, the Mahadakasha, he feels that the body and mind is just an ordinary bundle of things,

(96) But he who becomes steady with his mind peaceful, his heart full of devotional feeling and his consciousness well-prepared by the power of yoga practice,

(97) Dissolves both the innert and the moving material and remains pulsating in the space between the two eyebrows, just as the sound of a bell fades within the bell itself.

(98) Or a lamp kept under a pot is extinguished without our knowing it; he leaves the body in similarly peaceful condition.

(99) He is pure absolute Brahman or the supreme person and becomes my self-evident, own abode.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः|
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये॥

I shall tell you briefly about that supreme goal which the knowers of the Veda call 'Akshara'-imperishable, which is entered into by the recluses who have conquered their passion and are striving in that pursuit, and aspiring for which people observe the vow of bachelor-hood. (11)

(100) That which is called Akshara by men of wisdom, who possess the highest knowledge and are the very mines of that supreme wisdom.

(101) That which does not get swept by great wind is the sky, but if it is not sky and it is only a cloud, how can it survive and remain steady in that wind?

(102) Similarly, that which a man of knowledge understands, is measured by consciousness. But the men of knowledge say that the Akshara or the imperishable is of such a nature that it cannot be known.

(103) Therefore, those who understand Vedas call that thing as the 'imperishable' and beyond the Prakriti and of the nature of ''Existence, Movement and Bliss.''

(104) These people have thrown away and gone beyond the poison in the sense-objects and are sitting disinterestedly in the shadow of the physical body.

(105) Even such desireless men are eager to attain that and the persons who have no wish about anything, still have a wish to achieve it.

(106) Being ambitious to realize it, some persons disregard the difficulties in the observance of celibacy and make their organs powerless.

(107) That is the immeasurable, unimaginable, extra-ordinary rare principle like an ocean, in the shallow water near the shore of which, Vedas are taking small dips.

(108) That is the state where these yogis reach who remember me at the time of death. Now Arjuna, I will tell you about that state once again.

(109) At this point, Arjuna said, "Sir, I was thinking of making such a request only, but since you have obliged me by saying that you are going to tell me, please, my Lord, do tell me immediately -

(110) But what you are going to speak should be very simple!" Whereupon Shrikrishna, the light of the three worlds, said, "My dear, do I not know you? I am going to tell you briefly only, - to which, now listen.

(111) But do one thing. Control your mind, so that it will not go out mischievously and will return and merge itself deeply in the heart. That is all.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च|
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम्॥

Having closed all the doors of the sense organs and firmly holding the mind in the heart and then fixing the life breath in the head and thus remaining stead-fast in yogic concentration. (12)

(112) & (113) But this will only be possible when the seeker controls the doors of the senses and locks them firmly, then the mind is easily confined and is resting quietly in the heart, just as a man whose feet and arms are fractured, does not go out of his home.

(114) When the mind is thus still, one should concentrate it on the vital breath and meditate on "AUM" and lead that vital breath up to the door of Brahman between the eye-brows.

(115) Then one should hold that breath subtly balanced in such a way that it may or may not merge into the cosmic space in the intra-cranial vacuum, denoted by the subtle point.

ओमित्याक्षरं ब्रह्म व्याहरन्मामनुस्मरन्|
यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥

He who leaves the body and departs, uttering the one-lettered Brahman - Om - and remembering

me in my absolute aspect reaches the supreme goal. (13)

(116) One should still the vital breath in the space in the heart, in such a way that the three syllables of AUM will be merged into the last half syllable and when the unity will be achieved that soundless sound of AUM will be established in the absolute Brahman.

(117) Here, the memory of AUM ceases to be, the vital breath is dissolved and only the pure Brahman remains.

(118) Therefore, AUM is my Brahman aspect in the form of one letter; and one who, while remembering this aspect, -

(119) Leaves his physical body, attains unity with my pure nature, having attained which there is nothing further to be attained.

(120) Now, O Arjuna, perhaps your mind will have a doubt as to "how can one be sure that this memory will be there at the time of death?"

(121) At that time the organs are disorganised, the comfort and steadiness of the life force is gone and there are signs of death having over-powered the man inside and out.

(122) At such a time, who will take up a posture? Who will control the senses? And whose mind will meditate on 'AUM?' It is all impossible.''

(123) Perhaps you may harbour such questions in your mind, but it should be noted that if throughout the life, a man always meditates upon me, I come to help him like a servant at the time of his death.

अनन्यचेताः सततं यो मां स्मरति नित्यशः|
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्|
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥

O Partha, whosoever always thinks of me with undivided mind, to that yogi who is ever absorbed in me, I am easily attainable. (14)

Great souls, who have attained the highest perfection, having reached me, are no more subjected to rebirth which is the abode of sorrow and is transient by nature. (15)

(124) Those who perform the last rites of sense objects and lock-up the outgoing desire, hold me in their heart and enjoy the Reality,

(125) and while enjoying my reality like this, they forget the feeling of hunger and thirst, what of other poor senses like eyes, etc.?

(126) Those who are thus constantly united with me, attached to me in their mind and worship me by being dissolved into me,

(127) are such devotees that, if I only meet them at the time of their death, what value will be there to the constant worship they have done throughout the life?

(128) My Dear, if some person is suffering and he calls me earnestly, - "O My Lord Narayana. Please hasten and save me!", will I not run, out of compassion because of his plight and save him?

(129) And if I will allow my devoted worshippers to be neglected even at the time of death, who will have any enthusiasm to be a devotee? Therefore I say that you should not have such a doubt even for a moment.

(130) My dear, I cannot even tolerate the idea that, in order that I should run to help them, it is necessary for them to remember me and call me!

(131) As the great obligation of their devotion is on me, I am very alert to go and serve them, at the time of their death, in an attempt to repay their debt on me;

(132) I keep such tender-hearted, delicate devotees in the solid protective cage of self-knowledge lest they should be subjected to physical impairment.

(133) And I keep on them constant shed of self-remembrance which is very cool and comfortable, so that I make myself sure that their intellect is steady and undisturbed.

(134) Therefore, these devotees are not affected by the difficulties at the time of death because I bring them near me very easily.

(135) I remove the outer shell of their physical body, sweep the dust of false egoism and keep the pure devotional emotion very unblemished and absorb them into my real nature.

(136) Further, as my devotees are also not very much concerned about their bodies, they do not feel sorry while leaving them.

(137) Further, they do not have a notion that I should come near them when their physical body falls and lead them to the Self, because they are already united with me, while they are living in their bodies.

(138) Actually, their bodily life is a reflection in the water of physical body. The moon-light reflected in water is restored to the moon herself if the water is dried-up. Similarly when the

water which is their body is dried-up by death, (their existence in the body is an illusion), they remain in the Atman which is their real nature.

(139) I am always by their side in their life also, because they are united with me and, therefore, there is no doubt that they come to me after their death.

(140) Then the body which is the form of "tree of hardships", the oven of three types of calamities, and which is a lump of food thrown to the 'crow' which is death.

(141) The body which gives milk of misery, increases the greatest fear and which is the capital amount of all sorrow,

(142) The body which is the root cause of evil intellect, which is the fruit of plant of bad deeds and which is the very image of delusion,

(143) The body which is the seat of family-life, which is the playground of various vices and which is the readymade food of all diseases,

(144) The body which is the article of boiled rice already tasted by death, which is the place of resort for 'hope' and which is the fertile watery-land where the crop of birth and death is cultivated,

(145) & (146) The body which is full of confusion, made up of doubts and infested by the scorpions of pain, the body which is the cave of a tiger, the companion of a prostitute and instrument of enjoying the pleasure of sense-objects,

(147) The body which is like the sinister female ghost or the sip of the cold poison or the pretended friendship of a way-layer,

(148)The body which is the embrace of a leper, or the softness of a deadly cobra or the rustic, natural song of a hunter,

(149) The body which is like a welcome reception offered by an enemy, or respect paid by an evil doer or is an ocean of all disasters,

(150) The body which is like a dream seen in a dream or a forest grown on the waters of mirage or a sky moulded by the specks of dust of smoke.

(151) The body of such signs or qualities, is not required to be taken again by the devotees who have reached the unlimited absolute Brahman and have eternally remained thus united with it.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन|
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥

O Arjuna, all the worlds from the Brahmaloka (the heaven where Brahma the creator exists) downwards are liable to appear and reappear, but, O son of Kunti, on attaining me there is no rebirth. (16)

(152) Generally, even after having reached the proud level of Brahma the cycle of birth and death cannot be avoided but just as a dead person has no stomach-ache,

(153) Or nobody who is awakened, is drowned in the flood seen in a dream; similarly those who have reached me do not get smeared by the dirt of earthly life.

(154) The world of Brahma is in the normal sense, the head of the world of 'name and form', it is the greatest thing as regards the quality of permanency and it is the highest peak of the mountain of the universe.

(155) That world of Brahma is such that one Indra's life is not equal to 1/8th part of the day of it and while one day of the world of Brahma is complete, within that period, fourteen Indras come and go - one by one.

सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः|
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

The yogis who know from realization that Brahma's day is of a thousand Great Ages of humans and his night also as extending to another thousand Great Ages of humans, are the knowers of Reality about the Day and Night.

(156) When one thousand groups of four human ages each lapse, then, only one day of the region of God Brahma is over and when one thousand groups of four human ages each lapse more, one night is over in that region,

(157) Where such is the duration of the day and night, the fortunate yogis who dwell there remain witnesses of all, by being deathless themselves,

(158) There ordinary goals are not at all to be taken into account, because within that duration, fourteen Indras are finished!

(159) But those who witness even the day and night of 8 parts of 3 hours each, of the God Brahma, are known as knowers of the cosmic day and night.

अव्यक्ताद्व्यक्तयः सर्वे प्रभवन्त्यहरागमे|
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते|

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे॥

All embodied beings emanate from the unmanifest at the coming of the cosmic day, and at the cosmic nightfall they merge into the same unmanifest (casual body of Brahma). (18)

Arjuna, this multitude of beings being born again and again is dissolved under inner force of its own nature at the coming of the cosmic night, and rises into visible existence at the commencement of the cosmic day. (19)

(160) When in that region of God Brahma, the day dawns, the innumerable beings in the universe of name and form come into existence out of the unmanifest state.

(161) When the 4 periods of 3 hours each are over, the whole ocean of forms gets dried up and when again the day begins in that region, it start to be filled up.

(162) For example, the clouds disappear from the sky during the season which follows the rainy season, but reappear again at the end of the summer.

(163) Similarly at the begining of the day of Brahma, the whole universe of beings in the five great elements is born and remains so, upto the end of the period of one thousand great ages.

(164) When the night comes there, the embodied beings and the whole universe remain merged into the unmanifest, coming into existence again after the end of the said long period.

(165) In short, it is to be known that during one day and night of Brahma, all these beings come into existence and are merged in the unmanifest.

(166) Just imagine the long duration of the universe and its vastness, being confined like a seed in the day-and-night of the Brahma but know that even the life of that region of Brahma is in its course, subject to birth and death.

(167) Actually, O wielder of the bow, the whole triple universe is just a town in the cosmos and the expanse within that triple universe is born when the day commences.

(168) Then, as the night comes, it becomes unmanifest and remains dormant in its own place.

(169) Here this is similar to a tree becoming a seed and clouds becoming the sky.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः|
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति॥

Far beyond even this unmanifest, there is yet another unmanifest higher existence, the Supreme Divine person, who does not perish even though all the beings perish. (20)

(170) In that state of same-ness and equality, there is no less or more of any kind and the term "Beings" is not applicable there, just as when milk becomes curd, the name and the form of milk is no more.

(171) Similarly the nature of separateness of all beings is dissolved but it is in its original state of the seed.

(172) Then it is unmanifest and when it is visible and has name and form, it is called manifest but these two names are used for convenience only; actually that is only one thing and not two.

(173) It is like silver which is called a chip when it is melted and kept as a solid block but when ornaments are made out of it, that shape of the chip disappears.

(174) But both the forms appear on one single metal as silver or gold. Similarly on one original absolute Reality both the variations of manifest and unmanifest appear.

(175) But that Brahman is neither manifest nor unmanifest, neither perishable nor eternal, but beyond these two, and self-evident.

(176) This becomes universe but is not destroyed by the destruction of the universe. For example, even if letters written on a board are rubbed off, the meaning is not wiped.

(177) Or waves are created and subside but water is permanent in its original state. Similarly this Brahman remains imperishable even if the elements are dissolved.

(178) Or just as in the ornaments being melted, there is gold which is not melted, similarly this Brahman is not destroyed even though the embodied form of souls (Jeevas) disappears.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम्॥

The same unmanifest which has been called as the imperishable is also called the supreme goal; that again is my supreme abode, attaining which the yogis do not return (to this mortal world). (21)

O Partha, that eternal Purusha in whom all beings reside and by whom all this is pervaded, is attainable only through undivided devotion. (22)

(179) We may as a fun call it as unmanifest, but that is not the apt description for it is not within the scope of mind and intellect.

(180) And that which does not lose its abstract nature even though it wields a form and which remains eternal even if the form disappears,

(181) and for which reason, it is called Akshara by which word its imperishable nature is indicated; and because there is no further achievement beyond it, it is called supreme goal.

(182) But that is seemingly asleep in the town of this body because it does not act nor causes anything to be done.

(183) But O Great warrior, not a single function of the organs is stopped and all the ten senses are continuously working (Their paths are always being used).

(184) The market of sense-objects is opened on the city-square of mind and the profit and loss of that market is accrued to the Jeeva residing in it.

(185) But the activities of the country are not stopped though the king is asleep; and the people are going about their business, according to their own liking.

(186) Similarly the function of intellect 'of knowing', the function of mind 'of receiving and giving', the functions of senses and the breathing are going on.

(187) Such functions of the body go on properly without his direction, like people going on performing various actions, though the Sun does not direct them physically.

(188) Dear Arjuna, similarly he is given the name of Purusha, because he apparently sleeps in the body.

(189) And as he is like a man, one with his wife, who is faithful to him, he is called Purusha.

(190) And that Brahman which is so vast that Vedas whose grasp is tremendous cannot see even the courtyard of it, let alone their entering into its home - it is so great that it covers even the sky.

(191) That which is called the beyond of the beyond by yogis, knowing it to be so great and which itself comes searching the house of one-pointed loyal devotee.

(192) These devotees are not paying any attention by their body, speech and mind to any other thing except this and therefore this is the ever fertile field of these devotees.

(193) And O Pandava, this is the resting place of the faithful devotee, whose natural understanding is that all the three worlds are Brahman only.

(194) This is the greatness of the quality of humility, this is the knowledge of the abstract, and it is the majesty of happiness to the persons who have no expectation.

(195) This is a plate of rich food for those who are already satisfied, this protects like a mother those for whom there is no anchor and have no worry about family-life and to reach this, devotion is the straight-forward path.

(196) O Dhananjaya, why should I enumerate everything by protracted narration? This is the place where Jeeva reaches and becomes itself.

(197) Just as warm water itself becomes cool by the cool breeze, and just as darkness itself becomes light when the sun comes forth,

(198) Similarly, O Pandava, when the worldly life reaches that state, it itself becomes free.

(199) Or just as a wooden-piece thrown in fire, burns and then it cannot be recognised as wood even if we try to find out.

(200) Or, O the Son of Pandu, just as when sugar is taken out of sugarcane, it cannot be made sugarcane again, however cleverly one may try.

(201) When iron is turned into gold by the magic stone (Parees), one may try hard but it cannot be turned into iron again.

(202) Therefore, once the yogi reaches this Brahman, he does not return to this world, just as milk which is transformed into ghee cannot become milk again.

(203) So, that is my highest abode. I have revealed you this knowledge which is the most secret truth in my heart.

यत्र् काले त्वनावृत्तिमावृत्तिं चैव योगिनः|
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ॥

O! The great person of the family of Bharatas, I shall now tell you the time of departure when yogis who leave their body do not return and also the time of departing when those who leave their body, do return here. (23)

(204) Yogis who are united with me in yet another way are easy to understand.

(205) Sometimes it happens that suddenly death strikes at the man at a wrong time and it becomes necessary to come back here again.

(206) Therefore, if they leave the body during the most auspicious period, they immediately become Brahman, but if they die at wrong time, they come back to the worldly life and get involved.

(207) Here the total freedom or coming back into this world and be tied to the chain of birth and

death, - both are dependant on the time of bodily death. I will, therefore, tell you the significance of time of death while I am speaking on this subject.

(208) O! The Great Warrior, please listen. When the time of death comes and the man is on the threshold of passing away, the five elements depart to their respective natural condition.

(209) When this time comes, the intellect is not confused, the memory is not blinded and the mind is also not dead.

(210) Because the armour of the experience of realisation of Brahman protects the life side of the body and all these remain more sensitive and alive.

(211) In order that the group of inner organs should be fresh and active up to the time of actual passing away of the life force, it is necessary that there should be warmth (fire) in the body.

(212) Just see! If the lamp loses its power of giving light and is no more a lamp because of a breeze or sprinkling of water, how can our eyes see eventhough the vision is very much intact?

(213) Similarly at the time of death, there is great disturbance in the vitality flow and the body is pervaded by cough, and the warmth in the body is gone.

(214) At that time, the vital wind is not steady. What can intellect do even if it is there? Therefore there is no life in the body in the absence of heat.

(215) If the heat in the body is no more, the body is nothing but a lump of mud. In such a condition, the life is wasted by the darkness.

(216) In that condition, while it is wished that memory should be kept fresh and one should be united with Atman by leaving the body,

(217) Suddenly the vitality of life is destroyed in the body which is a lump of mud and awareness of the past and the future is totally gone.

(218) Therefore, just as a lamp in our hand should be extinguished before the treasure kept carefully is seen, the study of yoga earlier done is forgotten at the time of death.

(219) In short, the heat in the body is the main support of knowledge and the power of the fire in the body is necessary at the time of death.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥

Of the paths, the one is that in which the luminent fire god and the deities presiding over day light are active. There is bright fortnight of the moon and the six months of the northward course of the sun

respectively. Yogis who have realised Brahman proceed along this path guided by the above gods and finally reach Brahman. (24)

(220) The time is such when there is light of the flame of the fire in the body, outwardly there is the bright fortnight of the moon, it is day-light and any of the six months of the northward travel of the sun.

(221) Those who leave the body in such an auspicious period reach the absolute Brahman, being the knowers of Brahman.

(222) O the wielder of the bow, know that this time is very important and it is the straight path of reaching Brahman.

(223) Here the first necessity is presence of warmth in the body and the second is the flame, the third is the time of the day and the fourth is the bright fort-night of the moon.

(224) Beyond these, the highest step of this staircase is the period of six months of the northward travel of the sun. By climbing these fives steps, the yogis reach the home of final liberation of unity.

(225) Therefore this period should be considered as best. This is called "Archiradi" path. (i.e. the path of light) Now I shall tell you the improper time for leaving the body. Please listen.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते॥

The other path is that when gods presiding over grey regions are active, there is night, there is dark fortnight of the moon and the six months of the southward course of the sun. The yogi taking to this path after death during this period is led by the above gods and attaining the region of the moon (the fruits of his good deeds) returns to this world. (25)

(226) At the time of death in that period, there is disturbance of increased cough and gases and the mind is full of darkness.

(227) All the organs become as stiff as wood, memory is muddled, the mind becomes insane and the breath is thwarted.

(228) The fire in the body loses its brightness and there is smoky effect in the consciousness by which the life in the body remains entangled.

(229) When many dark clouds cover the moon, there is neither light nor darkness but grey light all around.

(230) Similarly the soul comes to the border-line of life where he is neither living nor dead and there is a kind of stillness when life is awaiting death.

(231) When in this way, the mind, the intellect and organs are confused being covered by the stroke of uncertainty, all the efforts made during a life time are wasted.

(232) When whatever in one's hand is lost, where is the question of gaining any more benefit? In short such is the miserable condition at the time of death.

(233) This is the condition within the body. The outer conditions are also not helpful. There is dark fortnight of the moon, it is night time, and the period is of six months when the sun travels southward.

(234) When all such signs of returning of the soul to this world are existing together at the time of death of a man, how can he hear even the story of achieving the state of absolute Brahman?

(235) If a man dies during such period, he goes up to the lunar region, if he is a yogi; and after some time, he comes back to this worldly life.

(236) O Pandava, this is the time which we have called wrong time of death, and this is the Dhoom-marga or the smoky path which leads to the town of the cycle of birth and death.

(237) The other path which is called 'Archiradi' is the independent, separate path, in which there is peace and happiness and which leads to the final freedom.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते|
एकया यात्यनावृत्तिमन्यथा वर्तते पुनः॥

These two paths, the bright and the dark are considered to be eternal in this world. Proceeding by one of them, a man reaches the supreme state from which there is no return while by the other a man returns to the mortal world. (26)

(238) In this way these two paths are existing from the time unknown, one of which is straight and the other is curved. O great warrior, I have purposely explained both to you,

(239) So that, you may consider the good way and the bad way, decide what is real and what is not, understand the pros and cons and attain your own welfare.

(240) Please consider. If a good boat is easily available, will anybody jump into a flood? Or when one knows a thoroughfare which is very safe should he enter a forest?

(241) Similarly, will anyone who knows the nectar and the poison, ever throw away the nectar? Similarly when there is a straight path in front of a man, he does not go by a bylane.

(242) So, we should examine properly what is real and what is false, so that, at the critical juncture, we will not be in the wrong.

(243) Otherwise there will be disaster at the time of death and there will be confusion about both the paths and the life time study of yoga will go waste.

(244) If at the time of death, the path known as Archiradi is missed and the soul turns to the smoky path, he will be tied to the wheel of birth and death and will have to keep roaming.

(245) Having considered the great suffering which is in the path of the latter kind, I have had to explain both the paths of yoga, in order to advise you, how to avoid all the trouble.

(246) By one of the two paths, the Jeeva attains the absolute Brahman while by the other path, he is caught in the cycle of birth and death, but it depends on destiny also as to the path by which the soul will go beyond bodily death.

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन|
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन॥

Knowing thus the secret of these two paths, O Partha, no yogi gets deluded. Therefore, Arjuna, you should be firm in this yoga at all times. (27)

(247) There is a doubt in this case. If all things are not possible at the time of death according to our desire and we get only that which is in our lot, at random, then how will it be possible to go by a particular path and realize the Brahman?

(248) Therefore, while living only, we should realize that we are Brahman, irrespective of whether there is a body or not; because the base on which the serpent appears, is the rope only which is the cause of that illusion.

(249) Is the water aware at any time that either it is water or a wave? It only remains as water whether there are waves or not.

(250) It does not come into existence by the rising of a wave and is not destroyed by the ending of the wave. Similarly those who are beyond body and united with Brahman even when residing in a body, should be called Videhi (Devoid of body)

(251) Now when there is no question of having a body or not, in the case of such yogis, is it important that they die at a certain time?

(252) What path should they select and why? Who is to go from where, and to what place?

(253) Further let us take an example. Supposing an earthen pot is broken. Now, will the space within

the pot reach the cosmic space only if it selects the proper path or it will miss?

(254) My Dear, with the breaking of the pot, only the shape is destroyed, but the space which was before the formation of the shape remains as it was, even after the pot is broken.

(255) So, for the yogis, who are united with Brahman, there is no question about the right path or the wrong path.

(256) Therefore, O son of Pandu, you should always be well-established in yoga, so that you will naturally remain in the state of Brahman.

(257) Then let the bondage of body be there or not, there will be no disturbance at all in your free unbound state of Brahman.

(258) That Reality, the Brahman, does not take birth at the begining of a Kalpa nor gets destroyed at the end of the Kalpa, and even when the universe is manifest, it is not deluded by the worldly life or the heavenly life.

(259) This understanding is possible only to a yogi and useful because he has gone beyond the pleasures of senses and attained Reality.

(260) My Dear Pandava, the great empires of gods like Indra about the glory of which there is great awe everywhere are, for such a yogi, only triffling things to be thrown away.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम्॥

The yogi realizing this profound truth transcends all the rewards ascribed in the scriptures to the study of the Vedas and to the performance of sacrifices, penances and charities and attains the beginingless supreme state. (28)

(261) Even if a man has completed the learning of Vedas or got tremendous merit as a result of it or having undertaken penance or having given lots of things in charity and earned spiritual merit,

(262) Even then the whole group of merits cannot be equal to the pure absolute Brahman even though those merits are fully blossomed.

(263) To describe this in other words, let us put the happiness in the heaven in the balance with the bliss of Brahman. It will not be lighter in weight than the latter and Vedas and rituals etc. are the means to gain it.

(264) That happiness in the heaven is such that it is not born nor does it end. It becomes vast as per the wish of the enjoyer and it is, by its increasing virtues, related to the bliss in Brahman or even

is considered its younger brother.

(265) People feel sure that the ephemeral pleasures of senses which are actually visible are the seats or the base of the heavenly happiness, but the bliss in Brahman cannot be compared to the pleasures of Indra which falls too short.

(266) But when yogis put that heavenly happiness on the palm of the divine vision which is opened by their realization of Brahman, and check its weight, they find that it is very light.

(267) Then those yogis consider that heavenly happiness is not worth much and use it as a stepping stone to climb the greatest seat of absolute Brahman.

(268) This is the combined glory of all the nature, full of creatures and things. Even the Brahma and Shankara observe penance for possessing it. Only the yogis are worthy of this and that is the actual happiness they enjoy.

(269) & (270) Saint Dnyaneshwar says - Lord Shri Krishna who is the giver of beauty to all arts, who is the image of highest bliss, the life of the universal life, the root source of omniscience, and the lamp of light to the Yadava families, told Arjuna this secret knowledge.

(271) Thus Sanjaya was reporting to the king Dhritarashtra, everything that was happening on the battlefield of Kurushektra. - Dnyanadeva requests - Please listen to it further.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः॥

Thus in the Upanishads sung by the Lord, in the science of knowledge of Brahman, in the scripture of yoga, and in the dialogue between Shri Krishna and Arjuna, the eighth chapter by name The Yoga of Akshara Brahman, comes to an end. (8)

■■

Chapter - 9

The Yoga of the Royal Science and the Royal Secret

(1) (Saint Dnyaneshwar says), "O Listeners, please give undivided attention to my speech, so that by that attention only, you will have all the happiness. This is my open declaration on oath.

(2) You are the assembly of omniscient people. I am not saying this with pride to you. It is only an humble request that you may please listen with attention.

(3) This is because if there are such rich maternal homes like you, where I can take resort, then all my requests will be met and all my aspirations will be achieved.

(4) The plantations of pleasantness have blossomed under your kind glance, which is like a shower and I being much tired, have seen the cool shadow and I am just rolling over in it.

(5) Sirs, you are the pools of nectar of happiness in which we can get much kindness. Now if I am afraid of being intimate, how can I get peace?

(6) When the child babbles innocently and walks unsteady steps, its mother takes extreme joy in it.

(7) Similarly I have talked with this intimacy and love with an eagerness to receive the love of saints in some way or other.

(8) Otherwise if compared to my worth as a speaker, listeners like you are simply all knowing and the action of my speaking before you and your listening to it is just like the son of Goddess Saraswati writing on a slate, the lesson to be learnt by him. Is it necessary to do so?

(9) Just see, how can a fire-fly, however bright it may be, try to challenge the brilliance of the sun? How can one easily procure food rich enough to be served in the plate made of nectar?

(10) Sirs, is it possible to fan the cool Moon, to make the very principle of sound listen to a song and to decorate the ornament itself?

(11) Please tell! Can fragrance smell itself? In what pool will the sea bathe? What space is there in which all the expanse of the sky can be contained?

(12) Similarly, where can such on efficient oratory be found, which will please your heart and by which you will spontaneously, out of ecstacy say- “O! This is the real oratory!”

(13) Or, is it wrong to wave the little lighted wick as worship in front of the sun who gives light to the universe? And should we not offer as worship a handful of water to the sea which is the greatest reservoir of water?

(14) Sirs, you listeners are the God Shankara incarnate. I am a very poor devotee offering with my words, leaves of the ordinary plant named Nigadi, but I am sure you will definitely accept them.

(15) A child puts its hand in the plate from which its father is dinning, picks-up food and tries to feed him, and the father puts forward his mouth joyfully to take that morsel.

(16) Similarly, it is the normal nature of love that however childishly and frivolously I chatter becoming fresh with you, you will only be pleased.

(17) And the saints like you are overwhelmed with affection towards a person whom you have given shelter, and, therefore, it will not be an awkward burden to you of whatever I say with this intimacy.

(18) Sirs, if a baby, while being breast-fed, accidently gives a push by its mouth to the breast of the mother, the mother gives more milk. It is but natural that anger about a dear one produces more love.

(19) Therefore, I say that I know that by my childish babbling, your

kindness which was asleep has been awakened and, therefore, I am talking.

(20) In truth, does anybody put the moon-light nicely tucked in grass in order that it should be ripe? Similarly has anybody tried to tell wind- "You must blow in this way only," and to control it? Or is it possible to cover the whole sky?

(21) Sirs, water does not require anybody to make it liquid. Nobody puts the churning-rod in butter to churn it. Similarly my poor commentary finds it impossible to explain the meaning of Geeta and turns back being ashamed.

(22) Not only this, how can I have the capacity to bring the meaning of Geeta into Marathi where, making it as a bed to rest upon, even Veda which is Brahman in the form of words, becoming speechless, goes to sleep?

(23) Even then my daring to venture into this difficult task is only with the hope of being very dear to you through my boldness.

(24) Now, therefore, please nourish my aspiration by giving your attention which is cooler than moonlight and abler than nectar, in the quality of saving life.

(25) This is because when one glance of benediction is showered upon me, I immediately get the fullness of my intelligence and achievement, but if you remain disinterested and the humidity of your kindness does not bless me, then the sprout of knowledge dries up.

(26) Sirs, listening with attention is the right nourishing diet to the oratory of a speaker and when it is received, words pregnant with the meaningful statements about final doctrines are find expression.

(27) As soon as the words are expressed, the meaning becomes evident and there is a chain of implied, intended meanings becoming very clear, one after another, by which the intellect flowers.

(28) Therefore, if there is easy breeze of the dialogue between us, then the heart will have rich clouds of literature but, if the listener is inattentive, the sweet interest created will be withered, like clouds.

(29) Sirs, it is true that the moon-stone becomes liquid, but that power vests in the moon only. Therefore, the speaker is not a speaker without the listeners.

(30) Now, are the rice grains required to request the diner to consider them sweet? Or are the puppets required to request the string-puller to make them dance properly?

(31) Does the string-puller make the puppets dance to fulfill the wish of the puppets? He does it to show off his skill. So, why should we discuss this question end-lessly? I, therefore speak as you inspire me. There is no need for me to request you to make me talk like this.

(32) Here (while the speaker spoke like this) the Guru said, "My dear, what new is there in this? We all know what you mean. Now narrate for us what the Lord Shri Krishna said."

(33) Upon hearing this, the servant of Nivritti, with extreme joy, said," Yes! Yes! Please listen to what Shri Krishna said - (as follows) –

श्रीभगवानुवाच -

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे|
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥

The Lord Shri Krishna said, "To you who are not jealous, I shall now unfold the most secret knowledge of abstract Brahman, along with the knowledge of manifest divinity, knowing which you

shall be free from the evil. (1)

(34) O Arjuna, now you are going to be told the seed-like secret of the secrets which is deep in my consciousness.

(35) You may ask, “What is such an important occasion that I should open the secret chamber of my heart and tell you the secret?”

(36) So, please listen. You are very intelligent. You are the second name of devotion and you do not know how to disregard anything which I tell you.

(37) Therefore, let the secret of my heart be opened, and let even that which should not be told, be told; but I am very eager to see that what is in my heart goes into your heart.

(38) You see, there is milk in the breast but the breast has no taste for it. Therefore it is felt that if there is a loyal person atleast his desire of enjoying the sweet milk should be satisfied.

(39) If seeds are taken out of the store and sown in a well-cultivated agricultural land, can we say that they are wasted?

40) Therefore, one should freely open one’s heart to a friend who has a good mind, a clear intellect and who is not a critic and is very loyal.

(41) And just now there is nobody other than you who has such qualities, and therefore it is not proper to keep any secret from you.

(42) Perhaps you may ask, “Why the word 'secret' should be repeated so often? Therefore I will just express the self-knowledge and the worldly knowledge to you without delay.

(43) When the good and bad coins are mixed-up, they are carefully separated, making separate heaps. Similarly I am going to separate these two kinds of knowledges.

(44) Or just as by its beak as a pincer, the swan separates milk from water, so I am separating the self-knowledge and the other worldly knowledge for you.

(45) Or the husk is blown away by the force of the wind, and only the grains fall down in a heap.

(46) Similarly when both these kinds of knowledges are wisely separated, the world is tied to the world itself and the self-knowledge leads one to the glorious seat of liberation.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥

This knowledge is a royal science, a royal secret, supremely holy, most excellent, directly

enjoyable, in tune with religion, very easy to practise and eternally imperishable (2)

(47) This knowledge is the greatest science, even the dignified principal of all the teachings and is enjoying the rulership of all the secret knowledge and is the king of all pure things.

(48) This knowledge is the maternal home of religion, it is the best of the best and when it is attained, the birth and death cycle has no scope.

(49) Sometimes it is somewhat expressed in the words spoken by the Guru, but really speaking it is already self-evident in the heart of everybody and can be easily realised by one who earnestly wishes for it.

(50) This knowledge is such that when we climb the step (state) of self-bliss, it is realised there; and suddenly the joy also merges into it.

(51) But earlier than this merger, the consciousness is replete with the highest joy at the step of self-bliss, which is also caused by this pure knowledge which is itself the absolute Brahman.

(52) Another speciality of this knowledge is that once it is achieved, it is never lost by experiencing nor its sweetness is diminished.

(53) Now, dear Arjuna, you may logically question as to why such a valuable knowledge was missed by people.

(54) Those who jump into the fire just for the greed about getting a little more interest on their money - you may ask, how will they let go this self- bliss which can be had without so much trouble?

55) Which is sacred, most interesting, and easily available, which is in tune with religion and which affords unity with the Atman;

(56) When every kind of happiness is saturated in that bliss, how could people ever let it go without grasping?'' It is quite natural that you will have this doubt; but you should not have it.

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप|
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि॥

O Arjuna, the given of trouble to enemies! People having no faith in this Dharma, having failed to reach me, return to the path of the death and rebirth. (3)

(57) Now consider this. Milk is pure and sweet and it is just behind the thin layer of the skin of the cow's udder, but instead of enjoying it, do not the cow-lice squeeze only the blood?

(58) The roots of lotus and the frogs are in the same water, but only the beetles enjoy the juice from the flowers and the frogs have only the mud in their lot.

(59) Or in the house of some unlucky person, there is buried a treasure of thousands of gold coins, but he lives in that house, sometimes going without food and living in very poor condition.

(60) Similarly while I am Ram in his heart, the treasure of real happiness of every kind, a person in delusion desires outward objects.

(61) It is like a man who throws away the nectar held in his mouth when he sees a mirage or in order to get a little shell, one throws away the philosopher's stone tied around his neck.

(62) Similarly being caught in the network of the sense of 'I' and 'Mine', these poor souls do not reach me and keep moving from one shore to the other of birth and death respectively.

(63) Actually, I am always in front of everybody ever shining and pure, like the Sun, but the Sun is not sometimes visible due to night or clouds!

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना|
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥

The whole of this universe is permeated by me, being unmanifest and all beings rest within me, but physically, visibly I am not contained in them. (4)

(64) As regards my totality, is not the universe myself only? It is just like milk which though becoming curds, is still essentially milk itself.

(65) Or it is the seed which becomes manifest in a larger form as a tree or it is the gold which becomes an ornament. Similarly the world is my own expanded form.

(66) My abstract existence was solidified and was poured into the mould of the universe of name and form and in that way I myself became, though one alone, this whole trinity of worlds.

(67) Just as the foam is visible on the surface of water, so the whole world of innumerable beings of names and forms, right from the Mahat principle to the bodies is apparent on my basic being.

(68) If we look into the foam, water is not visible there, and various forms also, perceived in the dream state are not seen in the walking state.

(69) Similarly these beings are reflected on my base, but I am not confined in them. I have already told you earlier this part of philosophy.

(70) Therefore, it is not good to dwell at large on the same thing again. So it be. Only your vision should be well-established in my real nature.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्|
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥

These beings do not abide in me, but behold the wonderful power of my divine yoga! Though I am the sustainer and the creater of all beings, I do not dwell within these beings. (Not limited by their limitations).

(71) If you discard your conceptual imagination, and then consider this existence beyond the Prakriti, you will find that it is false to say that these beings dwell in me, because I am myself everything and there is nothing other which can dwell in me.

(72) But when at the beginning of the creation, there was grey light of doubt about the "Knowable" quality of absolute Brahman, the clear vision of intellect was shrouded by slight darkness and, therefore, though the absolute Brahman is without form or distortion of any kind, there appeared the variety of beings as a thing separate from the Brahman.

(73) But when that grey light of ignorance produced by projecting thought is over, the absolute Brahman remains alone, continuous, undistorted, in its purity, by elimination of the illusive existence of beings; just as, in clear light, the false concept of a serpent on a garland is nullified and the garland is clearly visible.

(74) For example, have the earthen pots or vessels come out of the earth as plants naturally growing or are they produced out of the womb of imagination of a potter?

(75) Or are there actual mines in the sea where waves are stored? Is it not the independent action of the wind?

(76) Similarly was there a bundle of cloth already in the heap of cotton? Is not that created only out of the imagination of a person? Is that cloth not manufactured out of cotton?

(77) Or the gold not cease to be gold even if an ornament is made out of it. The ornament is produced for the person who wants to use it.

(78) Please tell me, is echo existing itself or is the reflection existing within the mirror? Or are they not the creations of our own voice and face?

(79) Similarly the creation is in the mind of the man, born out of his concept, who superimposes the universe on my original undistorted pure existence.

(80) When that original delusion comes to an end, (which is called Maya) then as the appearance of various beings is itself false, it also gets destroyed and the only one pure undistorted existence remains, which is myself.

(81) In short, if we have vertigo, we see everything around us, like hills, revolving; similarly by our own imagination, all these beings seem to be true instead of my Reality, which is the absolute Brahman.

(82) But when the imagination is set aside, it is not true even in a dream to say that "I am in the beings" and "the beings are in me."

(83) Therefore, it is just like a chattering of a man in delirium to say that "I alone sustain all the beings", or that "I dwell in all the beings."

(84) Therefore, please listen, my dear! It is a false imagination of the false beings to 'consider' me as the universe or that the universe is my soul.

(85) Just as the mirage which has no actual existence appears to be real because of the sun-rays, so all the beings though not actually existing, appear to be and they also create a false appearance of 'me' within them.

(86) Thus, please understand that, I am the base for the appearance of all beings but at the same time, I am alone everywhere, just as the Sun and its light are one.

(87) This is called the Yoga of my glory. Tell me, did you understand this clearly? Is there any scope for differences in me and various beings at all?

(88) Therefore, the doctrine that all the beings are not different from me is true. Never consider me as different from the beings.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्|
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥

Just as the air which is blowing everywhere, always remains in the sky only, likewise know that all beings (who have originated from me) abide in me. You should understand it by this simile. (6)

(89) My dear, the expanse of the wind (air) is equal to the expanse of sky and only if the air is moved, it is felt as something separate; otherwise it is one with the sky.

(90) Similarly if we imagine, the beings appear to be separate; otherwise in the state of totality where there is not a single thought, they disappear and I alone remain undistorted.

(91) So, 'is' and 'is not' are both only the product of imagination. When it is gone, the world created by it is also gone and it appears only as soon as we imagine.

(92) But when the original "capital" of imagination is nullified, where is the base to say 'is' or 'is not'? Please understand this Yoga of glory of mine.

(93) You should become one wave of the ocean of self-knowledge. Then you will know that you are the whole world.

(94) The Lord Shrikrishna said, 'Arjuna, are you now awake due to this highest knowledge? Is the dream of duality over, once for all, because of this awakening?"

(95) Perhaps in future, if your intellect will get asleep due to 'imagination' and you will fall into the dream of duality, this realisation of unity will cease to be.

(96) So, in order that even the slight sound of the foot-steps of this sleep should disappear and in order that your wakeful state of self- knowledge should always abide, we are going to tell you clearly the most secret knowledge.

(97) Therefore, the great courageous wielder of bow, please listen steadily to my speech. My dear, the Maya, the Prakriti itself, creates all the beings and destroys them.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्॥

O son of Kunti, at the time of final dissolution, all beings merge into my Prakriti, and at the beginning of creation, I send them forth again. (7)

(98) The Prakriti which is of two kinds, is already explained to you. One is of eight parts and the other is of the Jeeva, or life principle.

(99) This subject of Prakriti is, O, Pandawa, already heard by you earlier. Therefore, what is the purpose of repeating it?

(100) At the end of the Great Kalpa, all the beings return to a state of unity in this Prakriti.

(101) In the summer, the grass with its seeds remains dormant in the ground.

(102) Or when the thundering clouds of the rainy season disappear from the sky and the clarity of post-rainy season comes into being.

(103) Or in the vacuum of the sky the wind quietly subsides, or the state of wave-ness is merged into water;

(104) Or when we are awake, the dream ceases to be in the mind only, so, at the time of the final dissolution, that which is created, merges into Prakriti.

(105) And it is said that at the beginning of the Great Kalpa, I myself create them. Therefore, listen to the true process of all this.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः|
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्॥

Using my Prakriti as a medium of manifestation, I release again and again all this multitude of beings subject to the influence of their own nature. (8)

(106) Just at the web of various threads appears as a cloth, so, I easily create the world.

(107) Then just as by the cross- threads small squares are formed and then the shape of a cloth appears, so my Prakriti becomes the visible nature of five elements of names and forms.

(108) Just as milk becomes curd and becomes somewhat solid, similarly the nature begins to appear on the back-drop of Prakriti.

(109) Just as with the humidity of water, a seed sprouts and becomes a plant and a tree with many branches, similarly the nature consisting of various elements and beings which is born out of Prakriti is created from me.

(110) My dear Arjuna, it is said that a certain king built a city and that is true. But does the king himself gets tired in helping the actual construction of houses?

(111) Similarly when I say that I become established in the Prakriti, it is like a man coming out of dream when he wakesup.

(112) Do the feet get tired while coming into waking condition or is it necessary to travel actually when in dream?

(113) The summary of this explanation is that, while this nature full of elements is being created, I am not required to do anything.

(114) Just as the citizens are under the control of the king, but everybody conducts his business independently as he likes, similarly the only relation with Prakriti is that it is my Prakriti, but all activities belong to her.

(115) When it is full moon, there is a big tide in the sea, but is the moon required to pull the waters?

(116) When a piece of iron is near a magnet, the piece of iron moves. It may very well move. Is the magnet required to make any efforts because it is near?

(117) Just like this, I only accept that it is my Prakriti and then automatically the whole world of elements begins to take form.

(118) Dear Pandava, just as the ground is the supporter of the seed while it grows, becomes a

creeper, bears leaves, etc., so this world of elements comes into existence by the support of Prakriti.

(119) Or it is like the fact that on the physical body all the states of childhood, youth etc. appear; Or the rainy season is the cause of the clouds appearing in the sky.

(120) Or as sleep is the cause of dream, similarly O the greatest among men! It is Prakriti which is responsible and capable for the world to come into being.

(121) The beings and the elements may be either innert or moving, visible or subtle; for all of them, Prakriti is the root.

(122) Therefore, I have no concern about creating of the elements or to maintain them, etc.

(123) The moon-light seems to be spread long like a creeper on the surface of water but that enlargement of the light is not done by the moon. Similarly though all the actions finally reach up to me they remain far away and not related.

न च मां तानि कर्माणि निबध्नन्ति धनंजय|
उदासीनवदासीनमसक्तं तेषु कर्मसु॥

O Dhananjaya, those actions however do not bind me, because I am unattached to such actions and standing aloof and as if indifferent to them. (9)

(124) When a great wave of water of the sea rises speedily a bund wall of salt cannot stop it. Similarly, when I am the end of all actions, how can they bind me?

(125) It will be like a very small cage of flying particles saying to wind, "Just stop!" Or like darkness entering into the disc of the Sun.

(126) More than that, just as the internal firmness of a mountain is not affected by the heavy rains, likewise the actions performed by the Prakriti do not affect me.

(127) Really, if you see, all the disturbances in the Prakriti, such as name and shape, etc., are supported by me only, but as I am disinterested I do not myself act or cause actions to be performed.

(128) When a lamp is lighted and kept in the house, it does not prevent or control anybody nor does it know what is done and by whom in its light.

(129) Just as that lamp is a witness and indirect cause of the activities in the house, so I am in each and every being, but I am not attached to the actions of those beings.

(130) O, the husband of Subhadra, how many times should this fact be repeated? You may once for

all remember one fact.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्|
हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥

O! son of Kunti! Under my supervision, nature brings forth the whole creation, with both animate and inanimate beings, and thus, the whole world undergoes a cycle of creation and destruction. (10)

(131) O, son of Pandu, just as the Sun is only an indirect cause for the functions of all beings in the world, so, I also become a cause of the creation of the world, as a witness only.

(132) Because I am accepting prakriti and abiding in it, the creation of this world takes place and, therefore, in a way I am the cause of this world.

(133) So, please see my glory of Yoga, by the help of this knowledge, - which is the fact that ''Though all beings are in me, I am not in them.''

(134) Or, seen from another point of view, the beings are not in me and I am not in the beings. This key of real knowledge, you should never miss.

(135) This is the most secret of my nature, which I have opened up for you. Now, you should enjoy it in your heart, by shutting off the doors of your senses.

(136) O Partha, so long as this crux of the doctrine is not realized, my real nature cannot be understood, just as there is no grain in the heap of husk.

(137) Otherwise, a man may imagine that he has understood, but does the earth become wet by the waters of the mirage?

(138) If we throw a net on the surface of water and there is moon in the sky, her reflection in the water seems to be caught in the net, but if we pull the net ashore, tell me, where is the moon?

(139) Likewise people chatter off their experiences when actually they do no have the Reality, but when the occasion of actual realization comes, their boasting proves to be false.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्|
परं भावमजानन्तो मम भूतमहेश्वरम्॥

Fools do not know my real nature as the overlord of the entire creation and think low of me, taking me to be an ordinary human being. (11)

(140) If you are really afraid of this worldly life of birth and death and if at all you are really interested in knowing me, you must hold this thought carefully in your mind and heart.

(141) Otherwise a person, whose eyesight is affected by jaundice, calls the moonlight as yellow. Similarly for an ignorant man, my pure nature seems to be with various defects.

(142) Or a man whose taste is disturbed by fever, says milk to be bitter. Similarly though I am not merely a human being, people consider me to be a human being only.

(143) Therefore, dear Dhananjaya, you may perhaps forget this secret fact; but do not forget it because a cursory looking at me, without this knowledge, is useless.

(144) Actually to see me superficially is really not seeing rightly, because one will never become deathless by the nectar taken in the dream.

(145,146) Generally people know me superficially, but it is like the swans who think that the reflections of stars in water are jewels and are deceived. Similarly this very superficial looking prevents the right knowledge.

(147) If we think the mirage to be Ganges and go ahead to be near it, what fruit will we get? Similarly if we think a thorny bush to be divine wish-tree, and hold it, what benefit will we get?

(148) If thinking that it is a double threaded garland of blue jewels, we take in our hands deadly cobra or thinking that they are gems we pick-up hailstones;

(149) Or thinking that it is treasure, if we put burning coals in our bag, or if a lion jumps into the well, thinking that his reflection is another lion, what will be the result?

(150) Similarly, those who have convinced themselves that I take up a form and incarnate in the world, and who thus jump headlong into the mundane life, can be said to have embraced the reflection of moon in the water, thinking that it is moon.

(151,152) Such a conviction is a futile thing. It is like a person drinking soup of rice, and trying to see the effect of nectar. Similarly people have deep trust in their mind on the outward crude manifestation of the world of name and form and try to find in it my eternal nature. How can they so see me in my real nature?

(153) My dear, is it possible to reach the western sea by going towards east? Or my dear Arjuna, is it possible to get grains by beating the husk?

(154) Similarly, how can my one abstract Reality which is absolute and without any qualities, be understood by having knowledge of this visible, perishable universe? How can one say that it is water, by drinking only the foam?

(155) Similarly, people being deluded think that this universe is myself, the Paramatman and then try to impose upon me the various happenings like birth, death etc. which are part of this world.

(156) In this way they accuse me of having name when I have no name, of action when I am without action and to have body, when I am beyond body.

(157) Though I am having no form, they think that I am having form, though I have no attributes they think that I have them; when I am not bound by any rules of right or wrong action, they impose upon me the quality of wisdom in right action, like rituals, etc.

(158) Though I am having no caste, they consider me to belong to a caste. When I am without qualities, they give me qualities. When I am having no feet, they give me feet. And when I am having no hands, they give me hands.

(159) When I am immeasurable, they think that I am having some measure. When I am everywhere, they think that I am at a particular place. Just as a man who is asleep, sees a forest even though he is in bed.

(160) Similarly they see ears, when I have no ears, eyes when I have no eyes, ancestral lineage when I have none and a form when I am formless.

(161) They think that I am manifest when I am not, unhappy when I have no sorrow, satisfaction when I am always self-satisfied.

(162) When I have no cover, they clothe me, when I am beyond ornaments, they give me ornaments and they see some cause for me, when I an the cause of everything.

(163) I am eternally born but they celebrate my birth. When I am eternally established, they try to establish me in an image. When I am all the time existing, they invoke me and return me!

(164) When I am always existing, changeless, eternal, they think of me as a child, a youth, or an old person. In this way, when I am always uniform, they apply some relationship to me.

(165) When I am non-dual, alone, they call me the other. When I do not do anything, they suppose that I am the doer . When I do not enjoy anything, they think that I am pleased or I am joyful.

(166) They praise my family, when I do not belong to any family. When I am deathless, eternal, they lament about my death, and when I am in the heart of every being, they think that I am somebody's enemy or somebody's friend.

(167) I am the essence of self-bliss, but they think that I have desire of many comforts and enjoyments. I am the totality of equilibrium, existing universally everywhere, but they call me to belong to a particular place.

(168) I am the nucleus, the Atman in every created thing, but they think that I am partial to somebody and I kill somebody else. They spread this concept in the world.

(169) In short whatever are the ordinary qualities of human beings, they say that I have them. Such is their perverted knowledge.

(170) When they see a certain form in front of them, they say that it is god and when that form becomes damaged they throw it away saying that it is not god.

(171) In this way, these people think that I am a human being, having a certain form and in this way, this so-called knowledge covers up and hides knowledge of Reality.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः|
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः॥

Those having disturbed minds, with vain hopes, useless actions, and fruitless knowledge have resorted to a fiendish demoniacal and delusive nature (12)

(172) Therefore, such people are born in vain, just like clouds in off seasons or the waves of the mirage which are worth looking at from a distance only.

(173) Or the toy-horse-riders in the game of tribes-men, kolhaties, or ornaments produced by a juggler or the castles and buildings which appear in the clouds, though they are not real.

(174) It is just like silk-cotton trees which grow very tall and straight, but have no fruits, and their trunks are hollow; or just like the teats hanging near the throat of sheep.

(175) Similarly the very life of such fools is futile and their actions are worthless, just as fruits of silk-cotton tree.

(176) There, whatever they have learnt becomes as futile as a coconut plucked by a monkey or a pearl found by a blind man.

(177) The scriptures are as useless as weapons in the hands of a young girl, or the sacred Mantra with its spiritual 'seeds' told to an unworthy dirty man.

(178) O Dhananjaya, and whatever knowledge they have gained and actions they have performed, are all futile because they are devoid of any right thinking.

(179) The wicked monstress of Tamas quality destroys good intellect and banishes the discrimination from its place and wanders in the darkness of ignorance.

(180) They are caught in her claws, and their mind is shattered and they fall into her jaws.

(181) In the jaws of this monstress, there is saliva of desire and the tongue of violence is moving and it is chewing the lumps of discontent.

(182) This tongue, lapping the lips, comes out up to the ears of disasters and is really roaming about in the valley of the mountain of blunder, always riotous.

(183) Hatred is the molar teeth in her mouth, which pulverise the real knowledge and make a pulp of it, and she is just like skin and bones covering the ignorant fools who give importance to outward forms.

(184) Those who fall in the mouth of this monstress of Tamas, become like offerings given to ghosts and are totally drowned in the pool of confusion.

(185) Those who have thus fallen into the abyss of Tamas, are not reached by any discrimination, and it is beyond description as to what dirty depths they have fallen!

(186) Enough, therefore, of this description of the fools. Only the tongue will in vain be tired by this useless talk.

(187) (Saint Dnyaneshwar says) - The God thus said to Arjuna, and Pandava said, ''Yes, yes!'' (Upon this, the Lord said). ''Please listen to the description of saints, where speech really gets satisfaction.''

महात्मनस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः|
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्॥

O! Partha! On the other hand, great souls who have realized the divine Prakriti, knowing me as the prime source of all beings and eternal and imperishable, worship me constantly with one-pointed minds. (13).

(188) They are having such a pure heart that I make it my permanent abode and from them the quality of austerity does not go away even in their dream.

(189) They are such that because of their faithful pure devotional feelings, religion reigns supreme in their heart, and there is the softness of discrimination between right and wrong.

(190) They are such that they have bathed in the Ganges of knowledge, and have become satisfied by taking the dinner of "Totality" and their bodies are like the new delicate leaves on the creeper of peace.

(191) They are like new offshoots of Brahman which is the finality of all things or the pillars of the canopy of courage or like the pots dipped in the ocean of joy and filled with it.

(192) Their devotion is of such an extreme degree that they tell the state of liberation to move away from them. The good morality is alive due to-and in-their natural actions.

(193) Their organs of senses and action are decorated by peace and their mind envelops my universal all-pervading form.

(194) Such souls of very high grade of self-realization, who are the very good fortune of divine Prakriti, know the totality of my Being.

(195) And with increasing love, worship me, but these great souls are such that their minds have never touched by any sense of duality.

(196) O Pandava, they being myself in essence, serve me outwardly, but there is something more surprising about them. Please listen.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः|
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते॥

They describe and praise me, they are always striving hard to maintain the observance of their difficult vows, they always bow before me with devotion and serve me, being always united with me. (14)

(197) These devotees dance with ecstacy in my Keertan, (praise) thus the very business of purificatory rites is destroyed, as the very name of sin is wiped out by them.

(198) They have made the condition of self-control of mind and body, very miserable, the sacred places of pilgrimage have been moved away from their established places and importance, and the whole traffic towards the region of the God of Death has been thwarted by them.

(199) The self control as to action asks- What should I control? (There is no work for me.) The self control as to mind and senses says- What should I control and subdue? (There is no work for me.) And the places of pilgrimage ask– What should we eat? There is no sin anywhere, even as a medicine! (as a sample.)

(200) In this way these devotees have completely eliminated the sorrows of the universe, by continuous loud repetition of my name and have filled the universe with the greatest happiness.

(201) They make the day of knowledge dawn without dawn (without slow process of developments); they give new life without the help of nectar, and they show the liberation actually to be seen by eyes, without the help of yoga.

(202) They do not differentiate between the king and the poor, or the great and the small but they create a home of great joy which is equally open to all people in the world.

(203) Normally seldom one goes to Vaikuntha, but they have made every place as Vaikuntha! In this way, the whole universe has been made bright by the recitation of my name loudly and

collectively.

(204) They are as bright as the Sun, but there is one lacunae in the Sun and that is, the Sun sets. Moon is also full only at one time; but these are always complete!

(205) The cloud is very generous but it also becomes weak and withers away. But these people are always as kind as the Lord Shiva.

(206) My name is seldom uttered even once, with full faith, after thousands of births; but that name is always dancing with love on their tongue.

(207) I may not be in Vaikuntha and at some times I may not be seen in the disc of the Sun, and I may also go beyond the scope of the minds of Yogis.

(208) But Pandava! If I am not found at these places, I will be definitely found near these devotees, where my name is loudly being recited collectively.

(209) It is wonder how they are very happy in thinking about my divine qualities and forget the place and time, being happy in Keertana, of their own accord.

(210) They are continuously reciting the names Krishna, Hari, Govind, etc. in their poetry, and they are freely discussing the spiritual and devotional subjects, singing songs of my devotion and praise my good qualities.

(211) Moreover, some are propagating my goodness and are travelling throughout the world, O, son of Pandu!

(212) Some devotees control with extreme efforts the five (Pranas) vital winds in the body and the mind also.

(213) Some protect the Yogic endeavour by control of mind and actions from outside, build the castle's walls by Vajrasana and remain alertly ready with the guns of breath-control.

(214) Then they experience the oozing of nectar from the seventeenth nerve, when by the light of the brilliant "serpent power", the mind and the vital breath are very helpful for this higher stage of the pool of nectar being slightly bent.

(215) Then the introvert senses are highly concentrated, the vices or disturbances of the mind and body subside completely, becoming dumb; and the senses are driven inside in the heart centre.

(216) At that time the horses of firm meditation gather together all the great elements are united into the sky and the four-faceted army of decisions and counter-decisions is defeated and destroyed. Mind, intellect, consciouness and Ego are the four facts.

(217) Then the drums of victory start echoing with the slogans of ‘‘Victory! Victory!’’ and the brilliant umbrella of unity with Brahman begins to shine forth.

(218) Then the Queen called Samadhi (Trance) is benedicted at the enthroning ceremony on the empire of the self-experience!

(219) My dear Arjuna! This is the most secret way of my worship. Now I will tell you further about those who worship me in this way.

(220) Just as from one end to another end of a cloth, there is one thread, similarly I am myself knitted in this cloth of this universe. They do not know anyone other than me, like this.

(221) They know that everything right from the God Brahma at the biginning, to the smallest being like an insect, is my own reality.

(222) They do not differentiate between the bigger and the smaller, or living or inanimate, and bow before whatever they see in front of them, with the conviction that it is to me that they are saluting.

(223) They are not aware of their greatness, they do not know who is worthy or not worthy when people are before them, but they like only to be lenient to bow down before every individual.

(224) Their nature is such that they automatically bow before any being whom they see. It is as natural as water falling on a high place runs fast towards lower places.

(225) Just as the branches of a tree which is full of fruits, naturally bend towards the ground, they become humble before all beings without exception.

(226) They are always without any pride; and humility is their only property, which they offer to me by uttering the words "Victory! Victory to you!" just like sacred mantras!

(227) By this humility, there is end to the feeling of respect or insult and, therefore, they become me only very easily! Being thus eternally united with me, they worship me.

(228) O Arjuna, I have told you all this about the highest devotion. Now listen about the devotees who worship me through Sacrifice by way of self knowledge.

(229) But O, the crowned one! They are very skillful in my worship, about which you already know, as I have earlier told you about this.

(230) (Saint Dnyaneshwar says)- When the Lord Shrikrishna said this, Arjuna said - "Yes! My Lord! Yes! I have once been lucky enough to receive this blessing, but if nectar is being served in my dish, should I say "Enough"?

(231) At this, Shri Ananta saw him to be very keenly interested in the subject and nodding with the

internal joy of knowing -

(232) The Lord Shrikrishna said, "Well! Well! Arjuna! You have rightly spoken. Otherwise, actually this was not the right place and time to broach this subject, but my affection for you provokes me to talk.

(233) Upon this, Arjuna said, "My Lord, how is it? Is not moonlight there even in the absence of the bird Chakora? Is it not the natural quality of moonlight to give coolness to the world, and relieve it from the heat?

(234) The poor Chakora birds turn their beak towards the moon. Similarly my request is but very small. His Holiness the Lord is, however, the ocean of kindness.

(235) The cloud in its own power, quenches the thirst of the whole world. Compared to that, the thirst of the Chatak bird is so very little.

(236) But just for a handful of water of Ganges, we have to go to the bank of the Ganges. Similarly, though my request may be very big or small, you may please tell me in detail.

(237) Saint Dnyaneshwar says- "Upon this, the Lord said-" Enough, my dear! We are already so pleased, that further praise from you is too much for me!"

(238) The fact that you are listening with real interest, is encouraging me to talk." So saying, the Lord Shri Hari began to speak further.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते|
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्॥

Others who follow the path of knowledge come to worship me through offering their Knowledge, worshipping me as one with themselves, while some others worship me in my Universal form, in many ways, taking me to be diverse in various forms as I am in everything in the universe. (15)

(239) Of their way of worship through offering of their knowledge, these are the details- The original primordial will is the pillar Yoopa of the sacrificial lamb, the five elements make the Tent, and divisive point of view is the animal to be sacrificed.

(240) Then there are various articles required for performance of the sacrifice; they are composed of the various qualities of the five elements, or the sense-organs and Prana the vital breath. The ignorance is the Ghee which is put in the fire by the ladle.

(241) The pit of the sacrificial fire is made of the mind and the intellect; and in the pit the fire is of the knowledge and the state of equilibrium is the Vedika (place where the gods are worshipped).

(242) The cleverness of the intellect endowed with discrimination is the glory of the knowledge of mantras, peace makes the two pouring ladles, while Jeeva is the one who performs the actual sacrifice.

(243) He holds in his hand the pot of actual experience, saying the mantra of discrimination, and using the fire as the means, he destroys (sacrifices) the divisive attitude.

(244) There, ignorance is finished and the difference between the one who performs the sacrifice and the act of offering does not remain, and when the Jeeva becomes united with the Atman in all its essence that becomes the last bath of completion of the sacrifice.

(245) Then he does not say that the elements, the objects and the means or sense organs are separate things, because, being one with Atman, he sees that all these are one only.

(246) Dear Arjuna, this is like a man who is awakened, says- "I myself had become all the things in my dream because I was asleep!"

(247) "Now that whole army of various things was not actual army. I was myself that army." -In the same way the man of knowledge feels the universe as one only.

(248) Then the term that he is Jeeva is not applicable, and the universe right from the Brahman is full of self-knowledge. They worship me in this manner, on the path of knowledge.

(249) There are some other devotees who presume that the universe is beginningless; in this universe one thing is just like the other but there is difference in the name and form.

(250) Thus there is variety in this universe, but knowledge is only one, it is not having varieties just as, though the limbs are many, they belong to only one body.

(251) This is like branches which are many, some small and some large, but all belong to one tree; and rays are many but they are of the one Sun only.

(252) Similarly there are many persons and they have got many names and many natures but they, the devotees, know me to be one only, in all the different beings.

(253) O, Pandava, these men of knowledge do not make any difference in the various consciousnesses. They know that the "Knowing" is one and worship me in many such ways.

(254) Or we can say that whatever they see in whatever place, they know me to be "that". This is their understanding.

(255) Just see for an example. Whatever distance a bubble may travel, it has nothing but only water in it and even if it breaks up, there is water again in which it perishes.

(256) Or little particles raised up from the ground by the wind are not different from the earth and even if they fall to the ground, they fall on earth only.

(257) Similarly any thing or any being may be anywhere in any form or nature, or may be not there, everything is me only. This is the conviction of such devotees.

(258) Whatever and however little or great is my expanse, it is their expanse, equally little or great, of understanding. In this way, though they perceive many, they become the variety of beings in various forms and live in that fullness.

(259) O Dhananjaya, whoever sees the Sun, he finds that the Sun is always facing that person. Similarly these devotees are always facing the whole universe directly, because they are complete with understanding.

(260) O Arjuna, just as the wind is totally contained in the sky, similarly, there is no division as front or back side, for their knowledge; because it is all-embracing in a peculiar unity.

(261) O Pandava, their devotional faith is exactly measurable, or commensurate with my all-pervading nature and therefore, though they may not actually perform worship, their existence is itself my worship.

(262) In another sense, since I am myself everywhere, is there anybody who does not worship me by his existence only? But only because of their ignorance I remain "unattained" in their case.

(263) But this is enough. These devotees worship me as said above, by way of sacrifice by knowledge, and thus I have explained to you about them.

(264) They continuously offer to me only whatever they put in the mouth of everyone (give everyone), but they, being unaware of this fact, do not reach me.

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम्।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्॥

I am the Vedic ritual (क्रतु). I am the sacrifice in fire, I am the offering to the departed souls; I am the herbs; I am mantra, I am clarified butter, I am the sacred fire and I am the sacred things offered in that fire (16)

(265) If they become aware of this all-pervading nature of mine, then for them, I am the Veda which is the basic knowledge and I am also the detailed act of sacrifice which the Veda lays down.

(266) O Pandava, I am also the benevolent sacrifice which is evident, by that act of offering as per the rules, with all its various concommitant actions.

(267) I am the offering to Gods as well as to the departed Pitrus, I am the various herbs like "Soma"; I am the specially prepared clarified butter, I am the wooden sticks to be offered, I am the Mantra and I am all the materials offered in the sacrificial fire.

(268) I am the performer of sacrifice; I am the act of the offering, I am the fire in that pit, I am everything that is sacrificed.

पिताऽहमस्य जगतो माता धाता पितामहः|
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च॥

I am the father mother, and the grandfather of this universe, as well as its sustainer and ruler. I am the final knowable principle, I am the purifier, the sacred syllable Om, and the three Vedas, viz. Rugveda, Yajurveda and Samaveda. (17)

(269) I am the father, by conjugation with whom the Prakriti becomes manifest as the world, by her own eightfold body.

(270 In the image of Male-Female God, the Male is himself the Female. So, I am also the mother of all the sentient and insentient world.

(271) And that base on which the created world lives and grows is nothing other than I myself.

(272) I am also the grandfather of this whole universe, by whose will the Father and the Mother- both are born in his abstract Nature.

(273) And I am the knowable principle, to which all the paths of knowledge lead, and come to the city-square of Vedas for that purpose.

(274) Where many opinions are reconciled, where various sciences and systems of philosophy are mutually recognized and where the separate cults come together on the right path, and which is called the purifier,

(275) That OM I am, which is the sprout of the seed of Brahman, and which is the sound uttered with inner resonance, and which is the home of that sound.

(276) That OM I am, in the Womb of which the three syllables of A, U and M are born together with the three Vedas respectively.

(277) And I am those three Vedas also!" Thus said Lord Shrikrishna the ‘‘Atmarama’’, ‘‘Thus I am the whole successive manifestations of the Veda.’’

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्|
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥

I am the highest goal of all beings, I am their supporter, lord, witness, abode, refuge, the well-wisher, the beginning and the dissolution, the final resting place and the seed which is eternal and non-perishable. (18)

(278) I am the highest and the supreme place where Prakriti which contains all the creation, comes to take rest.

(279, 280) And O the son of Pandu, I am the Husband of Laxmi, the riches of all the universe, whose support is taken by Prakriti to create the universe, and by whose power Prakriti remains alive and I am He, who, wearing the garment which is Prakriti enjoys the three qualities of Sattwa, Rajas and Tamas. I am the Lord of all the three worlds.

(281) That the sky should be everywhere, that the wind should blow without a moment's rest, that the fire should burn and that there should be rain;

(282) That the mountains should not leave their seat, that the sea should not transgress its shoreline and that the earth should bear the burden of all beings is my order!

(283) When I tell, Veda talks, when I make the Sun move, He moves, when I provoke, the vital breath, which makes all the beings move, functions properly.

(284) O son of Pandu! By my control it is that the "Time" eats all beings, whose express orders all the beings obey.

(285) I am the Lord of this world, having such powers, and I am also the witness for all, just like the sky.

(286) I am that, who is, O, Pandava, permeating all the names and forms and I am myself also the basic support of all the names and forms.

(287) Just as the waves are made of water and in the waves also there is water, thus I am the abode in which I hold all beings, where they reside.

(288) I obviate the birth and death of him who comes to me and take refuge in me and, therefore, I am the only place of surrendering himself.

(289) I assume forms and with the various qualities of the Prakriti, function as Vital breath and live in the living beings.

(290) Just as the Sun shines upon and throws its refections in every body of water without making any distinction between sea and a small pit, so, I am the friendly well-wisher to all beings right from the god Brahma.

(291) Dear Pandava, I am the anchor for this trinity of the worlds and I am the cause for its beginning

and existence and end.

(292) The seed grows and bears branches and again the 'treeness' is contained in the 'seed'. Similarly everything is born from the will and in the end merges into that will.

(293) So, that "will" which is the seed of the world, as desire at the abstract level, merges again in the "will"; and that place of final merger is myself.

(294) These names and forms end, the manifestations get dried up, the distinctions of various types are destroyed, when there is no form at all.

(295) I am that place where all the dormant tendencies remain resting with desires and conditionings, ready to reconstruct the sentient and insentient world.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च|
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन॥

I give heat. I give rain and hold back or send forth the showers. Arjuna! I am immortality and death, and I am Being and Non-being. (19)

(296) As the Sun, I produce heat by which water is dried up, but afterwards as Indra I give rain and water is again filled up.

(297) When fire eats (burns) wood, the wood becomes fire. Similarly I am one who dies and one who kills.

(298) Thus, that whichever is the object of Death and that which does not die, is my own nature.

(299) Now, you take it in summary, whatever we wish to talk in detail. The fact is I am both the existence and non- existence.

(300) Therefore, Arjuna! Is there any place where I am not? But see the twisted destiny of the beings! They do not see me.

(301) For examples, it is like waves being thirsty of water or rays not being able to see, if there is no lamp and wick. So, see the wonder! They themselves are myself, but become deluded that I am not existing.

(302) This universe is permeated by me inside and out, but see how their own karma comes in the say! They deny my existence!

(303) But they are fools like a man who falls in a pool of nectar and with great effort tries to come out of it. What can we speak about them?

(304) Or like a blind man, while running for a morsel of food pushes the gem Chitamani which is lying on the path, they are blind to this fact.

(305) So, this is the condition when knowledge leaves a man; therefore, that which should be done is not possible without knowledge.

(306) If a blind man has the wings of an eagle, what is their use? So, without knowledge the efforts done for doing some good deed, become useless.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते|
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान्॥

Those who perform action with some motive, as laid down in the three Vedas and drink the juice of 'Soma' plant and have thus been purged of sins, worship me by way of sacrificial rituals, and seek access to heaven; They attain the paradise of Indra as a result of their virtuous deeds, and enjoy the celestial pleasures, worthy of the gods in heaven. (20)

(307) O Arjuna, please consider the persons about whom I am going o tell you. They perform actions according to their ordained duties as per their stage in life, as laid down by scriptures, in such a perfect manner that they become the standards to be followed by others.

(308) Seeing their performance of the sacrificial rituals, all the three Vedas nod in satisfaction and the fruit of their action stands in front of them together with the action.

(309) Such initiated scholars who partake of the juice 'Soma', who are the very image of sacrifice, have, by the way of merit in that action, actually earned the sin in bargain!

(310) They know the three Vedas, perform hundreds of sacrifices, but missing me who receives the offerings, choose to gain heaven.

(311) It is like a man of bad luck who sits below the divine wish-tree, ties the knot of his begging sack and starts out for begging!

(312) Similarly, they perform hundreds of sacrifices as a propitiation to me, but desire and aspire for the heavenly pleasures! Is it their merit? Is it not sin?

(313) So, it is the ignorants way of earning merit to desire heaven by denying me. The men of real knowledge call it a nuisance, a real loss!

(314) Actually, experiencing the pains in the hell, people call the condition in heaven as happiness but my real nature is the only eternal joy without any blemish.

(315) O the great warrior, Arjuna! These are the indirect paths of approaching me, through hell and

heaven, which are the ways haunted by robbers.

(316) The heaven is reached by the sin which is wrongly called merit, and the hell is reached by the sin which is actually known as sin; but that action is pure merit by which I am reached.

(317) O Arjuna, will not the tongue be cut into hundreds of slices, which says that the Jeevas who are actually within me, desire to be separate from me and wish for heaven by calling their actions as merit?

(318) But let it be! Please listen in short. Those who are thus initiated perform sacrifices for me but desire to enjoy the heavenly pleasures.

(319) Then with that sin in the garb of merit, by which I am not attained, they reach heaven, by the power of that achievement.

(320) That heaven where deathlessness is the throne, the elephant Airawata is the means of conveyance and Amarawati is the capital.

(321) That heaven where there are storehouses of great occult power, stores of nectar, and there are many divine cows (Kamdhenu) in a big herd.

(322) That heaven where gods of different kinds are ready to serve, the flooring is of the gems Chintamani, and gardens of the divine- wish trees, for deriving pleasure of walking about.

(323) The angels of music are singing songs, divine courtesans like Rambha are dancing, and among them the best is Urvashi.

(324) The cupid personally attends the bedrooms, the moon sprinkles the country and where obedient servants like wind are messengers.

(325) There are benevolent Brahmins whose leader is Brihaspati (the Guru of gods) and there are court-singers who are official prayer-reciters.

(326) The regents of all Directions are standing attention in order to listen to the praise of the man; while many horses are there led by "Uchhaishrawa".

(327) Let the details be put aside. Those who are such performers of sacrifices, enjoy these pleasures in leaven so long as there is some merit in stock.

ते तं भुक्त्वा पुण्यलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति|
एवं त्र्यीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते॥

Having enjoyed the heaven-world, they return to this world of mortals, when the stock of their merit is exhausted. Thus, who follow the path advised by the three Vedas, seeking worldly pleasures

get the cycle of coming and going because of their desires. (21)

(328) Then the merit earned is finished and its support is no more. The anointment of the power of God Indra is washed down, and these souls begin to come back to the region of death.

(329) Just as a man spends all his money for a prostitute and then he is not allowed even to knock at her door, similarly shameful is then the living of such initiated people.

(330) Thus those who choose heavenly pleasure instead of my eternal reality lose the real deathlessness and come back to this world of death.

(331) They remain for nine mouths in the womb of their mothers, troubled by all sorts of hot secretions in their vicinity and come out only to die eventually after a life full of miseries.

(332) The heavenly pleasures of person who is well-versed in performance of sacrifices according to Vedas should be considered equal to the treasures received in the dream, which is lost as soon as the man is awake.

(333) O Arjuna, even if a man is well-versed in Vedas and if he does not know me, his life is useless just as some one who throws away the grain and takes the husk.

(334) Therefore, in the absence of knowledge of my Reality, the rules of all the three Vedas are useless. It is definite that if you know me, and do not know anything else, still you will be really happy.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते|
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥

To the devotees who, loving no one else, constantly think of me, and worship me in a one-pointed devotion, I bring all that they need, to achieve the fulfillment of their yogic practices (22).

(335) Those who are completely surrendered to me, by their mind, just as the child in the womb does not know any efforts.

(336) Similarly for them nothing is worth the name other than I and they call me their very life.

(337) To those who worship me in such a one-pointed devotion, I offer my own self.

(338) The moment they gather all their faculties and offer everything to me, the whole welfare of these devotees becomes my concern.

(339) Then I have myself to do everything that they do, just like the mother bird does everything for her young one which has not yet grown its wings.

(340) I do everything for them who worship me with their Life just as the mother knows what a small child, which does not know its hunger or thirst, needs and does it.

(341) If they wish to be united with me I give them that, and if they feel happy in doing service to me, I give them that opportunity, through Love.

(342) Thus whatever desire they hold in their mind, I go on supplying those things to them, and maintain them.

(343) O Pandava, it is my job to give them everything they need, when they have only me as their only refuge in all respects.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः|
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥

Those who are devotees of other deities worshipping them faithfully, really worship me only; but O, Kounteya, that worship is not proper according to the science of devotion. (23)

(344) There are also some devotees but they do not know me comprehensively. They are those who worship such gods as the fire, Indra, sun, and moon, etc.

(345) That devotion is also for me only, because I am all these gods, but that devotion is not proper, it is indirect and astray.

(346) Just consider. Are not the branches and leaves belonging to the tree of the same seed, but water is taken through the roots and it is to be poured there only.

(347) All the ten sense-organs etc. are of the same body and the senses created by their contact with objects go in, at the same place.

(348) But should good food be prepared and filled into the ear, or should we bring flowers and tie them on the eyes?

(349) Food is to be relished by the mouth only and fragrance is to be smelt by nose only. Similarly sacrifice should be performed for me, keeping me only in view, as the deity.

(350) Any worship without knowing me is quite useless and not proper. Therefore knowledge is the 'eyes' of action and those eyes should be without any defeet.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च|
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते॥

I am the receiver of the fruits of all the Yadnyas, and I am the Ruler, but they do not recognize me as I am in truth. Therefore they err. (24)

(351) O son of Pandu! Anyway, who else except me is there, to receive everything that is offered in the sacrifices?

(352) I am the origin of all sacrifices, and the end limit of sacrifices done, but those with spoilt intellect, worship gods by missing me.

(353) Just as the water of Ganges is offered to Ganges, purported to be for the dead ancestors, so, they give me what is mine, but with different faiths.

(354) O Partha, therefore, they do not come to me. They go to the region of those Deities for whom they have faith.

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः|
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥

Those who worship gods go to their region; those who worship forefathers, go to their region, and those who perform sacrifices for ghosts and astral elements, go to their regions while those who perform sacrifice explicitly for me, come unto me. (25)

(355) Those who employ their mind, speech and senses also, for the worship of various gods like Indra etc. reach, after the death of physical body, the region of those gods and become gods.

(356) And those who worship the ancestors with all their mind, go to their region after death, and join the hosts of those ancestors.

(357) Those whose deities of worship belong to the lowest cadre of astral beings and whom they worship even by the prohibited methods of dark side of penance,

(358) Become themselves those lowest denizens of the astral world as soon as the cover of their physical body is disintegrated at death. Thus their actions bring fruit as per their desires.

(359) But there are those who see me only by their eyes, hear about me only by their ears, think about me only in their mind and praise me only by their speech-

(360) Bow down by all their body to me only in all beings, and whatever they give or do in charity is aimed at me only.

(361) Thus they have studied me only; they have become me only inside and out; this is the condition of those who have joined their whole life with me only.

(362) They have pride in their mind and body by which they say "We are (servants) of Hari (i.e. The Lord) and whatever greed they have is only for me!

(363) All their desire is for me; all their love is for me, and their mind is so obsessed with me that they are not aware of the world and people around them.

(364) All their scriptures are for knowing me; all their Mantras help them attain unity with me only. Thus, those who have worshipped me even by their actions of every kind,–

(365) They have already been merged into me even before their death! Then where else will they go after their death?

(366) Therefore, those who do perform sacrifices only for me, come into me, totally being one with me, who have offered themselves to me by way of offering various ritualistic articles (such as fragrance, flowers, clothes, bath, etc. etc.)

(367) Dear Arjuna, unless one offers oneself to me by one's own self-realization, I am not knowable by any outward acts of rituals and propitiation.

(368) In this path of devotion he who is proud of his knowledge, does not know; who boasts of his prestigious position should be known as wanting something, and he who declares "I have arrived, I now know!" is 'nothing' at all and says, that he is liberated, is not at all liberated.

(369) O, the warrior with a great crown! The rituals, sacrifices, charities or very boastful penances, are not worth a blade of grass on this path.

(370) Just consider : Is there anyone superior in knowledge than the Vedas? Or is there any one more talkative than the Shesha cobra?

(371) But that Shesha hides himself below my bed and the Vedas say "NOT THIS, NOT THIS" (because words fail to say anything about me). Here, even the divine Kumaras (like the Lord Sanaka, etc.) are confused in the matter of knowing me thoroughly.

(372) If test is taken of all he Yogis who perform penance, who can be counted even near to Lord Shankara? But even he, in all humility holds on his head (the river Mandakini) the waters falling down from my feet.

(373) Or, who is there who can surpass goddess Laxmi in the matter of Glory and Riches? There are in her house, maids like the prosperity called SHREE.

(374) Those maids while playing, prepared small toy houses! These houses are called the cities of Gods, viz Amarpuras! So, are not the gods including Indra, their toys to be played with?

(375) When being fed up, these maids destroy the toy-houses, the gods like the great Indra, become paupers! The trees which these maids of Laxmi just see with a kind glance, become the Divine wish-trees!

(376) That Laxmi whose maids are of such power, and whose domestic servants are so powerful was not much respected here!

(377) Then, O Pandava, she dropped all her pride, by doing service to me and became lucky enough to wash my feet!

(378) Therefore, when one totally sets aside all learning and pride forgets all one's knowledge, and when one considers oneself as the lowliest of all beings, then only I am near that devotee.

(379) My dear! Even the moon becomes pale before the brilliant light of the sun! Why should a little fire-fly show off its tiny spot of light?

(380) So, how can an ordinary person dare try to know me, where the greatness of Laxmi also falls short and the penance of Lord Shankara is also not adequate enough to know me?

(381) Therefore, all pride about one's body should be dropped, all the accomplishment of all qualities should be set aside, and the pride of riches should be got rid of!

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति|
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः॥

I accept all things offered by a devotee of a self-controlled mind with a deep devotion- may it be

a leaf, flower, a fruit or even water (26).

(382) There may be a fruit of any kind, but if it is taken in hand with tremendous faith and devotion and with all the happy earnestness,

(383) and if the devotee holds it towards me, I spread both my hands with respect and eat it, together with its stem!

(384) If my devotee gives me with his faith even a flower, normally I should smell it, but I eagerly eat it.

(385) What of flowers? Even a leaf is liked by me. I do not care if it is tender or dried -up.

(386) I only see that it is given with full devotion and just as a hungry man is satisfied by nectar, I become satisfied by that leaf.

(387) And sometimes it so happens that even a leaf is not available for the devotee; but water is available. There is no difficulty in getting it.

(388) It is available anywhere without cost and without effort. When that water is offered by the devotee with his whole heart,

(389) Then he should be considered to have constructed greater temples than Vaikuntha or more brilliant ornaments than Kaustubha for me.

(390) Or he has offered me beds as clean as milk or as beautiful as ocean of milk.

(391) Or he has erected for my use, a mountain higher than Meru, made of camphor, sandal-wood, and aguru, or he has lighted a lamp, shining like the Sun before me.

(392) Or he has offered me such conveyances like eagle, or created gardens of divine wish-tree or offered herds of divine cows.

(393) He has as if served me various dishes of delicacies, tastier than nectar! Thus I am fully satisfied by a little water offered by such devotees.

(394) O Arjuna, it is not necessary to tell you all this. My dear, for a handful of rice-flakes, I had opened the knot of the piece of cloth of Sudama, my devotee, which you have already known.

(395) Really, I care only for the devotion. I do not make distinction between a small offering or a great one. We are guests hungry for love that is offered.

(396) Actually, a leaf, a flower or a fruit are only a means, a token of expressing devotion. We are concerned only about the sincere devotion, without reference to the thing offered.

(397) Therefore, O Arjuna, you should only keep your intellect straight and clear; so as not to forget me in the temple of your mind.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥

Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you give, whatever you do by way of penance, offer it all to me. (27)

(398) Whatever activities you do, or pleasures you enjoy or offer sacrifice according to various systems,

(399) Or whatever you give to particular recipients or provide something for subsistence of your servants or practise various methods of penance or observe rules of conduct,

(400) All those activities which come along to be done in the due course of your life, should be offered to me with pure devotion.

(401) But there should not be any awareness or concept in your mind that you have done these things. Your actions should be washed clean in this manner and offered to me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥

Thus you will be free of the good or bad results of your actions and being accomplished in the Yoga of surrendering everything; and being totally liberated, you will come unto me. (28)

(402) Then all your actions either good or bad, when offered to me will not bear any fruit, just like the seeds put into fire, do not sprout at all.

(403) My dear, if at all, actions remain without being offered to me, then only the question arises of taking birth in a body, in order to suffer their results.

(404) When that action is surrendered to me, at that time only the death and birth are wiped out, and all the troubles that follow are also obviated.

(405) Therefore, without any further delay, O Arjuna, you should follow the easy method of immediately surrendering your actions to me, which I have explained to you just now.

(406) You should not be bound by your body and be drowned in the sea of pain and pleasure, but with happiness be united to my reality which is total happiness.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः|
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥

I am equal to all. I hate nobody and nobody is dear to me, but in the case of those who worship me with devotion, they are in me and I am in them.

(407) And if you ask me what is my Reality, I am the same to all the beings where there is no sense of separateness such as thinking that ‘‘one belongs to me and other does not.’’

(408) Those who know me like this and worship me with their heart and soul by destroying the adamant ego,

(409) appear to be living in their body, but they are not there, but abide in me; and I am fully in their heart.

(410) This is like a banyan tree which is contained in the tiny seed, and the seed which is in the tree.

(411) Similarly for us both, there is outer difference of names only, but considering the inner essence, we are one.

(412) And just as a person simply wears ornaments taken on loan from others on his body, they use their body with similar sense of unconcern.

(413) Just as a flower remains adhering to its stem, awaiting to be withered away, when the fragrance goes away with wind. Similarly the body of such devotees remains so long as their life-span endures.

(414) O Arjuna, when the pride is totally surrendered to me, automatically it remains ever in me only.

अपि चेत्सुदुराचारो भजते मामनन्यभाक्|
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥

Even if a man is doing a work of lowliest cadre and still he worships me with one-pointed devotion, he should be considered a sage, because his mind is rightly attentive to me (30)

(415) Even the physical body of such a devotee does not hinder him may he belong to any caste.

(416) And if we look at his daily conduct, O, great warrior, it is the classic example of evil deeds, but he has sold his body in the market square of devotion!

(417) My dear, a man goes to subtler worlds exactly in accordance with what his mind thinks at the moment of death; therefore, one who has given his life for devotion even at the last moment;

(418) He, though earlier occupied in doing bad deeds, should be considered the very best; as if he has survived the great flood and come out of it.

(419) As his 'being drowned' was false because his life is now on this bank of the stream, similarly the devotee who is firm in his devotion at the time of death also wipes away his sins if committed earlier in his life.

(420) Thus even if a man were wrong-doer earlier, if he bathes in the waters of repentence and comes unto me;

(421) Now his family is pure, his ancestry is clean and the fruit of fulfillment of desires in this life, is attained by him.

(422) It is to be so considered that he has learned everything, performed all penances and studied the eight-fold Yoga.

(423) O Partha! Enough of this. In short, he who has unbroken faith and devotion towards me, has really fully gone beyond all the Actions.

(424) O the warrior of great crown! He who has collected all the actions of his mind and intellect and put them in the box of loyalty, and kept it with me with all the trust, is free!

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति|
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति॥

O Son of Kunti, he immediately becomes a religious man and attains permanent peace! I say on oath that no devotee of mine ever perishes (31).

(425) You may perhaps think that he will be similar to me after lapse of some time, but no! How can he who lives in nectar ever die?

(426) When the sun has not come up on the horizon, that is called night. So, is not everything done without my devotion, surely a great sin?

(427) So, O! son of Pandu, as soon as his mind embraces me with love, he becomes united with me and becomes my own Reality.

(428) Just as it is not possible to know which lamp is earlier, when one lamp is lighted by another lamp, he who worships me with his heart and soul, becomes me only.

(429) Then he assumes that peace which is my peace and lustre which is my lustre; In short, he lives with my life force.

(430) O Partha! How much should I repeat the same thing? If you desire to be one with me, never neglect this devotion.

(431) My dear! I advise my devotees, - "Do not insist on the necessity of noble and pure ancestry, do not care about noble birth; and why should you vainly hanker for deep learning?

(432) Why should you become puffed up by your beauty and boast about your riches? It is all useless if you have no devotion for me.

(433) What is the use of a fat ear of rice etc. which has no grains in it? What is the use of a beautiful town which is without anyone residing in it?

(434) Or, what is the use of a dried up lake? Or a miserable man meeting another miserable one in a desolated forest? Or a fruitless tree full of flowers?

(435) Similarly all the riches, the high rank or caste and all the glory of family etc. are useless (without devotion) just like a good body is complete with all limbs but has no life.

(436) Similarly, if there is no devotion for me, let that life be burnt! Are there not many stones on the earth?

(437) Just as even the shadow of a thorny cactus is avoided by sensible persons, so, the merits avoid those who are not devotees.

(438) A Neem tree may be full of its fruits, but it is a feast only for crows; similarly a man without my devotion, becomes a home for all vices even if he becomes very rich.

(439) For example, if lavish food is kept in an earthen dish and left on the road in a city square, it is consumed only by dogs.

(440) Similarly useless is the life of a person who is not a devotee. No good deeds are done by him even in his dream. He has as if served food to the sorrow of worldly life!

(441) Therefore, let the family not be of a noble ancestry, let the caste be of the lowest rank, or the body may be even of an animal!

(442) Just take the example of the elephant who when caught by the crocodile remembered my name with all piteous lament; and his being an animal was of no account when by my help that elephant became united with me.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः|
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥

O Partha, by taking refuge in me, those who belong to the categories of tribes generally considered to be sinners and also women, merchants etc. and persons belonging to Shoodra caste, all attain the supreme abode. (33).

(443) O Arjuna, those whose names are also a bad omen to utter, who are thus born in the lowliest of the low castes, which are considered as doomed to sin;

(444) Those who are thus born in the castes of sinners and are as stupid as stones, but are very firm in my devotion with strong faith-;

(445) Who talk only about me, see only my beautiful image, and think about me only with their minds;

(446) Whose ears are never empty, being always full of my fame, and for whom, serving me only is the 'ornament' on their body;

(447) Whose knowledge does not know the worldly objects, consciousness knows me alone and considers it worth while to live like this and thinks that otherwise it is death;

(448) O Pandava, those who have thus made me refuge for them in all respects, and in all faith, the only support for their living.

(449) They may be of such low castes, and may not be well-read and learned, but they are not a trifle less when compared with me.

(450) Just see how in the matter of greatness of devotion, the demons have surpassed gods! I took the form of a 'man-lion' because of whose devotion-

(451) That Pralhad was harassed by many, only because he was my devotee, but he is so dear to me, that whatever I wish to give to my devotees, is first given in his words.

(452) Otherwise, his family was definitely of demons but even the king of gods, Indra could not surpass him in devotion! Therefore, in this path, devotion is only counted, and caste is not the criterian.

(453) When the leather coin is imprinted with the king's authentic promise, that coin is valued in all transactions, to purchase all things.

(454) There, gold and silver are not valued. The king's authority is having that value and when that leather coin is thus authorized, all things are sold in its exchange.

(455) Similarly when the mind and intellect are full of love for me, then only noble birth or worldly prestige and knowledge of all kinds are of some value!

(456) Therefore, family, caste or social status are not important. O Arjuna, the fact that they belong to me is itself sufficient.

(457) The mind may come and enter into me in any way and by any pretext whatsoever, but when it enters, all the past things of the worldly life are not counted.

(458) This is like the fact that ordinary brooks are called brooks only so long as they are not merged into Ganges, and when they are merged they are Ganges only from that moment,

(459) Or the kinds of wood like khair, sandalwood etc. are considered so long as they are not burned together in fire and become fire.

(460) Similarly all the differences like Kshatriya, (warriors,) merchants, women or Shoodras and low-caste, etc. are valid so long as the people do not become united with me.

(461) When they meet me and become one with me, their individual castes etc. become null and void, just as particles of salt are merged in the sea.

(462) The names of big and small rivers and their directions of flowing are con-sidered as eastern or western, so long as all of them do not merge into the sea.

(463) So, it may be by any way or attitude, but the mind should enter into me. When it enters, it is destined to be 'Me' naturally.

(464) For example, even if iron is used to break the magic-stone ‘Parees’, as soon as it touches that stone it is going to be transformed into gold.

(465) Just see, did not all the young ladies in Vraja become united with me even though they loved me as if I am their beloved?

(466) Did not Kansa become united with me by his consciousness, by his constant fear and did not those like Chaidya Shishupal, become one with me by constant enmity towards me?

(467) My dear, it is by their being my relatives that Yadavas are united to me and by sense of my-ness about me Vasudeva and all other elderly relatives are united with me.

(468) Similarly I am one with my devotees like Narada, Dhruva, Akroora, Shuka and the Sanat Kumara through their undeviated devotion.

(469) Similarly I am one with others, like Gopis through their desire, Kansa through his fear and Shishupal etc. through their violent enmity.

(470) A person may come to me as the final goal by any path, either through devotion or ascetic austerity or through enmity.

(471) O Partha, you should, therefore, understand that there is no shortage of paths by which people can reach me and enter into me.

(472) Thus a man may have been born in any caste, he may worship me or directly hate me, he may be a devotee or an enemy - he should be occupied with me only.

(473) Thus by whatever cause, when a man feels that he belongs to me, it should be then clearly understood that he has attained unity with my Reality.

(474) O Arjuna, therefore, I say that anyone, may he be born in sinners' family or be a merchant, a Shoodra or a woman, if he worships me, he comes to my abode.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा|
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्॥

Then what of Brahmins or meritorious devotees and saintly kings? Considering this world as temporary and devoid of happiness, you should worship me. (33)

(475) Then those who are entitled to royal umbrella and feathered fans among all castes, those to whom, heaven is given as a gift, and those Brahmins who are the maternal home for the science of charms and sacred mantras;

(476) Those who are gods on the earth; those who are embodiments of penance, and those who are the newly arisen good fortune for all the sacred places;

(477) Those who are the permanent abodes of Yadnyas, those who are proud of Vedas and those on the lap of whose blissful sight, auspicious qualities thrive,

(478) Those by whose interestedness, good actions are spread everywhere, and by whose will the truth has survived;

(479) Those like the sage Ourwa, by whose will, fire was born, and by whose orders the sea held the fire within it; giving its water for controlling it;

(480) Those like the sage Bhrugu to serve whom I left aside goddess Laxmi and in order to avoid hardness of touch to whose feet, I removed the 'Kaustubha' diamond and kept ready my chest for his kick!

(481) That imprint of whose foot I still keep on my chest, O, the auspicious Arjuna, with a view to keep up the good name and fame of my peaceful mind;

(482) Those in whose anger fire resides all the time, the fire of all-devouring Rudra; and in whose blessing, the eight greater occult powers abide;

(483) Such Brahmins who are the mountains of spiritual merit, and are extremely devoted to me-definitely attain me. - Is it necessary to justify this by argu-ments?

(484) My dear, purified by the wind coming from sandalwood trees, 'Neem' trees also give fragrance and their cut wood is offered on the foreheads of the idols of the Gods!

(485) Then how can we think that sandalwood itself will not adore the foreheads of gods, and is argument necessary to prove that it will so adorn?

(486) When the Lord Shiva holds half moon on his forehead with a hope that it will have a cooling effect;

(487) How can sandalwood which cools down heat and which is full, not be applied to the whole body?

(488) Is there any other aim for Ganges except the sea, when even the street -gutters reach the sea by simply joining the Ganges?

(489) Therefore, for the saintly kings and Brahmins whose thoughts are about me and the final goal is also myself, I am the last and supreme aim and the resting place. This is thrice true.

(490) Considering this, I ask, (is it wise not to worship me?) how can one sit in a boat which has hundreds of holes and still be lazily self-satisfied? How should one sit undressed in a battle-field while weapons are being freely used there?

(491) Is it wise not to protect oneself by a shield when stones are falling on one's body? Why should one be apathic to medicine when one is down with ailments?

(492) O Pandava, why should not one get away quickly when there is forest fire around?

(493) What kind of power or strength is there in man, that he does not worship me? How dare he put confidence and security in his house and enjoyments of pleasures?

(494) What surety is there for all these beings in their pleasures and happiness, in their knowledge or youth, that they do not worship me?

(495) Really, whatever objects are there for enjoyments are related only to the physical body, and this body is already fallen in the mouth of death!

(496) This mortal world is a large market place where loads and loads of pain and sorrow are thrown open for sale; and death is continuously arriving there wholesale! In this market Jeeva is compelled to come when this marked is full.

(497) Then, O the son of Pandu, how can trading of happiness take place here? Can ash be forcefully

kindled into a lamp by blowing air on it?

(498) It is like poisonous roots being crushed and their juice taken as nectar, with a hope to be deathless!

(499) Likewise, pleasure derived from sense-objects is really the greatest suffering! But what can be done? The fool does not stop from taking it.

(500) It is just as by cutting our head off, it is used as a bandage for the wound on the foot- such is the case of all that is called 'good' in this mortal world.

(501) So, can anybody hear a story that in this mortal world, there is happiness? How can one sleep happily on the bed of scorpions?

(502) In this world, the Moon is a victim of tuberculosis; the Sun rises only to set, and the sorrow dons the garb of happiness and harasses the world.

(503) Here in the bud of auspicious things, the pest of evil easily thrives and death catches even the child, hidden in the womb of a mother.

(504) Here everybody hankers for things which are unreal, and these unreal things are snatched away by the messengers of death-god; and it is never known where they take them.

(505) Even if we search untiringly, we never find any way out of this complexity and O Arjuna, all the mythological books are merely stories of the dead and bygones.

(506) Even if somebody tries to describe the impermanency of everything in this world for the duration of the great life-period of the god Brahma, it will not be possible to give a complete description of it.

(507) When such is the ephemeral condition of this world, it is really surprising that the jeevas, who are born here become carelessly indolent.

(508) My dear, the very people who are never ready to spend a farthing for the visible or invisible things which are of real benefit, are seen here throwing away crores of rupees for useless things which are most harmful to them.

(509) Here, people call a man to be very 'happy' who is involved and engrossed in varieties of sensual enjoyments and they call a man as 'wise', who is crushed under the burden of lust and greed!

(510) They call a man 'elderly' whose remaining life is short and whose intellect is muddled at the age of sixty; and respectfully salute him.

(511) As a child gradually grows up, its parents dance with joy, but they are not at all worried that side by side, his life-span is becoming shorter and shorter.

(512) The child grows gradually but it becomes the prey to death, but people celebrate its birth-day and wave flag of joy.

(513) They do not even like to hear the word 'die' and if somebody dies, they cry loudly, but they do not take into account, out of their foolishness, that everyday the man is slowly dying.

(514) Just as a frog, which is half in the mouth of serpent and is about to die, projects its tongue to catch a fly, similarly the beings go on increasing their lust, one does not know for what benefit!

(515) Alas! See how everything is perverted in this mortal world! Arjuna, it so happens that you are born here due to your Karma!

(516) Still you should now forcefully throw everything away and be free of it, and follow the path of devotion by which you are definitely going to reach my imperishable permanent abode.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु|
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः॥

Fix your mind on me, be devoted to me, worship me by way or sacrifices and bow to me; thus linking yourself with me, and entirely connected to me, you shall come to me only. (34)

(517) You should make your mind identical with me, have love for my worship, and knowing me to be everywhere, bow to me.

(518) In the process of concentration on me, you should burn your personal projections of mind. This is called performance of sacrifice for me.

(519) Thus you will be saturated with eager devotion to me, and then only you will become myself. This is the secret in my heart which I have told you.

(520) My dear, this is the secret which we have kept hidden from all people, and which will make you completely happy.

(521) Sanjaya said, "In this way, the embodied and darkish Absolute Brahman in person, the divine tree which fulfills the desires of his devotees and who is Atman, (Lord Krishna) said to Arjuna."

(522) O Listeners, all this the old king Dhritarashtra was hearing, but on this statement of Sanjaya he was quietly sitting like a buffalo who does not move at all.

(523) Seeing this, Sanjaya nodded meaningfully and said to himself," Lo! Here the nectar is raining!

But this king though sitting here, has, as if, gone to another town in the neighbourhood.

(524) But he is my employer. Therefore, it is not good to spoil my tongue by saying anything like this. It cannot be helped. Such is his nature only.

(525) But it is really my good fortune that in the job of reporting about the war, I am protected by the great sage Vyasa!

(526) Saint Dnyaneshwar says, "While Sanjaya was somehow talking this to himself with his mind under control, he could not contain his ecstacy due to the Sattwik (Pious) emotions.

(527) His mind was suddenly overwhelmed with joy, his tongue was tied, and the whole body was full of goose-pimples.

(528) His eyes were half open and tears of joy were falling from them. By the force of inner wave of joy his body trembled.

(529) There were tiny drops of sweat in every pore of his body by which he appeared to have worn the net knitted by pearls.

(530) As he was out of his mind because of the extra-ordinary joy, he forgot to do his job, as directed by the sage Vyas.

(531) But suddenly the deep, sweet voice of Lord Krishna penetrated his ears and made him aware of the situation around him, and made him ready to continue the reporting.

(532) He wiped his eyes and also the sweat on his body and said, "My Lord king Dhrutarashtra, I am telling you further. Please pay attention."

(533) Now the selected seeds of the speech of Lord ShriKrishna and the interest of Sanjaya as the fertile land cultivated for second crop, have come together so nicely that the listeners will definitely benefit by the crop of final doctrines without any doubt.

(534) O Listeners, just pay a little attention and then recline easily on the great heap of joy because today the good fortune has put the garland around the neck of your ears.

(535) Dnyanadeo, the disciple of Nivritti says, "Now the great master Shri Krishna will tell Arjuna the various places of his divine manifestations, which please listen to with attention.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे राजविद्याराज्यगुह्ययोगो नाम नवमोऽध्यायः॥

Thus, in the Upanishads sung by the Lord, in the science of knowledge of Brahman, in the scripture on Yoga, and in the dialogue between Shrikrishna and Arjuna, the 9th chapter by name "The

Yoga of the Royal Science and the Royal Secret " comes to an end. (34)

■■

Chapter - 10

The Yoga of Manifestation

(Saint Dnyaneshwar here offers his humble Salutations to his Guru Nivruttinath, praising him with ornamental language in various phrases. While translating, care is taken to convey the meaning of the compound Sanskrit words, in the prose English, as simply as possible. - Translator).

(1) Om! My salutions to you my Sadguru! You are a master in explaining words and their meanings in a lucid manner; you make the lotus of knowledge bloom; you play with the young damsel para-Prakriti (Abstract primordial matter)!

(2) Om! My salutions to you, my Sadguru! You are like the sun who dispels the darkness of worldly life. You are immeasurable; you are having the highest valour and power; you are able to easily protect and nurture newly advented intuition!

(3) My salutations to you my Sadguru! You rear up all the world; you are the treasure of all gems of auspicious qualities, you are like sandalwood in the forest of saints and you are the symbol of spiritual purity, meant to be worshipped.

(4) My salutations to you, my Sadguru! You are as dear to the hearts of intelligent people as the Moon is dear to the bird Chakora! You are the king in the matter of self-experience, you are the sea of the essential meaning of cupid who disturbs the mind.

(5) My Salutations to you, my Sadguru! You are the aim of all the

worship done by good men, who have real faith in their hearts; you are like a lion, who breaks and smashes the head of the elephant called the worldly life. You are the place of the origin of the universe, O, my great Guru!

(6) Your blessing is virtually the God Ganesha himself. When that blessing is given, even a child can get introduction into the secrets of ever-great literature.

(7) When the Guru's benevolent blessing is received, saying, "Do not fear", it is possible to go deeper into the sea of all the nine literary moods, and reach the final mastery of expression.

(8) If your loving speech caresses a mute person, he will challenge even the Guru of Gods in the matter of writing a literary epic!

(9) Let if be as it is. Even if your glance dazzles upon anybody or your lotuslike palm touches anybody's head with kindness, that person, though only a Jeeva, will be equal to Shiva (Mahesha).

(10) How can I describe and with what words, the greatness which is capable of doing such things? Can one apply scented paste to the Sun?

(11) How much more flowers can we put on the divine wish-tree? With what lavish foods can the ocean of milk be felicitated? With what scent can the camphor be honoured?

(12) What material can be used to apply paste to the sandalwood? How can we cook nectar? How can the sky's height be raised further?

(13) Similarly, knowing that there is hardly any means to understand the greatness of my Sadguru, I quietly saluted him and stopped.

(14) If I venture to describe the great power of Sadguru, but my pride of intelligence, it will only be like making a pearl more lustrous!

(15) Or, the words of praise of Shri Guru are like gold being silver-plated! Therefore it is better if I only place by head at his feet in all humility.

(16) Then I said, "By being very kind, you looked at me with your intimate benevolence, and therefore I could be like a banyan tree at Prayaga (where two rivers Ganges and Yamuna meet) of the meeting of the Lord Krishna and Arjuna.

(17) In ancient days, Upamanyu prayed God Shankara only for some milk to drink, but Shankara gave him the whole ocean of milk.

(18) Similarly when the young boy Dhruva was annoyed, the Lord of Vaikuntha pleased him by giving him the highest unmoving place (of the Northern star) in the sky.

(19) With the same power, you have made it possible for me to compose poetry in Ovi meter, on the great Bhagawadgeeta which is the monarch of the science of Brahman, and the resting place for all the scriptures.

(20) Otherwise my speech was wandering in the forest of words, but I could not hear even the name of the fruit of all the talk; but you have made that speech of mine just a kind of wish-vine endowed with the faculty of discrimination.

(21) My intellect was continuously identified with my body, but now you have made it a store-room of the bliss of Brahman. Now I am happily reclining in the sea of the meaning of Geeta.

(22) Such is the great power of my guru, who is God. How can I know

how to describe it, when it is so vast? Even then I have somehow dared to tell something about it, for which you may please forgive me.

(23) Up to now I have commented in Ovi-meter on the first half of Geeta, with enthusiasm.

(24) In the first chapter, the sorrow caused by the idea of killing of relatives, which Arjuna suffered, is described. In the second chapter, the Yoga of action is explained and the difference between the Yoga of Knowledge of Sankhyas and the Yoga of Action is also shown.

(25) In the third chapter, 'Action' is propounded and in the fourth chapter, there is teaching of 'Action' joint with Knowledge, while in the fifth chapter, the principle of Yoga is praised.

(26) In the sixth, the same principle of Yoga is further clarified, and everything from the primary stage of taking right posture to the last stage of unity with Brahman is clearly told.

(27) Again in the same chapter, the state of Yoga and the future condition of those, whose Yoga remains incomplete, is explained.

(28) Then in the seventh chapter, there is description of four kinds of devotees, who worship God by first dispelling the effect of Maya.

(29) Further in the eighth chapter, the seven questions are considered and up to the end of that chapter, the state of the mind of a man at the time of death is discussed.

(30) All the knowledge, which is in the Vedas which are the vast Brahman in the form of words; and all that philosophy is contained in one lakh verses of Mahabharata, and

(31) All that knowledge which is in the Mahabharata is found in the dialogue of Lord ShriKrishna and Arjuna; and all the important philosophy contained in
the seven hundred verses of the dialogue of Lord Shrikrishna and Arjuna is available in one single ninth chapter of Geeta in a compact form.

(32) When I was extremely afraid to explain the meaning of this ninth chapter, in the beginning, how can I, in vain boast about my capacity?

(33) Sirs, the sugar and jaggery and the solid cake of jaggery are prepared from the same juice, but the taste of each is different.

(34) Similarly, though all the chapters are of the same Geeta, some chapters clearly explain the principle of Brahman with understanding; some chapters only give hints of it at some places; and some chapters get themselves dissolved with their pride in their effort to know Brahman.

(35) So, such are the chapters of Geeta, but the greatness of the ninth chapter cannot be described in words, but I could explain it only because of your blessing and power, O my Lord, my Guru!

(36,37) Sir, there are many examples of your Power. The robe of the sage Vasishtha began to shine like the sun; the sage Vishwamitra created parallel worlds, and Ramchandra built a stone passage across the sea and took the whole army on foot beyond. Hanuman jumped to catch the Sun in his hands. The sage Agastya drank in one handful the whole sea. Similarly you have made it possible for a mute man like me to explain the spiritual wisdom.

(38) But enough with these similes. Here the case is like the war between Rama and Ravana. When it is asked, "How did Rama and

Ravana fight?" The answer comes, "Just as Rama and Ravana."

(39) Similarly I say that the talk of Lord ShriKrishna in the ninth chapter is just like his talk in the ninth chapter, (and there is nothing to be compared with it). Those who know the meaning of Geeta properly, will agree with this judgement.

(40) In this way. I have explained the first nine chapters according to my under-standing. Now please listen to the latter half of the book.

(41) In this second half, Shrikrishna tells Arjuna, his own important and other manifestations, which beautiful and interesting account will be given in details.

(42) No doubt, Marathi is the common people's language, but by the help of its beauty, the mood of peace will surpass the principle literary mood of romanticism and these Marathi Ovis will be beautiful ornaments of Marathi literature.

(43) If you read the original Sanskrit and then carefully read Marathi, and understand the meaning perfectly, you will not be able to know which is the original text.

(44) It is like being unable to know which decorates the other, when the body is so beautiful that ornaments look beautiful because of it.

(45) Similarly the Marathi language and the Sanskrit language are sitting on one seat and appear equally beautiful because of their similar meanings. Please see this clearly for yourself.

(46) Whenever any abstract mood of literature finds expression in a beautiful form, there is continuously increasing interest and the intelligence says that at last it has gained due dignity.

(47) Similarly the highest wisdom in the Geeta has been expounded here by bringing all the beauty and the freshness of Marathi language into it.

(48) The Lord of Yadavas, who is the highest teacher of all the world, and who gives great satisfaction to the minds of the learned people in a very wonderful way, said further to Arjuna, which please listen to.

(49) Dnyanadeva, the disciple of Nivritti, says that the Lord Shri Hari said, "Arjuna, you are really capable by your mind to listen to the whole presentation of self- knowledge.

श्रीभगवानुवाच-

भूय एव महाबाहो शृणु मे परमं वचः|
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥

The Lord said, "O Arjuna, the man of powerful arms! Please listen to my supreme teaching again, which I am going to tell you, my dear, for your own good. (1)

(50) What we told you earlier was in a way a test to see how much you are attentive, and we found that you are not lacking in it; but you are fully attentive.

(51) In an earthen pot, we put some water and check whether it leaks and if it does not leak, we fill it completely. Similarly you were made to hear a little and tasted to find out whether you should be told everything and it is decided to do so.

(52) When a servant is newly appointed, a small valuable article is kept in a place wherefrom he can easily pick it up, and if he is not enticed to steal it, then he is given the keys of the treasure-rooms. Similarly, O Arjuna, since you have passed the test, you have earned my complete trust.

(53) Thus, the lord of all the world talked with great affection, by looking at Arjuna with love just as a cloud becomes very kind, when it sees a mountain.

(54) In the same manner, the greatest among the kind-hearted said "O the man of powerful arms, please listen; I am going to tell again what I have already told.

(55) Every year a field is cultivated and if it is seen that the yield is increasing, then one is not tired of putting in more labour in the cultivation.

(56) The more heated the gold is the more and more it shines. Therefore, we like to purify it further and further.

(57) Similarly, O Partha, we are not obliging you at all. We are going to talk further out of our own interest.

(58) This is like a mother, who puts ornaments on her little child. The child does not know anything about beauty etc.; but all the enjoyment is evident in the eyes of the mother.

(59) Similarly as your happiness goes on increasing, our own joy is doubled. That is a fact.

(60) Now, O Arjuna, let this figuritive expression be kept aside. Since I am frankly in love with you, I am not satisfied enough while talking to you.

(61) It is for this reason that we talk to you the same thing again and again. That is all. Now please attain to it with your mind and heart.

(62) Therefore, listen to this essential secret which is absolute Brahman which has come to embrace you by donning the garment of letters.

(63) But O Arjuna, you are not knowing me perfectly and definitely. My dear, what you see as ''me standing before you,'' is virtualy the whole universe.

न मे विदुः सुरगणाः प्रभवं न महर्षयः|
अहमादिर्हि देवानां महर्षीणां च सर्वशः॥

All the gods and great sages do not know my origin. I am the origin of all the gods and these sages in all respects. (2)

(64) Here, the Vedas became mute. The mind and the Vital breath became lame, and the Sun and the Moon have set, irrespective of whether it is day or night.

(65) My dear, just as the child in the womb of a mother cannot know the age of its mother, similarly I cannot be known by all gods.

(66) And the sea is the limit of aquatic animals; and insects cannot go beyond the sky. Similarly the knowledge of the great sages cannot see me.

(67) The whole greater Ages have lapsed in deciding as to who I am, how much I am, of whom and how I came into being.

(68) This is because, I am the root cause of all the great sages and gods and also all the other beings; and therefore it is difficult to know me.

(69) The world born out of me will be able to know me, if the water flowing down towards lowlands will climb up the mountain again or the tree growing high will again go back to its root.

(70) Or if the little leaf of the sprout of a banyan tree can be able to cover the whole tree or if the sea can be contained in a ripple or the whole sphere of the world can be confined into a little particle.

(71) Then perhaps there may be some scope for the beings which are born out of me, and the great sages and the gods, to know my Reality.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्|
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते॥

He who knows me to be un-born and beginningless as well as the great god of all the worlds, is the wisest among all the mortals and becomes free of all sins. (3)

(72) Even then, if a man, by stopping his outward rush of desires, becomes introvert, turning his back to all the senses,

(73) And even if he has been active outwardly turns back and surpassing his identification with his body, climbs up beyond all the five elements by his consciousness.

(74) And standing very firm at this stage, sees my real nature which is without birth, by his own intuitive vision.

(75) And knows me like this to be beyond the beginning as the great Lord of all the worlds,

(76) You should consider him to be like the 'Parees' (magic stone) among stones or the nectar among all the juices and among the human beings as my own reflection.

(77) He is the walking Sun of knowledge. His limbs are like the sprouts of happi-ness, and his being a human is just a mirage, a term used for ordinary reference.

(78) My dear, even if a diamond falls in various cakes of camphor, it does not dissolve in water, if water is sprinkled on the comphor.

(79) Similarly even if he is in the mortal world, and outwardly he is an ordinary man, all the disturbances of Prakriti, the Nature are not for him.

(80) Just as serpents themselves run away from sandalwood trees which are burning, sins run away from him of their own accord and he knows me as I am and all his mental projections avoid him.

(81) If there is a question in your mind, as to how my reality is to be known, and how my

manifestations are to be recognised, please listen.

बुद्धिर्ज्ञानमसंमोह क्षमा सत्यं दमः शमः|
सुखं दुःखं भवोऽभावो भयं चाभयमेव च॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः|
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥

From me only, various manifestations of my power are created, which are, intellect, knowledge, non-confusion, forgiveness, truth, self-control as to action, self-control as to mind, happiness, sorrow, existence, non-existence, fear, fearlessness, non-violence, equality, contentment, penance, charity, fame, lack of fame, etc. (4,5)

(82) These manifestations are taking certain qualities adaptable to the conditions in the respective forms and are spread throughout the three worlds.

(83) Intellect is the first of these. Then come pure knowledge, absence of confusion, forbearance, forgiveness and truth.

(84) Then come self-control of action and mind as also the happiness and sorrow which is evident in the world and question of to be and not to be. These are also among my manifestations.

(85) My dear, there are also fear and fearlessness, non-violence and equality, and O, son of Pandu, there are also the sense of satisfaction, penance and what is called as charity.

(86) My dear, fame and defamation etc. are evident everywhere which are born from me only in the various beings.

(87) Just as there are many beings, so consider that these manifestations are also many. Some of them are born out of knowledge about me and some are born out of ignorance about me.

88) It is like the light and the darkness which are caused by the sun only, and there is light when the sun rises and darkness when the sun sets.

(89) And it is result of the past karma of these beings that they know me or do not know me, and therefore, there is variation in the degree of manifestation.

(90) O the son of Pandu, please know that all the creation of these beings is related to and involved in my existence.

(91) Now I will further tell you the guardians of all this creation in whose obeisance, all people live. These are eleven manifestations.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा|
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥

The seven great sages and the earlier four Manus whose progeny is all these beings are born out of my mind (6)

(92) The seven sages viz Kashyapa etc. who are the best in respect of virtues and knowledge;

(93) And those four Manus like Swayambhuva the seniormost, main among the fourteen Manus,

(94) Are eleven in all, who were born from my mind, O, the wielder of a good bow, who started the functions of this world;

(95) Before the systems of these worlds were not started, before the construction of the three worlds was not begun, the group of the (five) elements was undisturbed.

(96) These sages and Manus were born at that time, and then they created the various beings and they also appointed the presiding regents to control them.

(97) Thus, these eleven were the kings and all the beings are their progenies; you should know that all this expanse is mine.

(98) Just see for example - First a seed is sown; then there is a sprout and it becomes the root, and from the sprout, the trunk and large branches grow.

(99) From these large branches, smaller branches and from them leaves and tender leaves grow.

(100) Next come the flowers and fruit. So, the whole tree, if properly seen, is in essence the seed only.

(101) Thus I am the only one at first and then I produced the mind, and from that mind were born the seven sages and the 'Manu's.

(102) They created and appointed Lokpalas, the regents who, afterwards created the Lokas (worlds) and from them all the beings were born.

(103) In this way all the universe is spread by me only but this is known by those who understand it through inner faith and intuition.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः|
सोऽविकम्पेन योगेन युज्यते नात्र संशयः॥

He who knows the essence of this Yoga and manifestations of mine, becomes expert in steady

Yoga, about which there is no doubt. (7)

(104) O the husband of Subhadra! Thus these are my various expressions (like intellect, knowledge etc. (vide verse 5 above) and my manifestations (like sages etc.) by whom the whole world is permeated.

(105) Therefore, there is nothing except me, from the God Brahma to the tiny ant.

(106) He who really comprehends this, is a man whose knowledge has awakened and, therefore, he does not see the bad dream of distinctions about what is the best and what is the worst.

(107) By his Yogic visions, he sees me, my manifestations and the persons concerned as one single existence.

(108) And doubtlessly by this great yoga he is merged by his mind into my real nature. He is no doubt, pure in all respect. (body, mind and soul).

(109) O, the man with great crown! One who worships me like this, with a vision which does not make distinction in any manner, is the place where I reside.

(110) Therefore, in the Yoga of devotion of this quality of undivided consciousness, there is no defect whatsoever without any doubt, and even if he dies while the study of this Yoga is incomplete, it is still bettered in the next birth, about which I have told you in the sixth chapter.

(111) Now, if there is a thought in your mind to ask what is the nature of this state of unity, please listen. I will tell you.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते|
इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥

I am the beginning of all and all comes into existence from me only. The wise men who have faith in me, worship me with this knowledge. (8)

(112) O Pandava, so, I am the place of birth of all these, and by my power only, all these are sustained.

(113) Water is the only place where many waves are created in a row, and water is the refuge to these waves and the very body and life of these waves is water only.

(114) Just as the waves are having water only everywhere; likewise, there is nothing except me in this universe.

(115) Those knowing me to be all - pervading like this, worship me with real faith;

(116) By identifying with me all the things like the space, time and the situation, they live in me like wind which is totally in the sky.

(117) They hold me within their heart as all - pervading in the world and having self- knowledge, they live freely in all the three worlds.

(118) To consider every being as God, is the real Yoga of my devotion; please know this definitely.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्|
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

They give their mind to me, they infuse me in their breath, they tell my stories to each other, and by mutually instructing each other are interested and happy in my devotion. (9)

(119) They have become one with me by their mind, become peaceful in their Pranas by me, and being in love with the understanding of my reality, forgot to be born and to die.

(120) Being intoxicated by the ecstacy of self-knowledge they dance with joy in the dialogue about me, and exchange with each other nothing but joy.

(121) Their state is like waves of two lakes meeting each other, which are so mingled that they find home in other waves only.

(122) Similarly when two such devotees meet, the waves of each man's joy are dovetailed and wrapped with other's joy; and enlightenment shows off enlightenment by means of enlightenment only.

(123) That is just like the Sun waving the other Sun with its light, or the Moon embracing the other Moon or two equal streams having a confluence.

(124) When such devotees meet, the meeting is like Prayaga (where three rivers meet) of common interest and unity of nature, and on that flow, there is a continuous chain of ripples of Sattwa quality; thus the devotees become the deities of main worship on the city-square of dialogue.

(125) Being overwhelmed by the bliss of self knowledge, the devotees start running out of their body consciousness, and shout out of joy my name loudly.

(126) They openly shout my name like thundering clouds in the presence of all people, which being a Mantra, is normally to be given by a Guru in the secret.

(127) Just as a bud of lotus cannot keep to itself its fragrance, when it is blossomed into a flower, and gives it to all from the king to the poorest man;

(128) Similarly they declare my greatness for the benefit of the whole universe, and forget to

continue their speech because of ecstacy and being still, they are dissolved into forgetfulness of their body and soul.

(129) They are not aware of whether it is day or night being engrossed by the flood of love towards me. Those who have thus saturated their minds with the joy of being united with my Reality –

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥

To such devotees who worship me with love, being always united with me, I bestow the gift of intelligence, by which they reach me intimately. (10)

(130) Then, O Arjuna, they have already got with them what is meant to be given to them as our grace.

(131) Because when we see the path by which they are progressing, the heaven and liberation become lower aims to be reached by indirect by-roads.

(32) So we have planned to give them back that love with which their heart is full, but already it is possessed by them and, therefore, it is said that they only give me credit of giving.

(133) Now my only job remains to keep the love always increasing and that it is not decreased or destroyed by lapse of time.

(134, 135) O Arjuna, the wielder of a great crown, just as a loving mother pulled by the thread of love for her child runs after it and gives whatever toy it fancies for, similarly I go on supplying my devotees those things by which their worship would become more intense.

(136) I am really interested to give them everything without exception, those things by which they will easily reach me.

(137) My dear, just as my devotee has love for me, I also have total respect for his loyalty, because any calamity which befalls them is actually a calamity on our home!

(138) You see, we employ both the paths of reaching heaven or of attaining liberation for their benefit and service. Not only this, we give our own self together with Goddess Laxmi, for their welfare.

(139) But beyond the body, there is an eternally fresh, blissful joy, which we have kept reserved for our loving devotees.

(140) And O the wielder of great crown, we bring these devotees to this state, for our own joy, but these are things which cannot be told in words.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः|
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥

Being established in their identification with Atman and being moved by compassion for them, I dispel the darkness born out of ignorance, by the brilliant lamp of wisdom. (11)

(141) And therefore for those who have made their Atman as a place where I can live, and who have considered everything else as false compared to me.

(142) I always walk as a torch-bearer in front of them who are very great men of wisdom; O, the great warrior!

(143) I destroy and dispel the night of ignorance which is full of darkness, and for them I become the constant sunrise of knowledge.

(144) Saint Dnyaneshwar says, ‘‘When the dearest god of devotees, the Purushottama, said like this, Arjuna said– ‘‘I am totally contented.’’

(145) "Sir, please pay heed! You have clearly swept away the dirt of worldly life from me and I have become free from the fire of birth and death.

(146) I feel that the purpose of my being born is fulfilled and I have understood the secret significance of my life.

(147) Now my life has accomplished what was meant for it. Great luck has blessed me today because straight from the mouth of God, I have heard these nectar-like words.

(148) Now the screen of delusion has been removed from me by the light of this divine teaching, and, therefore, I am fortunate enough to see you as you really are.

अर्जुन उवाच-

परं ब्रह्म परं धाम पवित्रं परमं भवान्|
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्॥

Arjuna said, "O my Lord, you are the Brahman beyond everything. You are the abode supreme, and you are also the greatest purifier. You are called as the eternal male-principle (Purusha), the divine primordial God, unborn and greatly glorious. (12)

(149) O the Lord of the World! You are that Parabrahman which is the final place of rest for all the great five elements and you are the most sacred principle.

(150) You are the supreme deity worshipped by three gods, you are the twenty-fifth Principle of Sankhya-Philosophers, called the "Purusha" and you are divinely beyond the existence of Prakriti.

(151) You are the eternally existent, beginningless overlord, who cannot be confined to or bound by the limitations of birth. We have now understood that you are like this.

(152) You are the holder of the strings which govern the past, present and the future. You are the deity presiding over the state of Jeeva, and I have fully understood that you are the great mother of the nebulous universe which is Brahman.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा|
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे॥

You are described as such by many sages, the divine sage Narada, and Asita, Devala, Vyasa, and you are also telling me the same thing. (13)

(153) This is also proved to be true because you have been described similarly by ancient sages.

(154) But it is only now that I am realizing the truth of that description and this is also because of your grace, O God!

(155) Otherwise the sage Narada used to sing in praise about you in this way frequently when he came to us, but because we did not realise the significance of his words, we could enjoy only the music.

(156) My Lord, in a town where all are blind, how can they see the Sun? They can only bask in the warm rays.

(157) Similarly when Narada used to sing his song full of spiritual meaning, we could heartily enjoy the melodious music only, expressed in the mood of the theme but could not understand anything else.

(158) We had listened to the description of your real nature, as you are describing just now, but alas! Our minds were full of worldly desires and were polluted.

(159) That was so forceful a poison that the sweetest spiritual teaching was bitter to our ears and the sense-objects though really bitter, used to taste sweet.

(160) But why talk of others? Even the godly great sage Vyasa used to come to our home and he also described everything about you in this way.

(161) But it was like the gem Chintamani which is not recognised in the darkness of night and neglected, which however came to be known as real gem, when it is day-time.

(162) Similarly the description given by Vyasa and others were as if the mines of spiritual jewels, but because you, the sun were not there, they were discredited.

सर्वमेतX¥तं मन्ये यन्मां वदसि केशव|
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः॥

O Keshava, I surely recognise as true what you are telling me. Neither the gods nor the demons could know your exact nature, (14)

(163) And now the rays of the Sun, in the form of your statements are spread and the lack of recognition about this as well as the various paths of liberation which were described in the past by the sages, is removed.

(164) Really speaking, their teachings were as if, seeds of knowledge, and they were sown in the deep land of our hearts, but because there was no water of your grace, the seeds did not sprout and did not grow fruit of mutual identity of description.

(165) O Lord, the teaching of various sages like Narada were like rivers, and being filled by them, I have now become the ocean of happiness of this oneness.

(166) O my Guru, whatever spiritual merits I have earned during this life, are not capable to afford that happiness for me which you have given.

(167) Because, though I have listened to your greatness from these elders many times, I could not understand anything so long as your grace, your personal blessing, was not received.

(168) So, it can be said that if there is good luck, whatever undertaking we venture for, becomes successful and similarly, only by the grace of Guru, whatever we listen to or read can become fruitful.

(169) For example, the gardener takes all the trouble to sprinkle water on the plant, throughout all the seasons, but the trees bear flowers or fruit only when the Vasanta (the spring) season comes along.

(170) Sir, when the disease like typhoid is cured, normal taste is restored and it is only when the ailment ceases to be, that there is good health in the body.

(171) Only when the life force comes and functions in them, the sense organs, the speech, and the vital breath become fulfilled in their purpose of existence.

(172) Similarly that literature which we have deeply studied and the Yogic practice that we have undertaken can be said to have been achieved only when the Guru is kind to bless us.

(173) In this way, Arjuna, becoming enthralled by the self-experience, began to dance like a puppet and having no inhibition started to say again and again, "O God! Yes! Yes! Now I fully realize!"

(174) O Lord Shrikrishna, who are the presiding Lord of Liberation, I have become thrice convinced that even the intellect of all the gods and demons will not be able to grasp the Reality of your being.

(175) And I have definitely realized that the man who, without the benefit of your kind personal teaching, will try to understand the essential wisdom will surely be disappointed.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम|
भूतभावन भूतेश देवदेव जगत्पते॥

O Purushottama, the creator of all the elements, the God of all the beings, the God of the gods and the master of the universe, only you know your own nature. (15)

(176) Just as the sky itself knows how much its expanse is; and only the earth knows how much solid it is!

(177) Similarly O, the husband of Laxmi, only you yourself can understand the totality of your vast power. The other contenders like Vedas simply boast about their intellect.

(178) Sir, who is able to defeat the mind in speed, catch wind in embrace or jump beyond the original, primordial, great void?

(179) Similarly in the case of your totality, its knowledge is not possible to be gained by anybody, but it is for you only to know your Self.

(180) Sir, you can know yourself and you can also bless others with that under-standing. Therefore please, do tell me at least once what I am eager to know, (figuratively, Arjuna, asks the Lord to wipe the sweat off the forehead of his eagerness!)

(181) I have heard that you are the creator of, as also the root cause for the existence of all beings. You are the lion who destroys the elephant of delusion about the concept of universe. You are the object of worship of all the gods and deities and you are the Lord of the world.

(182) Considering your greatness I must say that we are not fit even to stand before you, but if being inhibited by this thought, we become hesitant and afraid to request you for teaching us about self-knowledge, then I am at a loss, because there is no other way to gain this knowledge.

(183) What is the use of all the rivers and the vast sea-all full of water, to a Chataka bird? It can have water only when the clouds will bless with some raindrops! All seas are as if dry for it!

(184) Similarly, there are Gurus everywhere, but O krishna, you alone are our anchor! Let it be! Please tell us your manifestations.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः|
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥

You will please tell me all your divine manifestations with which you are permeating all these worlds and still remaining as you are. (16)

(185) Sir, please show me all the manifestations of yours which are the divinely occupying divine forces, in this way-

(186) Which are most important and with which, O Ananta, you are filling these worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्|
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥

How can I know you O Yogi, while thinking about you, and O Lord, in what things am I to think and meditate upon you? (17)

(187) O, how should I know you? In what way should I meditate upon you? Because if I say that you are 'ALL', then meditation is not possible.

(188) Therefore, as you have told me your manifestations in short earlier, please tell me again those, in detail.

(189) Please explain your Yogic manifestation in such a way that I will not find it difficult to medidate upon you in that form.

विस्तरेणात्मनो योगं विभूतिं च जनार्दन|
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्॥

O Janardana, again tell me your yogic power and manifestations in details. I am not fully satisfied while listening to your nectar - like speech. (18)

(190) And O, the Lord of all beings, please tell me those manifestations also which I have asked for and which you have earlier told. Please do not say, "Why should one repeat those again?"

(191) Please do not let that doubt, O Janardana, touch your mind because even ordinary nectar is not refused by anybody.

(192) And of what value is that nectar? It is the brother of great poison Kalakoota. Gods being afraid

of death drank it and even by drinking it, in the cosmic day of Lord Brahma, there are as many as fourteen Indras born and dead.

(193) That nectar is only a certain kind of liquid which has been obtained from the ocean of milk and which is in vain praised to be "Amrit" for giving the quality of deathlessness, a false claim, and its sweetness is not adequate to be compared with your speech.

(194) If that trifle of a liquid is so much honoured, then what can be said about the great nectar which is here?

(195) Which is available ready-made, without instilling the mountain Mandara and without churning the ocean of milk and is naturally eternal.

(196) It is neither liquid nor solid. It has neither taste nor smell, and anyone can get it in a moment by simply remembering it.

(197) As soon as one listens to it, the whole worldly life becomes tasteless, and eternity comes and remains totally united to us.

(198) When the language about birth and death becomes non-existent and the great joy of self-experience starts increasing inside as well as outside–

(199) And if this highest nectar is luckily available to be enjoyed by me and if it transforms the Jeeva into Atman and if you are feeding me with this now, I cannot say enough to it.

(200) O Lord, even your name is sweet to us. Over and above that, you meet us in person, and intimacy is also developed. Furthermore you are talking with us with a heart full of joy!

(201) So my Lord, how can I compare this great bliss with anything? My heart is so full of contentment and joy, that it is not possible to describe it in words. Only one thing I understand. This great nectar-like speech should be repeated by you personally.

(202) Now, does the Sun become stale? Does fire become unclean? Or is the water of Ganges ever unbathed?

(203) What you have told by your own mouth is like the divine sound becoming crystalised into a form and we are as if enjoying the fragrance of the flowers of sandal-wood.

(204) Listening to this talk of Arjuna, Shrikrishna started to nod with happiness and said to himself- "This Arjuna has now become a land of plantation worth sowing the devotion and knowledge in it".

(205) Thus in the mood of great love of acceptance of Arjuna as a disciple, Shrikrishna started to say something by somehow containing his ecstacy, to which please listen-

श्री भगवानुवाच-

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः|
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे॥

The Lord said, "O the great one of Kurus! Lo! I shall tell you the most important of my own divine manifestations, as there is no end to my expansion. (19)

(206) Forgetting that he is the father of the grand-father Brahmadeva, Shrikrishna said, "O my dear son of Pandu, you have talked well."

(207) We have no reason to be surprised by Shrikrishna's addressing Arjuna as "my dear" Or "son of Pandu" because, was he himself not the son of Nanda, the cow herd?

(208) These words were expressed because of his extreme love for Arjuna. But let it be. He said further "O the wielder of great bow! Please listen to what I am going to tell.

(209) "So, O the husband of Subhandra, you have asked about my manifestations. But they are infinite. They are, no doubt, my own. But I cannot fully enumerate them with the power of my intellect.

(210) A man cannot count the hair on his own body. Similarly my own manifestations are not countable by me.

(211) I am not aware how great I am myself and in what manner, and, therefore, only the most significant manifestations will be told, to which you please listen.

(212) O the wieder of a great crown! When you know these, all of them will be known by you, just as by holding a seed in our hand, we as if hold the whole tree.

(213) Or, when we own the garden itself, automatically the flowers and the fruit are also ours. Similarly when these forms are seen, it is equal to having seen the whole universe.

(214) Otherwise, O! The weilder of the great bow, there is no limit to my expanse or vastness. The vastness of the sky can hide within me!

अहमात्मा गुडाकेश सर्वभूताशयस्थितः|
अहमादिश्च मध्यं च भूतानामन्त एव च॥

O the controller of sleep! (Arjuna), I am the Atman dwelling within all the beings and I am the beginning, the central existence and the end of all beings (20).

(215) O, the bearer of curly hair on the head, O the great Lord Shankara in the matter of Archery! Please listen- I am the Atman in each and every being.

(216) I am interiorly in their consciousness and am the exterior cover for them. I am at their end and I am their 'Life' during their life time

(217) Just as, for the clouds, only the sky is there, in and out of them; they are born in the sky and exist in the sky only;

(218) When they get dissolved, they remain as the sky only, so, I am the birth, the living and the death for all the beings.

(219) Please know my state of numberlessness and the vastness by knowing these manifestations, and for this, putting your soul in your ears, you should listen with rapt attention.

(220) O the husband of Subhadra, please listen to other manifestations which I have promised to tell you.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्|
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥

Amongst the sons of Aditi, I am Vishnu and I am Ravi, (Sun) who is having rays; amongst the Maruts, I am Mareechi, and amongst all the stars, I am the Moon (21)

(221) After saying thus, the kind god said "I am Vishnu among the Adityas and I am Ravi amongst the brilliant, who has rays.

(222) The wielder of Sharnga bow said- "I am Marichi in the hosts of Maruts, and in the arena of the sky, I am the Moon amongst the stars.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः|
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना॥

I am the Sama-Veda of the Vedas, and Wasava (Indra) among the gods. I am mind among the sense-organs and I am the life force of beings. (22)

(223) "Among the Vedas I am the "SAMA", said Govinda- "and in the gods I am Mahendra, the brother of the (fortynine) Maruts.

(224) I am mind, the eleventh sense-organ among the senses, which you should know; and among the beings, I am their natural life force.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम्‌।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्‌॥

I am Shankara among the eleven Rudras, I am the Kubera, the God of wealth among the angels and Rakshasas, I am fire the purifier among the "Vasu-" deities, belonging to the element of earth, and among the things having high peaks (i.e. mountains) I am Meru. (23)

(225) Amongst all the fire angels who destroy and who are called Rudras, I am Lord Shankara who is the enemy of love-god Cupid, about which fact, do not have any doubt.

(226) Among the demons and higher ranks of nature spirits called Yakshas I am the rich friend of the Lord Shambhu (Shankaras's other name) who is Kubera- so said Ananta (Shri Krishna).

(227) Know me to be the purifying fire amongst the eight Angels of Earth (Vasus), and amongst the high-peaked mountains, I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्‌।
सेनानीनामहं स्कंदः सरसामस्मि सागरः॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्‌।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः॥

O Partha, among the priests I am the chief, Brihaspati; Skanda among the army chiefs, and sea among the great water reservoirs. I am Bhrugu among the greater sages, and I am the one letter Om among the various speeches. Among Yadnyas I am the Japa, and Himalaya among the heavy inert bodies (24,25).

(228) I am Brihaspati who is the origin of omniscience and who is the friend of Indra, (who occupies the throne of heaven and who is the basic sources of omnipotence and the Chief of all priest).

(229) I am Skanda, who is the chief amongst all the chiefs of all armies, who is of supreme intelligence and who was born of the divine creative power of Hara (Shiva), borne by fire and brought up by Krittikas.

(230) Among all the bodies of water, I am the sea and Bhrugu, the great sage renowned for his penance.

(231) [Then the "embodid love" form Vaikuntha- (Krishna) further said] ‘‘I am the one syllable Om, which is the abode where Truth dances out of Joy.

(232) Among all the sacrifices in this world, I am the practice of Japa, repetition of the divine name,

in which the systems of all ritualistic performances are consummated in the end and the final stage of which penance is Om.

(233) That sacrifice of repetition of the divine name is the supreme one, in which the conditions of bathing, etc. do not apply and by that name, every action whether religiously sanctioned or not, becomes pure and is the equivalent to the absolute Brahman.

(234) Among the inert masses like mountains, I am Himalaya the great holder of ‘‘spiritual merit’’ - thus said the beloved of goddess Laxmi.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः|
गन्धर्वाणां चित्रस्थः सिद्धानां कपिलो मुनिः॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्|
ऐरावतं गजेन्द्राणाम् नराणां च नराधिपम्॥

Among all the trees I am Ashwattha, and Narada among the celestial sages, Chitraratha of the Angels of music, and Muni Kapila among the Adepts of occultism, among the horses I am Uchchaishrawa, who was born from the ocean, and know me as the sea of milk out of which gods got the nectar. Amongst the great elephants I am Gajendra and I am the King of the human beings.
(26, 27)

(235) Among all the trees, Parijata is famous for being Kalpavriksha and sandal-wood is famous for its good qualities but I am Ashwattha amongst all such trees.

(236) O Pandava, know me as Narada among the celestial sages, and of all the Gandharvas (angels of music) I am Chitraratha.

(237) O the enlightened one! I am the master Kapila, among all the adepts of occultism, and among all the famous speedy beings I am Ucchhaishrawa.

(238) O Arjuna, I am Airawata who is the king of all the elephants and I am the sea of milk from which gods churned nectar.

(239) Among the human beings, the king is my special manifestation, whom all the people serve, as his subjects.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक्|
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम्|

पितॄणामर्यमा चास्मि यमः संयमतामहम्॥

I am the Vajra among all the weapons, and Kamadhenu among the cows; I am Kandarpa, the sex god who is the progenitor and I am Wasuki of all the serpents. Among the cobras I am Ananta and Varuna, among the deities presiding over water. I am Aryama amongst all the Pitrus and Yama the God who is the chief controller of beings. (28,29)

(240) O the wielder of the great bow! I am Vajra among all the weapons, which is in the hand of Indra, (who has performed hundreds of sacrifices).

(241) Vishwaksena (Lord Shrikrishna) said- "I am Kamadhenu among all the cows and 'Desire' among all the progenitors, which you should know.

(242) O, the son of Kunti, I am Wasuki who is the chief of the families of serpents and the cobra called Ananta among all the families of cobras.

(243) Ananta (Lord Shrikrishna) further said - "I am Varuna, the spouse of the goddess of the west direction, who is the presiding God of aquatic animals.

(244) Amongst all the ancesters I am the deity of Pitrus, called Aryaman.

(245, 246) The Atmarama, the husband of Ram¢(Laxmi) said "Among the dispensers of the Laws of action and its results, who scribe down the good and bad actions of all the world, who know the true inner nature of all beings and lay down the details of the results of all their actions according to their quality, I am God Yama, who is the chief and who is the 'Dharma' or the embodiment of governing power, and witness to all actions.

प्र्ल्हादश्चास्मि दैत्यानां कालः कलयतामहम्।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम्॥

Among the Daityas (sons of Diti, the wife of Kashyapa) who are called demons, I am Pralhad and I am the Time among those who devour everything. In animals I am the Lion, the king of animals and Eagle (the son of Vinata, wife of Kashyapa) among the birds. (30)

(247) Please see! I am Pralhad in the family of demons and therefore he was not affected by the demonic vices.

(248) Gopala said -"I am the killer 'Time' amongst all those who devour, and know that I am the

Lion among the animals.

(249) Please understand that I am the Eagle in the category of birds and, therefore, he can bear me on his back.

पवनः पवतामस्मि रामः शस्त्रभृतामहम्|
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी॥

I am the wind amongst the blowing things and Ram amongst the wielders of weapons. I am crocodile among the water animals and the Janhavi (Ganga) among the streams (rivers) (31)

(250) O the wielder of the bow! Without wasting even half an hour there is one flight around the earth, going beyond the seven seas in one jump.

(251) Among such fliers, who are most speedy, I am the wind, and O son of Pandu, I am Shriram in the wielders of weapons.

(252) Who, taking upon him the role of the protector of religion, with he help of one bow, compelled the goddess victory to wed him alone, during the Age called ‘Tretaa’.

(253) Then standing upon the mountain Suvela in Lanka, he offered as propitiation to the ghosts in the space, the ten heads of the king of Lanka.

(254) He restored to the gods their dignity and power, rejuvenated the religion, and was another Sun which arose in the family of the Sun (called Surya-Wansha.)

(255) I am that Ramchandra, the beloved of Seeta, among the wielders of weapons. I am the crocodile of large tail among the aquatic animals.

(256) I am the river Ganges among all the streams, which Ganges was held by Janhu between his thighs and then let it go out from the thighs by breaking them.

(257) O Son of Pandu, I am the only great river Ganges which is unique, among all the streams of water in the world.

(258) If I set about to tell you each and every one of the various manifestations in the whole nature, even half of them would not be enumerated even after thousands of lifetimes.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन|
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्॥

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च|

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः॥

O Arjuna, I am the beginning, the end and the existence of creation. Among all sciences I am the spiritual science. I am the discussion of those who discuss and I am A of the letters and in the compound words am Dwandwa, the compound word, both the names of which are of equal rank. I am the Time which has no end. I am the creator, the god with his faces everywhere in the universe. (23,24)

(259) If one wishes to tie together all the stars, it is easy only if the cloth of the sky is lifted and tied into a sack's shape.

(260) If one wishes to count the specks of dust in the earth, it is better to pick up the whole earth in our embrace. Similarly if one wishes to see all my manifestations, it will be necessary to know 'Me' only.

(261) It is like holding the root of a tree and lift it if one wishes to hold the branches with flowers and fruits, all at a time.

(262) So, if it is desired to know without exception all my manifestations, it is necessary that one should know my faultless Reality only.

(263) Otherwise, how far are you going to listen to all my manifestations which are numberless? So, O intelligent Arjuna! You should thoroughly know me only.

(264) O the wielder of a great crown, I am the whole and everything in the creation, just as there are only threads thoughtout a piece of cloth.

(265) If you can understand me in this total, all pervasive nature, where is the need to see the different manifestations? But let it be, because you are not brave enough for it.

(266) Since you have asked for my manifestations, please, listen to these, O, the husband of Subhadra! I am the spiritual science among all the sciences which is our subject at present.

(267) O! I am the discussion of those who talk, which does not come to conclusion by agreement among all the scriptures and sciences.

(268) That increases if one tries to end it, and listeners are provoked to counter-argue. I am that discussion.

(269) Govinda said, ‘‘I am the argument of the expounders, and I am A of the alphabets.

(270) Please know that I am the Dwandwa among the compound words, and I am the 'time' which eats everything from the Brahma to the tiny mosquito.

(271) I am that time which dissolves the whole earth together with all the mountains like Meru and Mandara, and it destroys the final ocean on the spot.

(272) It closes and extinguishes the fire of destruction, swallows the wind and, O the wearer of the great crown! It contains the whole sky.

(273) The Playmate of Laxmi said, "I am that time which is limitless, and I am also the creator of the world again.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् |
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा॥

I am the death which snatches away all, and I am also the beginning of things to come about in future, and I am the qualities of women, viz., fame, glory, speech, memory, grasping-power, courage, and forgiveness. (34)

(274) And I hold together all the beings which are created. I am the life of all and please understand that when the end comes, I am the death which kills all.

(275) Now I have seven manifestations among the women. Please listen with interest. They will be told.

(276) O Arjuna, the ever new fame is my incarnation or 'image' and know that I am the prosperity coupled with generosity.

(277) And I am that speech which rides on the palanquin of justice, and travels on the path of discrimination.

(278) I am that pure memory which makes one recognise me in everything as soon as it is seen.

(279) I am the grasping intellect which follows the path towards self-welfare in this world, and I am the courage and the forgiveness in all the three worlds.

(280) The lion who destroys the elephant of worldly life (Shrikrishna) said thus, ''I am these seven powers of feminine gender, which please understand.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम्|
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः॥

I am the 'Sama the great' in the samas, and I am the Gayatri in 'Chhandas.' I am Margsheersha among the months and Kusumakara (spring) among the seasons. (35)

(281) The beloved of Rama (Laxmi) said, "O my dear! I am the greater Sama in the whole collection

of Samas in the Vedas."

(282) You should know without doubt that the Chhanda which is called Gayatri is my other form, among all he Chhandas (Vedic Meters).

(283) The wielder of Sharnga bow (Shrikrishna) said, "I am Margasheersha among the months and the Spring which is the store- house of flowers, among the seasons."

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम्|
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम्॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः|
मुनीनामप्यहं व्यासः कवीनामुशना कविः॥

I am gambling among deceitful practices, and the glory of the glorious. I am the victory of the victorious, the resolve of the resolute, and the goodness of the good. (36)

I am Krishna among the Vrishni's, Arjuna (Dhananjaya) among the sons of Pandu, Vyasa among the sages, and the sage Ushana among the seers. (37)

(284) O the clever one, I am the gamble of the gamblers, the art of deceiving others at stake. That is why though there is robbery openly committed nobody can prevent it.

(285) My dear, I am the brightness of all the bright things. I am the victory or success in all the purposeful undertakings.

(286) The King of the gods (Shrikrishna) said, "I am that business in which there is justice faithfully followed."

(287,288) Ananta said- "Among all the strong and austere, I am the austerity. Among the Yadavas I am that glorious boy, who was born of the parents, Vasudeva and Devaki and which was taken to Gokula in exchange of eternal Virgin, and who squeezed Putana together with her life by drinking her milk.

(289) Without letting the bud of my childhood to blossom, I made the world devoid of demons, and by lifting the mountain, I destroyed the pride of Mahendra.

(290) I am that boy who removed the poisonous thorn in the heart of river Yamuna (Kaliya, the great cobra), protected the Gokula from great fire, and confused the god Brahma by creating duplicate cows and calves.

(291) In the dawn of childhood, I playfully destroyed the big demons like Kansa.

(292) How much should I tell you all this? You have either seen or heard everything. In short, know that this is my form among the Yadavas.

(293) And among you Pandavas of the Soma lineage, know that I am Arjuna, yourself. Therefore, there is no dent in the loving relationship between us.

(294) Being a Sanyasi in appearence, you took away my sister, but I was not disturbed. In this way, we both are one in reality.

(295) The king of Yadavas said, "I am Vyasa, the divine sage, and I am the teacher called Ushana, who is very courageous among the great seers.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम्।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम्॥

In the rulers I am the subduing power. I am the righteousness in those who wish to be victorious. I am the silence of those who guard secrets and wisdom of the wise. (38)

(296) Please understand that I am the punishment which the ruling authorities give and everybody from Brahma to the ant is subject to it.

(297) I am the science of morals in the case of those who decide what is essential and what is nonessential, and who take the side of the understanding of religion, and the science of good behaviour in all the moral codes.

(298) I am the silence, which is the best way to keep secret and therefore even god the creator cannot know what is in the mind of those who are silent.

(299) My dear, please see that I am the wisdom of the men of wisdom. But let us stop here. There is no end to my manifestations.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।
न तदस्ति विना यत् स्यान्मया भूतं चराचरम्॥

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया॥

O Arjuna, whatever is the seed of all beings I am that. There is not a single living being or inanimate thing which is not born out of me. (39)

O the one who gives trouble to the enemies, there is no end to my manifestations. This is just a short list of my manifestations, given to you as only an indication (40)

(300) O, the wielder of great bow! Perhaps the drops of rain water can be counted, or the sprouts of grass growing all over the earth can be counted,

(301) Just as the waves of the sea cannot be measured, similarly the symbolic manifestations of mine cannot the measured.

(302) O Arjuna, I have told just, some seventy five of my manifestations to you which, I think, is only an indication.

(303) There is really no limit to the expanse of my manifestations. Therefore, how far are you going to ask me? And how far can I tell you?

(304) So, I will in one sentense tell you my real nature, my secret. I am the seed which sprouts and grows as all the beings.

(305) Therefore, you should not make a distinction between small and big, should discard the sense of higher and lower in regard to anything and should see everything as me only.

(306) Now, even after all this enumeration, please listen to the very common sign by which, O Arjuna, you will know me that as my manifestation.

यद्यद् विभूतमत्सत्त्वं श्रीमदूर्जितमेव च|
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम्॥

Whatever being is having special "Presence" in it, and is glorious and full of energy, you would understand that to be born with my own partial energy. (41)

(307) Whenever there are riches coupled with compassion in one 'being', O Dhananjaya, that, you should know to be my manifestation.

अथवा बहुनैतेन कि ज्ञातेन तवार्जुन|
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्॥

Or, O Arjuna, what will you gain by knowing all these details? I stand holding this entire universe by a fraction of my Being - (42)

(308) My dear, the Sun is only one in the sky but its light spreads throughout the three worlds. Similarly all the peoples obey the orders of Him (the Lord Shrikrishna Himself) alone.

(309) Do not make the mistake of calling Him one single person, and do not use the term "O poor" about him. Is all the glory inherent in the Divine Kmadhenu, walking bodily with her everywhere?

(310) Whoever demands anything of her she delivers continously and gives it to him. Similarly all

the glories of the universe are established and are inherent in Him.

(311) There is only one important recognizing quality of my manifestation, and that is, that all the world bows before his orders. If this is seen, know that he is my incarnation.

(312) And it is not right to distinctly say that one manifestation is more important and the other is ordinary, because I am myself this whole universe.

(313) Why should one conceive the difference between two manifestations as an ordinary one and extraordinary one, and thus pollute one's intellect with the divisive thinking?

(314) For example, why should we churn the ghee further? Or why should we boil nectar and reduce it to decoction half its measure? Or are there two sides to the wind as left side and right side?

(315) We will simply lose our eyesight if we try to see what is front side and what is the backside of the Sun. Similarly there is no such thing as common or uncommon in my real nature.

(316) So, O the husband of Subhadra, how far are you going to size up my unlimited existence through counting my each and every manifestation like this? Therefore enough with your efforts to know me in this way.

(317) Now know that I am occupying this whole world only by a fraction of my Real nature and worship me with this comprehension of equanimity, by dropping out the divisive concept.

(318) (Saint Dhyaneshwar says) - In this way Lord Shrikrishna, who is benevolent like the season of Spring to the Garden of saints and who is the final solitude of desireless devotees, and who is the supremely glorious Being, said to Arjuna.

(319) Thereupon Arjuna said- "My Lord, you have no doubt taught me this most secret thing, that we should drop the divisive concept.

(320) But has the Sun to teach people - "O, people, you should first discard this darkness!"? If we say that your advice is as absurd as this, my words will be taken to be rather insulting.

(321) Because, as soon as one either listens to your sacred name by one's ears or utters it by one's mouth, the duality suddenly abandons one's mind and runs away.

(322) When we are fortunate enough to have you-as the virtually supreme Brahman, with all such great power of dissipating duality, as a gift given by destiny, who will ever see any duality?

(323) My Lord! Will there by any experiencing of warmth when one enters into the inner "Shrineroom" of the moon? But in the stride of your own great style, you are saying something to this effect."

(324) At that time the Lord being satisfied, embraced Arjuna soulfully with love and said- "Arjuna, do not be annoyed with what we said."

(325) In order to ascertain whether you have understood the fact that the various manifestations are like these, we told you this long story of varieties, from the point of view of analysis.

(326) Which was just an outward expression, and it is now certain that these manifestations are now understood by you in the right spirit."

(327) Upon this Arjuna said- "That is for the Lord Himself to know, with what view you have said so; but I for myself see that the whole universe is filled with you only."

(328) Sanjaya here said to the king Dhrutarashtra, "O king! The son of Pandu really experienced this unity himself!" But even hearing these words Dhritarashtra was as quiet as ever.

(329) Being pathetic about this stolid insensitivity, Sanjaya said to himself secretly- "Is it not a wonder that one throwns away such a great boon of happiness which is luckily gained? I thought that this king may perhaps be wise in his inner intellect, but no! He is blind inwardly also!"

(330) But (so says Dnyneshwara-) let it be. Arjuna was now having a deeper yearning for his own welfare in spiritual understanding because he was becoming more bold!

(331) He said, "My Lord, there is now a great hopeful aspiration to witness with my eyes that experience of unity which is in my heart, quite evidently manifest in the outer visible world." Saint Dnyaneshwar says-

(332) Arjuna was very fortunate, in that, he desired to see the whole universe by his own eyes.

(333) Arjuna was really a branch of the Kalpataru, (the divine wish-tree)! It was, therefore, not possible that he would be fruitless. Whatever was said by him was being fulfilled by the Lord Shrikrishna.

(334) Arjuna, the hero with a great crown, was lucky to have the great spiritual teacher (Shri Krishna) who had (in the ancient days) became poison himself for his devotee Pralhada and saved him.

(335) Therefore, I shall tell you in the next chapter, in what words Arjuna set about to request the Lord to show him the totality of his universal form." - thus Said Dnyanadeva, the disciple of Nivruttinatha.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः॥

Thus, in the Upanishad sung by the Lord Shrikrishna, in the knowledge of the Brahman, in the science of Yoga, in the dialogue between Shrikrishna and Arjuna, the Tenth Chapter by name "Yoga of Manifestation" is ended. (10)

■■

Chapter - 11

The Yoga of the Vision of the Universal Form

(1) Now, in this eleventh chapter, the story is having two moods of literature. Here Partha will have a meeting with the Universal God.

(2) Here, the mood of wonder has come as a guest to dine at the home of the mood of peace, and other moods of literature are also honoured to share the dinner.

(3) Sirs, just as at the wedding of the bride and the bridegroom, the other guests from the sides of both the bride and the bridegroom get presents of cloths and ornaments, so in the same fashion, other moods of literature are sitting honourably on the seats of the Marathi language.

(4) But the mood of peace and wonder are so good that you can visually take them by your palms of eyes, and they appear as if the Gods Hari and Hara have come to embrace each other with love.

(5) Otherwise, we can say that just as both the Sun and the Moon meet each other on the last day of the month, similarly there is merger of two moods here.

(6) Just as the streams of Ganga and Yamuna meet, similarly this chapter is like Prayaga for both the moods, and therefore the whole world can become purified by bathing here.

(7) And Geeta is like the hidden river Saraswati, and both the moods are visible streams, and thus this is a Triveni (confluence of three rivers) which, my dear listeners, is really beautiful.

(8) Dnyanadev says that the generous Guru Nivruttinatha has made it possible and easy to enter the purifying stream by the door of your ears.

(9) The banks of Sanskrit language are very difficult to descend down to the waters of this confluence of three rivers. Therefore, Nivrutti, who is the God as well as my Guru, has converted those steps into easy stair-cases of Marathi, and kept handy the various treasures of religion on them.

(10) Therefore, anybody can bathe here with full piety, see for himself to his heart's contentment, the universal God who is Prayaga Madhav (the name of the place of pilgrimage), and offer last rites once for all, from the succession of births and deaths.

(11) But enough with this poetic description. Here the moods and the devotional emotion have blossomed, being personified, and therefore, the whole world is benefitted with the bliss of divine listening.

(12) Here, the mood of peace and wonder are very salient and other moods have also received proper respect, so that we can say that though in a short measure, the absolute Brahman is manifest clearly.

(13) Such is this eleventh chapter, which is the place of rest for the Lord God himself, while Arjuna is the luckiest of all the of lucky people, because he has also come here.

(14) But why should we say that only Arjuna has come here? Anybody can come here and partake of the joy, because the meaning of Geeta

has come here in Marathi.

(15) And, therefore, I request you, "O saints! Please listen to what I say!"

(16) Actually, I should not speak with such intimacy in the conference of great sages like you, but I request you to look at me with the kindness of parents towards their child.

(17) Sirs, we teach a parrot to speak, and when it starts speaking, we become happy and nod with joy. Does not the mother become happy, when her child imitates as she teaches it?

(18) Similarly whatever I speak, sirs, is what is taught by you, and O Gods, please listen to your own statements.

(19) Sirs, you have planted by your own hands, this tree of Saraswata (literature) and now you should make it grow tall by sprinkling the water of your attention on it.

(20) Then this tree will blossom with the flowers of the mood and the emotion will bear the fruits of various meanings, and by your goodness the whole world will be happy."

(21) On this, the saints who were listening were amused and said, "Well done! Well done! We are pleased! Now tell us, what Arjuna said at that time."

(22) On this, the disciple of Nivrutti says, "Sirs, how can an ordinary man like me tell correctly what the Lord Krishna and Arjuna spoke? But I request that you should enable me to talk.

(23) Sirs, by great sages like you even a leaf-eater (monkey-Hanuman) from a forest was made to laugh at the king of Lanka, and did not

Arjuna alone become able to defeat the large army of eleven Akshouhini?

(24) Therefore, how can any work in the whole world become unsuccessful, when such great persons like you do it? Similarly it is the saints like you, who should enable me to speak.

(25) Now I am going to talk. Please listen to this meaning of Geeta, which is spoken personally by the Lord of Vaikuntha.

(26) Geeta is really a great book in which the Lord Shri Krishna, who is the main deity of worship of Vedas, is Himself the speaker.

(27) How can one praise the greatness of this Geeta, when even the intellect of the Lord Shambhu cannot understand it? So, it is better to salute it with heart and soul.

(28) Now please listen, how Arjuna started to talk, keeping in mind his desire to see the Universal God.

(29) He desired that, what he experienced in principle as the all-pervasiveness of the Lord, should be visible actually to his eyes.

(30) This desire was hidden in his mind, but to express it before the God was a bit difficult for him. He thought it awkward to ask because the universal form of God is the most secret thing.

(31) He said to himself, "How can I ask Shrikrishna to show me that thing about which nobody has had asked ever,- even an intimate devotee?

(32) I may be a very intimate friend, but can my intimacy be equal to his mother? Even she was afraid to ask this.

(33) No doubt, I have served him to my best ability, but can it be equal to the eagle? Even he did not say a word about this.

(34) Am I nearer to him than Sanaka and others? But even they dared not to ask this awkward question, Can I be so dear to him as his friends in Gokula?

(35) Even he deceived them by appearing only as a boy to them. He even undertook to be born again and again just to relieve one devotee of the curse. (Ambareesha) But he did not reveal the universal form to any one of these.

(36) How can I suddenly, without proper introduction ask him to reveal to me that secret which has been guarded by him for such a long time?

(37) And if I do not ask, I will never be happy without seeing for myself, what that form is. Not only that, perhaps I may not be able to live.

(38) Therefore, I will now ask him most politely, and then I will abide by what he does." So thinking, Partha began to speak hesitantly, with some misgivings.

(39) But that talk was such a clever poser that by listening to one or two words, Shri Krishna should be provoked to show him the totality of his real nature.

(40) Dnyaneshwar says, "Sirs, what wonder is there that the Lord should do this? For, as soon as the cow sees her calf coming, she suddenly gets up with tremendous love. Then when the calf starts sucking milk at the udder, will she not give milk?"

(41) Just see! For these Pandavas, Shrikrishna ran to the forest to

protect them! Will he stop answering, when Arjuna asks him?

(42) Lord Shrikrishna is the incarnation of love, and Arjuna is a tonic for love. When such is the meeting of two loving souls, it is wonder, if they are seen as separate persons.

(43) So, as soon as Arjuna will talk, the god will automatically assume the universal form. Please, listen to that episode which was the first of its kind."

अर्जुन उवाच-

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम्|
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम॥

Arjuna said, "My delusion has been dissolved by the great truth which is called spiritual wisdom, which you told me for my welfare by being so kind to me, . (1)

(44) Then Partha said to the Lord, "O, the ocean of compassion! You have expressed for my sake that secret knowledge which is not expressible.

(45) When all beings and elements get merged in Brahman and the terms Jeeva and Mahat (Maya) also do not remain, there remains your Real Nature which is your final Being, eternally resting.

(46) That was kept in the innermost chambers of the heart, guarded so carefully that even Vedas were not allowed to utter a word about it.

(47) That secret in your heart is opened by you in front of me, for attaining which spiritual wisdom, even the Lord Hara has sacrificed and abandoned all his possessions.

(48) O, my Master! If we say that you have totally given it to me, then how is it true that we have reached unity with your Reality?

(49) But it is true that seeing me completely drowned upto my head in the flood of great delusion, O Shri Hari! You jumped in it and brought me out.

(50) There is not a single other thing in the whole universe except you, but it is our great misfortune that still we say that we are our body and are separate from you.

(51) I have still the pride in my body that I am Arjuna and I saw these kouravas as my relatives,

belonging to me.

(52) Over and above, I was seeing a bad dream in which I was saying that I would kill them and thus commit a sin, but, O, my master! You have awakened me.

(53) O My Lord, the husband of Goddess Laxmi! I had left the real town and was entering into a fictitious town of unreal beings, and being thirsty I was drinking the water from mirage.

(54) Even though the serpent was only a toy made of cloth, I was having pangs of pain as if smitten by a real one, and was on the point of dying, but you have the credit of saving me.

(55) O My Lord, you have saved me from killing myself, by drowning in the sea of ignorance, which is like stopping a lion who was about to jump into a well, thinking his reflection in the water to be another lion who was against him.

(56) Otherwise, my Lord, I was determined to let such a miracle happen that all the seven seas should merge together and should be turbulent beyond measure! And–

(57) Even if the whole world should be drowned the sky should fall down; but there should be no fight with kith and kin.

(58) With such pull of my pride, I had plunged myself in the waters of adamant attitude, and it was good that you were near me, otherwise who would have taken me out?

(59) When ''I'' am nothing, I thought that something is existing when actually nothing was there and I gave some family name to what was not existing at all. I was really totally mad, but you have saved me.

(60) In the past you had saved us from the lacquer house which was on fire. At that time all the danger was to the physical body only but now this second fire was dangerous even to my soul.

(61) My adamant attitude was like the demon Hiranyaksha. My intellect is like the earth. This earth is usurped by that Hiranyaksha and he went through the opening which was the sea of confusion.

(62) Then by the power of knowledge about you I became conscious about who I am. Here, you have had to become Varaaha (Pig) by all your power.

(63) You have done so much that it is not possible to describe all your helpful actions by my one tongue. But one thing I can say. You have given your five vital breaths to me.

(64) My Lord, all that merit cannot go waste. You have become really very successful because you have dispelled my delusion totally.

(65,66) How can the man who is the object of benediction by your eyes which are like lotuses in the

lake of Joy, be affected by any confusion? To think it possible is ignorance. How can mirage pour rain on the fire in the ocean and extinguish it?

(67) And O, the most generous! I have already entered the shrine-room of this blessing and am fully enjoying the knowledge of Absolute Brahman.

(68) So, what wonder is there if my confusion, my false concept, is destroyed! I swear by your feet that I am really saved.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया|
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम्॥

I have also listened from you the details of the process of creation of all things and their dissolution. O the God with eyes like the Lotus-petals! I have also heard you about your endless greatness. (2)

(69) O, The great God with eyes like Lotus, and bright like crores of Suns, today I have heard from you –

(70) How these beings are created, and how they end. That process of Prakriti is explained by you, my Lord.

(71) And you have discarded that Prakriti and showed me the state of Purusha, the glory of whom is taken as a garment by Vedas to cover themselves.

(72) This whole developments of words and the jewels of the doctrines of religion which are produced by that ocean of words is the result of the light of your feet.

(73) You have explained and shown to me your supremacy which is the sole aim of all the paths of penance, and which can be properly appreciated only through self-realization.

(74) It is like our becoming able to look at the disc of the Sun when clouds are dissipated, or as the clear water is seen when the moss is removed from its surface.

(75) Or like the sandalwood tree becoming visible and approchable when the serpents around its trunk are taken away, or the heap of coins becoming available when the guardian ghost has gone away.

(76) Similarly the Prakriti was an impediment which you, the Lord, has displaced and made the Absolute principle, the Brahman, readily knowable for my intellect.

(77) Therefore, I have become somewhat sure about this, but O Lord, my mind has desire for something more.

(78) And if we hesitate from asking you about it due to shyness, is there any other source known to us?

(79) If fish is feeling abashed to trouble the water which is its total support, or if the child refuses to suck milk from its mother's breast, O Shri Hari, is there any other source of living for it?

(80) Therefore, we cannot feel inhibition while asking you. Whatever comes up in our mind, we should speak out before you!"

On this, the Lord said, "Enough, enough! Tell me what you want to know."

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर|
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम॥

O the Great God, O the supreme person! I wish to see your divine form as you have described yourself so far. (3)

(81) Then Arjuna said- "My Lord, I have the satisfaction of grasping what you have talked about and my intellect has become peaceful.

(82) Now, that, by whose Will all this process of the worlds comes into existence and comes to an end, and which state you call as your own reality;

(83) That real nature of yours from which you come in the world for the purpose of helping gods, by assuming forms either having two arms or four, etc.

(84) The state where your qualified form returns after the play of incarnations in the categories of life as the fish, the tortoise etc.; involving also sleeping in the ocean.

(85) That which the Upanishads sing about, that which yogis see by withdrawing within their hearts and that which the sages like Sanaka, lovingly embrace,

(86) That which is your universal form about which I have so far heard by my ears, is the Form to see which, O God, my mind is very eager.

(87) My Lord, you have so far relieved me of all my worries and fulfilled every wish of mine. Now only one fanciful wish is remaining in my mind.

(88) I have been hoping from the bottom of my heart, to see by my eyes your total Universal form.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो|
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम्॥

O Yogeshwara! O my Lord, if you think that it is possible for me to see that Form, please show me yourself as imperishable as you are. (4)

(89) O the wielder of Sharnga bow; there is one thing more. Am I eligible to see that universal form of yours?

(90) I am not knowing it. If you will ask me why I am not sure, I will ask, whether the person who is suffering can know the diagnosis of the disease?

(91) And being overpowered by the desire the person himself forgets his own capacity just as a thirsty person thinks that even an ocean is not sufficient to quench his thirst.

(92) Being thus affected by my eagerness, I cannot keep my mind steady. Therefore, as the mother knows the need and the capacity of the child,

(93) Like that mother, O Shri Janardhana, verify my capacity and then think of showing me the universal form.

(94) So, my Lord, please give me this much by being kind. Otherwise, please tell me that it is not possible; because what is the use of singing melodiously in front of a deaf person?

(95) Sir, just in order to quench the thirst of one bird Chataka, the cloud pours rain all over the earth- is it not? But if it rains on rocks, it is futile.

(96) The nectar benefits the bird Chakora; but is it denied to others by the moon on purpose? Even then, if one has no eyes, the moonlight is simply wasted on him.

(97) Therefore, I have trust that you will show me the universal form because you are equally a matter of wonder for both the wise and the ignorant.

(98) We know that your generosity is quite different. You never discriminate between worthy and unworthy whom you give anything. The most precious 'liberation', which is the most sacred, you have given even to your enemies.

(99) No doubt, liberation is most difficult to attain; but even that serves your feet; and therefore, it goes wherever you send it, just like a servant.

(100) You have given to Pootana, who came to kill you by breast-feeding you, that state of liberation and joy which is equal to the state of the sages like Sanaka, etc.

(101) Sir, in the Rajasooya Sacrifice festival, consider how Shishupala insulted you hundred times by using abusive language, in the presence of all the great personalities gathered there from all the three worlds.

(102) You have given to that Shishupala, the eternal status in your vicinity and was the son of the king Uttaanapada, desiring the high place of Dhruva, unmoving spot of the cosmos?

(103) He entered the forest only because he wanted to sit in the lap of his father, but you gave him a place coveted even by the sun, the moon and other celestial bodies.

(104) You are generous like this in giving everything to the sufferers; when Ajamila called his son Narayana, you gave him your own state of freedom.

(105) O the generous god! You are even now wearing on your chest with pride the stigma of the foot with which sage Bhrugu kicked you on that spot and even now you are not leaving the conch which is the dead body of a demon who was your enemy.

(106) In this way, you are obliging even those who do try to harm you. You are kind even to those who do not deserve. King Bali gave you in charity land covered by three steps but in turn you became his door-keeper!

(107) The prostitute who was just calling out to her parrot as 'Ram' and was not worshiping you nor was she listening to your name, but even on that flimsy excuse you gave her the divine joy of staying in Vaikuntha.

(108) In this way you force upon some, the liberation, by taking into consideration some trifling of good deed. How can you behave differently with me?

(109) Will the calves of Kamadhenu experience hunger for want of milk, when she fulfills all desires of all who demand from her, just through giving her milk?

(110) Therefore, it is not probable that the Lord will not show me what I have requested for, but you will please give me the capacity to see.

(111) O my Lord, if you think that my eyes are so good as to understand by seeing your universal form, then please meet my request.

(112) When the husband of Subhadra started to request like this again and again, the emperor of six-fold glory, Lord Shrikrishna could not wait any longer.

(113) He was the cloud of the nectar of kindness and Arjuna was like the rainy season which was nearer; or he was cuckoo and Arjuna was spring time.

(114) Or, by seeing the full moon, the sea of milk has high tide; similarly Shrikrishna was doubly enthusiastic!

(115) Then with the force of that enthusiasm, he nearly shouted with joy and said to Arjuna- "O Partha! See my innumerable forms."

(116) The Pandava desired to see only one universal form but he was given the boon of the whole existence impregnating the universal form.

(117) The generosity of God has no limits. Only the devotee should be ready to request. Then God gives thousand times more, or even gives Himself.

(118) That secret of all the secrets which was hidden from the two thousand eyes of the serpent Shesha, in showing which even Vedas were deceived, and which was not revealed to Goddess Laxmi also;

(119) Was now about to be revealed by Shrikrishna for the most fortunate Arjuna, in the most dramatic way.

(120) He himself became the vast all-pervading Brahman, just like a man in a dream becomes himself everything in that dream.

(121) He suddenly dissolved his body and removed the illusory screen of Maya, or he as if opened the mine of Yogic powers.

(122) But, in the eagerness he did not remember to consider whether Arjuna would be able to see it. He just spoke continuously, eager in his love for Arjuna, ''See! See!''

श्री भगवानुवाच-

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः|
नानाविधानि दिव्यानि नानावर्णाकृतीनि च॥

The Lord Said- O Partha, see my hundreds and thousands of forms, of various types and of various divine colours and shapes. (5)

(123) The Lord Said, "Dear Arjuna, if I show you only that which you want to see, what merit is there in it? Now you may see that all the world is contained in my Being!

(124) See for yourself, how many types and shapes there are in it. Some are thin, some fat, some short, some tall, some broad, some straight while some are unlimited.

(125) Some are uncontrollable, some are meek, many are unstable and many others still. Some are austere and some are compassionate. Some are very intelligent.

(126) Some of them are intoxicated, some are keenly aware, some are shallow, some are having great depth. Some are generous, some are miserly, while some are angry.

(127) Some are peaceful, some are rightly proud, some are undisturbed, some are joyful, some are loud in their talk while some are silent and some are mild.

(128) Some are desirous while some are having no lust; some are awake, some are sleepy, some are satisfied, some are dissatisfied while some of them are cheerful.

(129) Some are armed, some are without arms, some are fearsome, and some are very much

affectionate. Some are ghastly, some are strange looking. Some are in trance.

(130) Some are engrossed in procreating, some are taking care of their children with love while some are angrily killing many people. Some are only witness-ing.

(131) Thus there are innumerable forms of various types, some of which are brightly dazzling, and the colours of all are quite different from each other.

(132) Some appear as if they are made of heated gold, some are blond, and some are looking like sky pasted all over by read lead.

(133) Some of them are so beautiful that they look like the whole world decorated with innumerable rubies, while some are crimson like the colours in the east at the time of sunrise.

(134) Some are crystal-clear, some are like blue jewels, some are as black as soot, and some are brilliant red.

(135) Some are bright yellow like gold, some are as dark as rain-clouds, some are having the yellowish fair hue of golden champak, while some are simply lush green.

(136) Some are red like copper, some are as white as moon, some are of various colours. Please see all these forms which are mine.

(137) As the colours of these forms are variegated, their figures are also of different shapes. Some of them are so beautiful that even cupid would be abashed before them.

(138) Some of them are naturally very handsome, and the bodies of some are shining attractively. Some are just like the store houses of cosmetics of goddess Laxmi, opened.

(139) Some have stout and fleshy limbs, and some are emaciated. Some are imposingly ugly with monstrous shapes while some are having long necks, outsize heads, and some of them are mis-shaped.

(140) O Arjuna, there is no end to these forms, if you go on looking at them and the wonder of it that on the body of each and every manifestation, you will see all the world residing in a corner.

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा|
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत॥

O Bharata, you can see here Adityas, Vasus, Rudras, the two Ashwinikumar, Maruts, and many wonders which are not seen by you before. (6)

(141) Here in the wink of an eye, the whole series of Adityas are created, and in the closing of the eyelids, they are being dissolved.

(142) With the vapour of the Mouth, everything becomes inflamed and in that fire, there are groups of Vasus, like Pavak (a kind of fire which purifies).

(143) When the eyebrows are knitted and joined together, you can see there the groups of Rudras being born.

(144) When these eyebrows become somewhat mild, the life-giving gods like Ashwinikumar are born, and O Pandav, the winds of the cosmos are coming out of the ears.

(145) In this way, in the playful living of one form, many gods and occult adepts are born and please look! There are numberless such forms within my universal existence.

(146,147) Now you see by your own eyes all these forms to describe which even the Vedas were not able and started stammering, to know which the life-span of time itself fell short and even God the creator could not fathom their depth, and even the three Vedas have never heard about their existence. Please enjoy this vision made possible by the greatest occult power.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि॥

O the controller of sleep, look in this my body the whole world at one place with its animate and inanimate things and also everything else which you desire to see. (7)

(148) O the crowned one! Look here the sprouts of worlds in the roots of the body hair of this Form which are like grass- sprouts at the foot of the divine wish-tree.

(149) Just as there are dust particles flying about, visible in the shaft of light falling in a room from a hole in the roof, there are worlds and worlds moving in and about the folds of limbs of this universal form.

(150) Here can be seen the vast expanse of the universe and many more things beyond the universe which you desire to see.

(151) And in this matter, there will be absolutely no difficulty, because you can comfortably see everything in my body, according to your liking.

(152) The universal form of Shri Krishna said these words compassionately, but Arjuna did not respond, as to whether he was seeing or not. He was simply silent.

(153) Doubting as to why he was quiet, Shrikrishna looked at him and saw that he was having all eagerness imprinted on his face, just as before.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा|
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥

But you will not be able to see me, only with these your own eyes. I will give you divine vision. See the glory of my Godly Yoga. (8)

(154) Then Lord Shrikrishna said to himself- "The eagerness in this Arjuna's mind is not yet abated. He has not yet got the joy of Atman! He has no capacity to grasp the real universal form."

(155) Saying thus to himself, the Lord smiled and said to him who wanted to see, ‘‘My dear, I have shown you my real universal form but you have not been seeing it.’’

(156) On this, Arjuna smartly said, ‘‘Sir, who is to be blamed for this? You are trying to feed the crane with moonlight!’’

(157) Sir, you are holding a mirror cleansed carefully, in front of a blind man, or my Lord, you are singing in front of a deaf person!

(158) It is like feeding small drops of nectar to a frog and waste them. Therefore, why should you blame others?

(159) You have placed before my physical eyes that scene which is definitely only for vision beyond sense-organs, and only meant for being seen by the eyes of the psyche.

(160) But it is not proper for me to find fault with you. It is better for me to keep quiet." Upon this, the Lord Shri Krishna said, "You are right, my dear!"

(161) It is true that if we wish to show the universal form we should give you the capacity to see; but in the flow of my talk I forgot!

(162) What has happened is that, seeds are sown without proper preparation of the soil. All right. Now please see. I will give you the necessary vision.

(163) Then, O Pandava, with the help of that vision, you should enjoy the glory of seeing the universal form so that you will surely merge into the bliss of Atman.

(164) Thus spake the Lord Shri Krishna, whom Vedas try to understand, and who is the root seed of all the universe.

संजय उवाच-

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः|

दर्शयामास पार्थाय परमं रूपमैश्वरम्॥

Sanjay said "O His majesty, saying thus, Hari who is the God of the supreme Yoga, showed Partha his supreme form of Almighty the Glorious! (9)

(165) Sanjaya said- "O the emperor governing the dynasty of Kurus, about one thing I always wonder. Really who is more fortunate than goddess Laxmi in all the three worlds?

(166) Is there any other means to understand what is Self than the Vedas which only indicate It? Is not the quality of servitude the best in Shesha, the divine serpent?

(167) Is there any other devotee equal to the Eagle who is always ready and bears the burden of Vishnu all the twenty-four hours?

(168) But all those are left aside and these Pandavas have become quite a new group which has all the love of Narayana concentrated in them.

(169) But among all the five, the Lord Shrikrishna has fallen in love for Arjuna, just as a lover is mad for his loving woman.

(170) We do not know what good luck has benedicted Arjuna. Even a bird taught to speak does not speak like this. Even a pet animal does not obey to this extent.

(171) And lucky are the eyes of Arjuna to completely enjoy the totality of absolute Brahman; see how Lord ShriKrishna is alert to do everything Arjuna says.

(172) If Arjuna is angry, God silently remains docile. If Arjuna is annoyed, he somehow pleases him. How wonderful it is that the God is just mad for him!

(173) Otherwise, Yogis like Shuka and others who have conquered the desire for sensual pleasures, started praising this Krishna by describing his romantic play in the forest.

(174) O king, my mind is still wondering whether Lord Shrikrishna is the treasure of the Yogis which is enjoyed by them only in the trance or is he just a servant of Partha!

(175) Sanjaya added - "Really, His Majesty, there is no wonder in this. One who is accepted by the Lord Shrikrishna, definitely enjoys this great fortune!

(176) The king of gods said to Partha, "I shall give you that vision by which you can see the whole universal form."

(177) As soon as these letters were uttered by the god, the darkness of ignorance began to be dissipated.

(178) They were not mere letters. They were the lights to see the empire of Brahman, and Shri Krishna had actually kindled the flame of knowledge.

(179) Then the light of the divine vision shone and a shaft of knowledge shot forth. In this way the God made manifest his total glory.

(180) In that great existence, the various incarnations of God looked like waves on a sea, and compared to the rays of that brilliant form, the universe seemed to be a mirage.

(181) In this way, the master of Vaikuntha showed himself as the ever-existent, self-procreated surface like a screen of cloth on which the picture of the animate and inanimate world becomes projected.

(182) In the childhood, this Shripati had one day eaten some dust, and Yashoda held his hands in anger.

(183) At that time, he, faking fear, showed his mother the fourteen worlds by opening his mouth to prove that he had not eaten any dust.

(184) Similarly in the Madhuvan forest, he blessed Dhruva and by his conch touched the cheek of that boy by which, immediately Dhruva started to speak very speedily, that which Vedas even cannot know clearly.

(185) Similarly O the king of Kurus, Shri Hari gave his blessings to Dhananjaya, and the wonder is that Arjuna forgot the word Maya.

(186) Then suddenly the light of the glory opened up by the great expanse of the universal form of the god by which there was miracle everywhere and Arjuna's mind was totally drowned in the only feeling of wonder.

(187) Just as in an ancient story, the sage Markandeya was alone swimming in the total deluge of primordial waters up to the region of god Brahma, similarly Arjuna was just now swimming in the flood of the universal form.

(188) He started exclaiming - "O! Here there was great expanse of sky! Who has taken it away and where? Where has gone the whole creation of animate beings and inanimate things?

(189) The signs of directions have gone. It cannot be known what is up and what is down! The whole physical world is dissolved like a dream when one awakes.

(190) Or just as in the brilliant light of the Sun, the Moon and the stars disappear, so it seems that the universal form has swallowed the whole visible nature.

(191) He lost the quality of the mind, his intellect lost its balance and the outward flow of senses

turned back to his heart.

(192) It was the zenith of stillness and one-pointedness. It was as if somebody had hypnotised all his thoughts.

(193) When Arjuna, being wonder-struck, started to look at the various manifesta-tions, he saw at the same time, the delicate body of Shrikrishna with four arms and also witnessed how the same image was playfully visible in every form.

(194) Just as the clouds are continuously developing in the rainy season or just as the brightness of the Sun begins to spread tremendously at the time of final universal Dissolution, so the form of lord was so vast that it allowed no other thing anywhere.

(195) Being endowed with this experience of Reality, Arjuna became silently still in his contentment, closed his eyes, but when he opened them, he actually saw with his divine vision, that vast cosmic existence.

(196) In this way, Lord Shrikrishna fulfilled the wish of Arjuna of seeing by his own eyes the universal form.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥

That form was having many mouths and eyes. It was having many wonderful appearances. It had many brilliant ornaments, and it had many weapons ready to strike. (10)

(197) Arjuna saw there many faces like the palaces of the Lord Vishnu (the husband of Ram¢). They appeared as if the glorious treasures of goddess of beauty were thrown open.

(198) He saw the beautiful faces of Shri Hari which looked like the gardens of joy fully blossomed or like beauty added with happiness.

(199) Even among them, some faces were gruesome as if the armies of the dark night of death were advancing together.

(200) They appeared like the death having many mouths or the forts of fear were spread or the great pits of fires of final dissolution were opened.

(201) The brave Arjuna saw such strange and fearsome faces and many more which were having ornaments and were mild looking.

(202) He stretched his eyes of the clairvoyant vision but could not see where the faces

ended. So he looked at the eyes of that great figure.

(203) Arjuna saw that the eyes appeared like Lotus-gardens in full bloom or a line of brilliant Suns.

(204) And there, below the knitted brows he saw the fire-like golden eyes shining as brightly as the lightning dazzling between dark clouds at the time of total destruction of the world.

(205) While seeing each and every wonder like this, the son of Pandu had the benefit of looking at variety of scenes in one single figure of the Lord.

(206) Then he said to himself- "Where are the feet? Where are the crowns and where are the arms! In this way his interest in seeing all the panorama was continuously increasing.

(207) And Arjuna was really the great store of good luck. Why should his curiosity go unfulfilled? Are there hollow grass stems in the quiver of Lord Shankara?

(208) Or, are there alphabets of false letters on the tongue of Brahma, the god of four faces? Thus, Arjuna saw all the unlimited images in one glance.

(209) Thus, both the eyes of Arjuna enjoyed the sight of all the limbs of the Almighty, whose real nature the Vedas also do not know.

(210) He saw the expanse of the Divine Figure right from the feet to the crowns, which was decoratively attractive by ornaments.

(211) The Absolute Brahman was as if desirous to wear ornaments of Brahman only and, therefore, 'IT' had assumed many forms. How can I describe them by comparison with something?

(212) It was the brilliance which gives light to the Sun and Moon. It was the womb of supreme luminosity from which the universe becomes manifest.

(213) It was the ornamentation which the Brahman was using on Itself. Who can grasp its brightness by his mind? Arjuna witnessed the divine ornaments worn by the Divinity Himself.

(214) And when with the same divine sight he began to see the long straight hands of

the Almighty they saw weapons in those hands which were so sharp that they could cut through the lightning of the Time of Total Destruction.

(215) Arjuna saw that God himself was the body and the ornaments, hands and weapons, the soul and the body, each one of these pairs and thus He had filled all the universe by Himself.

(216) By the sharp firy Light of the rays of his luminosity, the stars were being scorched and the flames of fire were trying to plunge into sea because the fire was also roasted.

(217) Thus, Arjuna saw there innumerable hands of the God, which were as if smeared with the fiercest poison called Kalkoot or serrated with the shafts of brilliant Lightning, which were continuously brandishing weapons.

दिव्यमाल्याम्बरधरं दिव्यगंधानुलेपनम्|
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥

He was the God Ananta, having faces everywhere in the universe, who was wearing celestial bright flowers and clothes, having smeared on his body bright and divine fragrant pastes and who was full of all wonders. (11)

(218) As if afraid, Arjuna shifted his eyes from those weapons and started to look at the throat and the crown of God, and he felt that the divine wish-trees must have grown from there.

(219) He saw God wearing beautiful fragrant flowers which were the primary places where self knowledge is attained and where the goddess of Riches being tired of wandering throughout the world comes to take rest.

(220) There was a bunch of flowers on the crown, and at many places on the head, there were flowers tied together in bunch in the process of worship, while around and down from the neck, there were good many garlands suspended.

(221) His golden apparel round his waist looked like the heaven wearing the light of the Sun, or the mount Meru covered by sheets of gold.

(222) Like the God Mahadev, with his body covered by camphor, or mount Kailas smeared by mercury, or the ocean of milk covered with white cloth.

(223) Or the sky was covered by unfolded moon-light. His body was thus smeared by liquid paste of sandalwood.

(224) That was the fiagrance which made light of the self more brilliant, the heat of bliss of Brahman was cooled down, by it and the Vedas were made more fragrant like the Earth;

(225) That fragrance was used as a paste by unattachment, it was applied by cupid as anointment, and nobody can measure its greatness.

(226) While looking at the beauty of each of the parts of the divine Being, Arjuna was so scared that he could not decide whether the Almighty was sitting or standing or reclining.

(227) He saw by his open eyes everything like this as one great Image, and deciding not to look out, when he closed his eyes, he saw the same scene inside.

(228) When after seeing unlimited faces before him he turned his back, he saw the same faces and the hands and feet there also.

(229) There is no wonder that he saw such wondrous panorama when he looked, but see the astonishing thing. He saw it even if he did not look.

(230) See the effect of the blessing given by the Lord Narayana. He occupied Arjuna and also occupied the looking and the non-looking of Arjuna.

(231) So, as soon as Arjuna tried to escape the flood of astonishment at one spot, he was caught in another ocean of surprise.

(232) And the Almighty God thus totally enveloped Arjuna by the feat of his becoming universal.

(233) Thus, being requested by Pandava to show him his universal form, the Almighty God himself became that Universal being, which he was already, in fact.

(234) And the vision which was given by the master of Vaikuntha was not such which in seen by the light of the lamp or the Sun and becomes defunct if eyes are closed.

(235) So, either with eyes open or closed, Arjuna had no alternative except seeing; and Sanjaya was reporting this to the king (Dhrutarashtra) in Hastinapur city.

(236) Sanjaya said- "O, King, you may not care about all the details but you may only understand that Partha saw the Universal form of God which was full of ornaments and which was having faces all over the universe!

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता|
यदिः भाः सदृशी सा स्याद्भासस्तस्य महात्मनः॥

If in the heavens all the splendor of thousands of Suns were to shine at one time, perhaps, like that

was the brilliance of that great Being. (12)

(237) O King, what a surprisingly luminous was that body of the Almighty! It was as if all the twelve Suns have come together at the time of final destruction.

(238) And even if thousands of such cosmic Suns arise at one time, that brilliance cannot be compared with them.

(239) One may gather all the lightnings from all the world, and may collect all the fuel etc. required for the final fire and kindle that fire or one may bring all the ten great fires, together.

(240) Then also their luminosity may be somewhat compared to the brilliance of God Almighty, but their light will not be as pure as his light.

(241) Such is the greatness of Shri Hari, and only by the blessings of the sage (Vyasa) it is seen by me.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा|
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा॥

Then the Pandawa saw in the body of the god of gods all the world complete but divided in many parts. (13)

(242) Jast as bubbles on the surface of an ocean are insignificant, so, this world was seen somewhere in a corner, with all its expanse.

(243) Or many clouds are visible in the sky or ants build their anthill somewhere on the ground, or little particles of dust are there on the mount Meru.

(244) Arjuna saw in the body of the cosmic emperor, the Almighty God, all the Universe in such a small measure.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः|
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत॥

Seeing all this, Dhananjaya was having esctacy and tremendous surprise, and he folded his hands, bowed before that supreme being and spoke! (14)

(245) Arjuna was earlier having a sense of separateness that he and the universe are two separate things. This sense was still remaining slightly, but now that also disappeared and his mind subsided within itself.

(246) There was flood of joy inside, and the power of outer limbs waned, his body being full of

goose- pimples.

(247) At the onset of rainy season, the mountains have streams flowing down and then there are lush green sprouts of grass all over them. Similarly his body was full of hair becoming straight due to ecstacy.

(248) As the moon- stone (Chandrakant) melts by the touch of moon-rays, his body was full of drops of sweat.

(249) He was nodding with inner joy, just as by the movement of blue-beetle in a closed lotus flower, it slightly moves to and fro.

(250) As the particles of camphor start falling down, when the camphor- plant is being peeled, similarly tears began to fall from his eyes.

(251) He became more turbulent with the waves of joy as a sea having high tide by the rise of Moon.

(252) In this way, all the eight Sattwic ecstacies expressed themselves competing with each other in his body, and Arjuna, as if earned the kingdom of bliss of Brahman.

(253) But in a moment, he fell back upon the sense of duality, and looking here and there,

(254) turned towards Shrikrishna, bowed before him, and with folded hands, started to speak.

अर्जुन उवाच-

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान्‌।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान्‌॥

My Lord, I am seeing in your body, all the gods as well as special groups of the various beings, the Brahma, the Isha (Shankara) in a lotus posture, sages and the divine serpents. (15)

(255) Arjuna said, "My Lord! Victory to you! You have really much obliged us, because by your grace, ordinary persons like me are able to see this universal form."

(256) And, O the great Lord, you have done a very good thing and I am also fully satisfied because today I came to know that you are the sole support of this whole creation.

(257) My Lord, the groups of fourteen worlds are attached to your body like various groups of animals roaming about on the mountain Meru.

(258, 259) My Lord, O Narayana, just as there are galaxies of stars in the sky or just as there are many nests of birds in a big tree, similarly in this universal form of yours, I am seeing all the gods

and the heaven.

(260) My Lord, I am seeing in your body, many groups of five elements each and every group of variety of beings.

(261) My Lord, the Satyaloka is also visible in your body, and there is the God Brahma, is it not? And also if I look in other direction, there is Kailas!

(262) The Lord Mahadev with his spouse Bhavani is being seen by me in one side, and I am also seeing you, O Hrisshikesh, in your own body.

(263) The families of Kashyapa and other sages are all visible in this form and I am seeing the nether-worlds together with the reptiles.

(264) O the Lord of the three worlds! On the wall of each of your limb, I see the fourteen worlds drawn like pictures.

(265) And all the worlds and the beings are also, as if painted! Such is your extra-ordinary greatness which I see.

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम्।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप॥

I am seeing, O the Lord of the universe and 'identical with the universe' many arms, stomach, mouths, and eyes of your immeasurable form spread everywhere, and I am not able to see the end, the existence as also the beginning. (16)

(266) When I see by my divine sight everywhere, I see the sky filled with all your arms like its sprouts.

(267) In this way, My Lord, I see all your arms acting variously everywhere at one and the same time.

(268) And I see your stomachs and feel that they are deep and capacious store-houses of worlds become manifest from the abstract Brahman.

(269) Sir, I see that in this form at one single time, there are crores of editions of the universal Purusha of one thousand heads, and they appear as if they are thousands of fruits on the tree of the absolute Brahman by the weight of which it is bending down.

(270) I also see all your faces, O the God of universal image! I also see rows and rows of your eyes.

(271) Not only this, but the distinction of heaven, earth, directions, sky or the nether-world has dissolved itself because everything is one whole existence.

(272) I am trying to find out whether there is any particle where you are not, but I fail to see it because you are everything.

(273) And these elements which are without number are contained, O Lord, within your body, without leaving any space empty.

(274,275) When I started to find out from where you came, whether you are sitting or standing, who is the mother who borne you in her womb, how great is your abode, of what real form you are, and what is your age as also what is beyond you and what supports you basically,-

(276) I suddenly found out that you are your own support. You are not the product of anybody else and you are self-evident and beginningless.

(277) You are neither standing nor sitting. You are neither tall, nor short. You are below you as well as above you.

(278) My Lord, you yourself are your beauty, your youth, your back and belly.

(279) What more? O the limitless god, when I saw again and again, I saw that you are yourself alone.

(280) But O my Lord, there is one thing wanting in your form. There is no beginning, no middle portion nor the end.

(281) You are everywhere but the end and the beginning as well as the middle is not found. So, it is definite that all these three are not here.

(282) In this way. O, My Lord! Omnipresent, unlimited supreme God, I have now seen you, who has neither beginning middle nor end.

(283) My God, in only one all-pervading form of yours, all the various images are studded, appearing as if you have donned so many multi-coloured clothes.

(284) Or, all these are like trees and creepers on the mountain of your universal form and they are blossomed with the flowers and fruits of all the ornaments.

(285) Or you are like an ocean and all these are like waves moving on your surface, or you are a large tree, with all the images looking like your flowers and fruits.

(286) Your universal form with all those images, looks like earth which is populated by so many beings, or the vast sky studded with innumerable stars.

(287) O my Lord, such images in each of which the three worlds are born and dead, are looking like

hair on your tremendous form.

(288) When I tried to see who you are who has manifested such expanse of this universal existence, I found that here you are, my charioteer.

(289) And my dear Mukunda, I came to know that actually you are always like this- extraordinary, unknowable, but only for the affectionate devotees you assume a small beautiful form.

(290) O, how that darkish body of four arms is beautiful, looking at which my eyes become cool by satisfaction and, it is easy to embrace it by both my arms.

(291) O, the Universal God, is it true that only for the love of ordinary devotees like us, you take such a beautiful form? Or is our sight by which we see you as a human figure to be blamed?

(292) Whatever it may be, my sight is now cleansed of all blemishes, and because you have given me the divine sight, I could see properly your real greatness.

(293) But I have also fully recognised that this whole all-pervading form is your own expanded nature, though actually you are sitting here on the yoke of my chariot, behind the crocodile-mouth effigy in the front.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम्|
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम्॥

I am seeing you on all sides as brilliant as fire or Sun with their enhanced light, just like a mountain of luminosity dazzling on all sides, while you are wearing crown, mace, the brilliant disc and actually it is very difficult for me to look at you. (17)

(294) Is it not the same crown, you are wearing, O Shri Hari? But its brilliance and glory is quite different this time.

(295) And here in the upper arm, is it not the same disc, you are brandishing as if to throw it, speedily rotating? The sign of that disc, O Universal God, has not disappeared.

(296) On the other side, do I not recognise the mace? And the lower two arms are put forward to hold the reins of my horses.

(297) And O, the Lord of the world, it is you sitting on my chariot, who has at the same moment as I uttered my wish, assumed immediately and suddenly this vast universal appearance - this I have definitely recognised.

(298) But this is quite beyond my capacity even to wonder! When I see this miraculous revelation, my mind is simply terrorised.

(299) My mind is not sure of whether this universal form is here in Reality or not. Sir, how can I describe the strangeness of the effulgence of this apparition? This whole multitude of beings of the world is kept confined within it!

(300) The luminosity of its sheen is so acute that the eyes of fire are scorched to coals, and the Sun itself is becoming as tiny as a fire-fly.

(301) Sir, in the ocean of this tremendously brilliant light, the whole creation is as if drowned or the sky is completely conquered by the lightning of the time of total destruction.

(302) Or the flames of the fire at the time of total destruction are thrashed and cut and used to build elevated platform in the space. Even my divine sight is not capable to look at it.

(303) The cresendo of this lustrous glamour is so speedily increasing and its heat and conflagration is so high that even my clairvoyant sight is becoming harassed.

(304) My Lord, I feel that the fire which destroys the three worlds at the time of total annihilation, which was hidden in the third eye of Maharudra has suddenly come out as the eye has opened!

(305) And by the flames engulfing it, all the universe is being turned into coal by the hottest light;

(306) My God, it seems that in seeing you in such an extra-ordinary, immeasurably mountainous heat and light, I have witnessed the miracle of miracles of my life- time. There seems no limit to your vastness and brilliance.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम्|
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे॥

You are the supreme Akshara (letter or Brahman the imperishable) to be understood. You are the highest resort of this universe. You are imperishable, and the protector of eternal religion, and in my opinion, you are the most ancient and eternal Purusha (18)

(307) O God, you are the one letter, which is beyond the three and half syllables of AUM, whose location the Vedas are always trying to find, but in vain!

(308) You are the Primary source of all forms, and you are that principle which is not perishable, which is secret, and has no waning, in which the whole universe is stored.

(309) You are the compassion of religion. You are always ready without any beginning, and you are ever new, and I know that you are the thirty-seventh male principle.

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम्|
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम्॥

I see you as having innumerable arms, unlimited power, with sun and moon as your eyes, and mouth as a bright fire, with unknown beginning, the middle and the end in space and time, who are heating this universe with your light (19)

(310) Your beginning, end and the central part of existence cannot be known. You are unlimited in your own power. You have arms and feet everywhere in the universe. You are without measure.

(311) The Moon and the Sun are your eyes by which you show kindness as well as anger. With somebody you are annoyed, and angrily looking at him with one eye, while you are bestowing benediction on somebody else by the other eye.

(312) My Lord, I am seeing your divine omnipresent form, as a matter of fact. Your mouth is actually the conflagration of the fires of final destruction.

(313) Your tongue is licking your teeth, and is moving about among them like flame of forest fire, when it covers up mountains which devour everything coming in their way.

(314) By the heat of your mouth and the light of your body which is also hot, the whole universe is suffering and extremely agonized.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः|
दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्॥

You have alone pervaded the interval between the earth and the sky as well as space in all the directions. O the great soul, all the three worlds are extremely harassed by seeing your fearsome and astonishing form (20)

(315) The heaven and the nether-world, the earth and the intermediate space below the heavens and all the ten directions- the whole horizon is filled –

(316) by you alone which I am seeing with wonder but it seems that the fierce form has drowned in its depth every thing including the heavens.

(317) It seems that all the fourteen planes of nature have become like bags or bundles in this vast form of yours. How can then my intellect grasp this tremendous whole?

(318) I cannot imagine or measure this limitless existence, nor can I bear the sight of this ferocious form! All my comfort has left me! Somehow I am keeping myself alive.

(319) My Lord! I cannot understand how, looking at your form like this I am greatly struck by total wonder and all the three worlds are being overcome by the mighty waves of miserable plight.

(320) Actually there should not be any fear while seeing great Being like you but it is true that what I

feel when I look at you is not happiness!

(321) So long as I had not seen you, there was happiness in worldly life but since I have one glimpse of your vast universal form, I am becoming dejected, being fed up with everything in life!

(322) Further, is it possible to embrace you in this condition with our affection? And if we cannot get the benefit of that, how can we continue to be sorrowful in this separateness?

(323) So, if I turn my back upon you, the gaping worldly life with its birth and death confronts me and if I try to continue seeing you, I cannot bear the vision and your unimaginably strange fierce form!

(324) So, the whole three worlds are lamentably being scorched in this double dilema. This is my real mental condition when I see you in this form.

(325) This is like a man sustaining burns in a fire, runs to the sea for relief, but there he becomes scared by its high waves!

(326) Similar is the pitiable plight of this world which is disturbed by the glimpse of your universal form! There I see many hosts of men of intelligence.

अमी हि त्वां सुरसंघा विशन्ति केचिद्भीता प्राञ्जलयो गृणन्ति|
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाःस्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः॥

These groups of gods are entering into you. Some are afraid and are praying with folded hands. The groups of sages and adepts are praising you profusely by reciting auspicions verses (21)

(327) They are burning the seeds of their Karma by your light and are merging themselves with your Reality by their true self, and real faith.

(328) And there are some on this side, who, cowards by nature are turning to you and praying you with folded hands.

(329) They are saying- "O God! We are being drowned in the ocean of ignorance, being caught in the net of sense- objects and are pinched between the worldly life on one side and heaven on the other.

(330) Who is going to free us from this calamity except you! We are therefore totally surrendered to you."

(331) And on the other side, many groups of Adepts and sages are reciting the auspicious verses for you and they are joined by Angels called Vidyadharas.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च|
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे॥

Rudras, Adityas, Vasus, Saadhyas, Vishwedevas, Ashwinikumars, Marutas, Ushmapas, Gandharvas, Yakshas, Asuras, groups of adepts - all are astonished and are looking at you with awe! (22)

(332) These hosts of Rudras and Adityas, as also Vasus, all Saadhyas, the two Ashwini kumars and Angels of Air-with all their glory-

(333) Consider the ancestors and Gandharvas, beyond them the Nature spirits called Yakshas, Rakshasas, Gods headed by Mahendra and sages like Adept masters,

(334) All these in their respective habitats are looking with eagerness at your great form which is divine!

(335) O God, thus being surprised while looking at you, they are respectfully waving their crowns before you, every moment.

(336) They are putting their folded palms on their foreheads while bowing before you and exclaiming loudly the words "Victory to you! Victory to you!’’ by which sound there are echoes in the heavens.

(337) These look like trees of respectful humility and in the forest of those trees, as there is advent of the spring season, it seems that the leaves of their folded palms are bearing fruit which is your own reality.

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम्|
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम्॥

O The god of great arms, your read nature is very magnificent, having many mouths and eyes, many hands, thighs and feet; many stomachs, many teeth which make it appear to be very cruel, and looking at this fierce form, people as well as I myself have become affected by great anguish (23)

(338) It is their good luck; and their minds have great joy because they have seen your universal form.

(339) Even gods are afraid by the sight of this great form but today it, being occupying all the three worlds, is possible to be seen by anybody as if he is just standing in front of you.

(340) This is only One Form, one Figure, but, is has many dangerous looking mouths, many eyes, many weapons and innumerable arms.

(341) It has many thighs, arms, feet, stomachs and many colours, and every face is puffed up with inner pride!

(342) It seems that the God of death has just now kindled tremendous holocasts of fire of the day of final destruction.

(343) Or the weapons of Rudra used at the time of final dissolution of the universe, or the playgrounds of killer Bhairavas of that time, or guns having power to bring about total devastation, are shooting out at one time!

(344) Similar are your monstrous mouths everywhere, and the teeth which look like angry lions which are not remaining in them but protruding out.

(345) And the blood-smeared molars seem as if the ghosts have come out with their evil force, in the night of the final death of the world!

(346) Over and above these fierce scenes, your mouths themselves look like Death has invited them for fighting some war, or the annitilation has given good nourishment to death and it has taken the form of these mouths.

(347) You have just slightly turned your gaze towards the world of these beings but only by that, their world looks like trees on the bank of river Yamuna, burned out due to the venom of Kalia the cobra.

(348) In the ocean of total death which you are, this ferry of the life of the triple world being zapped by the evil winds of sorrow is heaving up and down.

(349) Even if you may admonish me for all my care about these beings and say, "Why do you bother about others? You should look after yourself and enjoy the sight of this grand panorama!"

(350) I mean to say that I am simply using my anxiety about all these beings as a buffer, or a shield, to hide my our condition because really speaking I am myself totally trembling by fear of losing my own life.

(351) You have created such a fearsome situation here that I, of whom the great terminator Rudra is afraid, and fearing whom even the Death hides His face, have myself begun to tremble with apprehension.

(352) Thus, this is really a strange epidemic! Though it is called universal, all-pervading form, it is in fact such that even fear is afraid before it.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम्॥
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो॥

By seeing your vast form which is touching the sky, which is bright and having various colours, with your mouth wide open, and shining wide eyes, I am disturbed to my very soul and O Vishnu! I am not having any self-confidence nor peace of mind! (24)

(353) There are many faces of yours who will challenge the death god also in the matter of fierceness, and these angry faces have belittled even the sky by their tremendous increasing height.

(354) Just see how even the fire is burning by the hot vapours of the mouths of this great God, who cannot be covered by the expanse of even the sky and who cannot be rounded up by the wind of the whole three worlds.

(355) One face is not like the others, they have different colours, but it seems that fire must be taking the help of these faces to burn the universe at the end.

(356) The brilliance of this body is such that the three worlds will be turned into ashes and in addition, the mouths are of dangerous nature with strong and large teeth and molars!

(357, 358) This totally destructive form has such a big mouth that one thinks that the wind has got an attack of tetanus, or the sea is drowned in a big flood or the fire of poison "Halahala" has drank fire, or death is about to kill death.

(359) And how big is this? It is as if the space is torn, and a cover is made of it for the sky.

(360) Or it is the big door of the nether world thrown open by god Mahadev, Hatakeshwar, when Hiranyaksha entered with the planet of earth into the tunnel of the nether world.

(361) Such is the expanse of these mouths; and the tongues in these mouths are also very active, but thinking that the whole universe is not enough to form even a morsel in his mouth, this great Almighty God is not ready to eat it even as a matter of pass-time.

(362) The tongue in the valley of this mouth is like the flames of poison of the cobras from the nether world reaching up to the heavens.

(363) The crooked teeth protruding out or the lips look like decoration made for the houses of angels by knitting the net of lightnings shining at the time of deluge.

(364) The eyes below the cavities under the wall of forehead seem to threaten even the fear itself or the outbursts of great death, awaiting in the depth of darkness.

(365) My Lord, what purpose do you want to serve by adopting such a fierce appearance, I cannot understand, but one thing is sure, the fear of death is eating me.

(366) My Lord, I nurtured a strange desire to see your universal form, but a very unexpected fruit of

that desire is being plucked by me. Sir, I have duly seen you as I wanted and now there is full satisfaction to my eyes.

(367) Sir, who cares if this earthly body dies! But there is a great apprehention that even my spirit will perhaps be destroyed.

(368) And my body trembles by fear or even my mind is upset, my intellect has been disturbed and my ego is also been forgotten.

(369) And beyond this, the Atman which is permanent, and the very image of joy, has also become sick of this repulsive sight.

(370) Sir, the power of this stark realization is so great that the whole understanding has abandoned me and gone away. I am not sure whether the relationship of the teacher and the disciple will survive.

(371) My God, I am trying very hard to collect myself together with sufficient steadiness, in order to save myself from the feebleness which has entered my consciousness-

(372) That forbearance has also gone, because it has also witnessed your limitless existence. But let it be so! One lesson I have definitely learnt perfectly.

(373) That is - The Jeeva hoping to get some rest runs here and there, but that poor soul does not find any place where he can take rest.

(374) Such is the effect of the epidemic of this universal form which has gulped down the life of all the world. My god! If this is not to be spoken, how can one sit silent?

दंष्ट्राकरालानि च ते मुखानि, दृष्ट्वैव कालानलसंनिभानि|
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास॥

By looking at your mouths which are repulsively ugly due to the great teeth and which resemble the fires of the time of total destruction of the universe, I am confused about where I stand, nor do I find any peace of mind. O the Lord of the gods and the resort of the world! Be pleased! (25)

(375) But my Lord, just as a big Gun of fear should be opened and my eyes should be constantly looking at it, I am seeing these hideous mouths opened and spread before my eyes.

(376) Not only this but as the line of teeth cannot be contained inside the lips, it is protruding out and is appearing as if a compound wall of killer weapons is built around the mouths.

(377) Just as somebody may give more poison to the Takshak to drink or one may be possessed by a ghost in a dark night or the heavenly lightning should be sharpened by the fire weapon!

(378) Similarly the great force of destruction is overflowing from your mouths and we are afraid as if the great floods of numberless deaths is attacking us.

(379) What thing will remain untouched, when the great tornado of the time of total destruction joins its forces with the anihillatory fires?

(380) Similarly why should not our patience and self confidence leave us at the sight of all these fearsome mouths? I am so confused that I cannot make out any directions distinctly nor am I aware of myself.

(381) I have had just one glimpse of your fearsome form and suddenly there is a drought of happiness. So, please withdraw all this manifestation spread out beyond limits.

(382) You may ask why I am so begging for withdrawal of this universal form, when I know that you are anyway going to do so presently, I entreat you to please do save me from the destruction.

(383) O Ananta, if you are the protector of our life, please give us a shield. Withdraw this terrific spread of this epidemic, and keep it securely hidden.

(384) My God, when you are the life of this universe, O, the deity beyond all deities, how did you forget it and start destroying it?

(385) Therefore, take back your Maya, be pleased and save me from this extreme danger!

(386) O the Universal God! I am so much terrified by this limitless existence that I keep on repeating my prayer to close this horrible show.

(387) Actually I defeated singly the enemies of Indra when they attacked his capital Amaravati and I am not afraid to see death in its eyes boldly.

(388) But O God, this is not a matter of that type here. You seem to be intent upon destroying us together with this universe.

(389) When this was not the time of total destruction, suddenly you met us half way, as the very death in person, and the poor trinity of worlds became short - lived.

(390) Or the luck has turned her back on us. While efforts were made for peace, suddenly this calamity has attacked. Sir, gone is the universe! Gone is the universe! You have nearly devoured all this!

(391) Is it not that I am actually seeing many mouths spread by you and you are eating these armies from all sides?

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः|

भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मदीयैरपि योधमुख्यैः॥

And all these sons of Dhrutarashtra, together with the groups of kings, Bheeshma, Drona, Sootaputra (Karna) and also with main heros of our Army - (26)

(392) These heros form the Army of Kauravas, sons of Dhrutarashtra are gone! Gone into your mouth, together with their assistants.

(393) You are also swallowing all the kings who have gathered to help them with such a thoroughness that nobody will survive to tell their story!

(394) You are gulping down the groups of elephants together with their Mahats.

(395) On the guns, there are gunmen, whom you are eating together with the warriors attending them.

(396) You are putting in your gaping mouth hundreds and thousands of weapons, which are like twin brothers of the God of death.

(397) You are eating without allowing them touch your teeth, the four categories of armymen and also chariots together with their horses; and why you are satisfied with this strange food, I cannot understand.

(398) There is no one else as brave and lover of truth as Bheeshma and Drona who is a Brahmin; They are also being eaten by you.

(399) O! See the son of the Sun, Karna! He is also gone into your mouth! And you are as if sweeping the dirt, which is our army.

(400) O! While I requested to give your blessing, see the unexpected gruesome result of that! I have unfortunately brought about a great calamity on the world- the calamity of death!

(401) The God had earlier told me some of his manifestations, but I was not contented by that; and I demanded him to tell me further!

(402) So destiny cannot be avoided. It was in my luck that people should blame me. How can it be averted? Man's intellect also functions according to what is destined to happen.

(403) In ancient days, in the churning of the ocean of milk, nectar was brought out but gods were not satisfied. In the end the great poison Kalakoot was produced. This is similar to that.

(404) Even that calamity must be considered not so serious. That poison was possible to be kept harmless to the world. Lord Shankar had avoided disaster at that time.

(405) But now who can prevent this burning wind? Who will swallow this whole heaven which is

already full of poison? Who has the power to fight with this total death?"

(406) In this way Arjuna was worried and was lamenting in his mind but he did not quite grasp what the Lord meant.

(407) He was confused by the great illusion thinking that "he was the killer and the Kouravas were being killed by him." In order to remove that confusion from his mind the Lord Anant was showing this reality.

(408) "My dear! Nobody kills nobody! Here I am the only killer." This is what Shrihari wanted to show by making Arjuna see the universal form.

(409) But the anxiety and fear of Arjuna was quite out of place. He did not follow the implied message of the Lord. And his misplaced fear and trembling went on increasing.

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि|
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः॥

Arjuna said- "They are running fast into your awesome mouths of fierce teeth and some who are caught in between the teeth are seen with their heads being crushed. (27)

(410) He said, "All the armies on both sides are going into your mouth, together with all their weapons, and they look like clouds disappearing in the sky.

(411) At the end of the larger world period (Kalpa) Death angrily destroys the Nature in all the twenty-one divisions including the nether worlds.

(412) Or when the desting turns against a man who amassess wealth, his total prosperity is suddenly lost!

(413) Similarly, armies on both sides are entering together in this mouth and it is a wonder that not a single man escapes his destiny.

(414) They are wasted like tender leaves of Ashoka tree bitten and eaten by a camel.

(415) The heads together with the crowns are seen caught between the teeth, being pulverized.

(416) Their jewels are caught in the crevices of the teeth, some are crushed and their powdered remnants are spread on the tongue, and some gems appear struck on the ends of the teeth.

(417) This universal form is no doubt killing and gulping down all the bodies, but surprisingly the souls in these bodies are saved by him.

(418) As these souls are the real seeds of every being, Time as destroyer has left these, undisturbed.

(419) The one who is born has no other destiny except death. Everyone is going of his own accord into the jaws of death.

(420) All the things created are, of their own accord, going towards this abysmal mouth and this universal Being is where He is, without moving anywhere and is gluttonously eating up everybody.

(421) Brahma and other gods are entering His mouth which is on a higher level and all the ordinary armymen in this Bharat war are jumping into a mouth which is at a lower level.

(422) Many things and beings are automatically dying as soon as born, and none escapes from this mouth.

यथा नदीनां बहवोऽ म्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति|
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति॥

Just as the many streams of water of rivers run towards the sea, so, all these brave men from the human world are entering into the brightly burning mouths. (28)

(423) The world is running from all sides into this mouth, just like the waters of great rivers rush into the sea.

(424) All these beings are making the steps of days and nights of the path of their life and achieving the goal of going into this mouth.

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः|
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः॥

Just as the moths jump speedily into a fire only for their death, so, all these people are also speedily running to enter into your mouths. (29)

(425) Just as in the burning valleys of mountains there are innumerable moths falling simultaneously, these people are falling in these mouths.

(426) And just as water is eaten up by hot iron, so, whatever falls in these mouths is destroyed without leaving back even its name.

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः|
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो॥

O Vishnu! You are licking your tongues on all sides, intent upon gulping up all these people with these inflamed mouths; and your various bright limbs always filling the whole world with light, look

extremely fearsome. (30)

(427) And your hunger is not satisfied even after swallowing all these! What a strangely acute hunger this is!

(428) Your tongues which are lustily moving about, are such that you seem like a man recently cured of some illness and is very hungry or a beggar caught in a condition of starvation by worldwide dry season.

(429) There is nothing remaining to be eaten by these mouths. This hunger is really extreme!

(430, 431) You are appearing as if you wish to gulp the whole sea, or make one morsel of a mountain or crush the universe under your teeth, or swallow up all the space in all directions and eat up all the stars! Such is your greed!

(432) Just as lust begets more lust and fire is flared up by fuel, your mouths are becoming more greedy by eating.

(433) The vast trinity of worlds is just held on the tip of your tongue like a fruit thrown in the great fire.

(434) And like this, there are innumerable mouths; one wonders why so many mouths are spread out when there is no likelihood of getting sufficient food for all of them. Perhaps that is why so many Trinities of worlds are created!

(435) Ah! All this world! This poor world is caught in the flames of this mouth, which looks like innocent deers caught in the forest fire!

(436) That is the plight of this world! It is as if the fish which is the world, is caught in the net which is the Time, the destroyer of all. You are not God but the bad luck of all the worlds!

(437) Now how these 'deers' which are the worlds, escape from the snares of this primordial light? These are not merely the mouths on the body of the universal God; these are burning lacquer-houses.

(438) The fire does not know what pain is suffered by burns, but he who is touched by fire cannot escape death.

(439) The weapon does not know, how its sharpness harms somebody and poison does not know how it kills.

(440) Similarly you are not aware of your own fierceness, but your mouth on this side, is like an open crater of volcano in which the world is being burnt.

(441) My Lord, you are one Atman pervading all the universe (including us). So then, why should you be "death" for us?

(442) Since such is the calamitous emergency, I have already lost all hopes of my life, and I request you that you should also say without hesitation whatever is in your mind.

(443) My Lord, how far are you going to stretch your angry and fierce form? Remember your duty of protecting the world, or atleast give me some comfort, by being kind.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद|
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम्॥

I bow to you, O great God! Please! Be kind to me! Who are you of so dreadful a form? I wish to know what you are! You seem to be primordial! I do not quite know your beginning! (31)

(444) So, O God, who is the object of knowledge of Vedas, who is the root of the three worlds, who is to be worshipped by the universe, once at least listen to my request."

(445) Speaking like this, the hero saluted the Lord by bowing his head before him, and again said, "O Lord of all! Please pay your attention.

(446) I just requested you to show your universal form, only for my own satisfaction, but you are simply intent upon gulping down all the three worlds, in one moment.

(447) So, please tell me who you are, why you have got so many fierce mouths and why you are holding so many weapons.

(448) Why are you staring at us angrily with these glaring eyes and terrifying us, and making the sky look so insignificant?

(449) My Lord, why are you competing with the death god in the matter of finishing everything? Please tell me, what is the purpose!

(450) On this, the Lord Anant said, "Are you asking who I am and why I am assuming such a vast horrifying form?"

श्रीभगवानुवाच-

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः|
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः॥

The Lord said, "I am the aggravated death intent upon killing all the worlds here! Even without

you, all the heros standing in these armies are going to die. (32)

(451) The Lord said- "Know that I am the Death and in order to kill all the people I have spread all these mouths. I am going to eat all these."

(452) Then Arjuna said- "Oh! I was afraid of the tragedy that would be caused by the war and, therefore, I prayed this God to save me, but he has, instead assumed more dangerous proportions!"

(453) At that time, thinking that Arjuna will be more dejected by his harsh words he immediately added- "O Arjuna, but in it there is something else!"

(454) And that is that you - all the Pandavas- are outside the field of this present destruction." - On hearing this, Arjuna somehow became assured about his own life.

(455) He was on the point of being caught in the epidemic of that death, but becoming a bit peaceful, began to pay attention to what the Lord Shrikrishna was saying.

(456) The Lord said. "Arjuna! All of you Pandavas are mine! Please consider this. I am going to kill all others."

(457) You have seen this world being dissolved in my mouth like a lump of butter fallen in a big fire.

(458) And it is not a false statement. All these armies are in vain boasting!

(459) The pride of these four-faceted armies is competing with death-god. See the extra-ordinary insolence of these soldiers!

(460) They boast- "We will create alternate world! We swear that we will kill death itself. We will swallow all this world in one gulp!

(461) We will gulp down all this earth. We will burn the sky in its high place. We will pinch down wind by our arrows!"

(462) These armies full of soldiers are gathering together and are agitated in the pride of their bravery and valour and praising their force as fiercer than the death- god".

(463) Their words are sharper than weapons, they appear more inflammable than fire and they are so acutely poisonous that "Kalkoot" poison will also be considered sweeter than these.

(464) But recognize these as false as the imposingly delusive castles formal by clouds in the sky, or the lumps of vacuum, or fruits painted in a picture.

(465) Arjuna! This is the flowing stream of mirage and not an army but a serpent made of cloth, or empty toys, arrayed, after painting their surfaces.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम्॥
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्॥

Therefore, you must get up and achieve victory; and by conquering enemies enjoy prosperous kingdom. I have myself killed them earlier. O Savyasachi, you should become only instrumental. (33) (Savyasachi - ambidextrous)

(466) This army which is so much proud and showing off its enthusiasm is already swallowed by me, and now these soldiers who appear to be standing are only toy devils in the house of a potter.

(467) If the string which holds the puppets on a pillar is cut, the puppets topple down even by somebody's touch.

(468) Similarly the false arrangement of this army will not take much time to be destroyed. Therefore get up immediately and act wisely.

(469) On the occasion of catching of the cattle, you had used hypnotism on mass scale on the armies of Kauravas, and when it was unconscious, Uttara the young timid son of Virata was asked by you to snatch away the clothes of these warriors and had made them naked.

(470) Compared to that, the present job is very easy, because the army in this battle is already counted as dead. Now you have only to execute the outer action of destroying them, and earn the fame that Arjuna single-handedly killed all his enemies, and achieved victory."

(471) That fame is surely not a dry applause. The whole kingdom is going to be in your hands. So in all this war, O Arjuna, you have only to become an instrument. in my hand.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान्।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान्॥

You should not feel sorry. You should kill the many warriors like Drona, Bheeshma, Jayadratha and Karna, who are already killed by me. Fight! You are definitely going to be victorious over your enemies! (34)

(472) Do not be scared of Drona. Do not be afraid of Bheeshma. Do not ask yourself- "How am I to raise my weapon against Karna?"

(473) Your mind should not worry about the way in which you should kill Jayadratha or many other famous brave men.

(474) These are also, each and everyone of them, to be considered as lions painted in a picture, who can be mopped out by a wet palm.

(475) O Arjuna, in view of this, what importance does this seemingly great gathering of forces have? This is only a false appearance. What was actually is already gutted down by me!

(476) When you have seen them to have fallen in my mouth, their life was already over. What is remaining now is their empty appearance!

(477) Therefore, get up quickly. You should finish what I have already done. Do not enter into the pit of sorrow which has no real existence.

(478) Your work is now just like putting up a target at a distance by your own hands, and playfully shooting it.

(479) My dear! What evil there was, has already been snatched away by the tiger of death. You have now to enjoy the fame accompanied by kingdom.

(480,481) O Arjuna, you should write on the tongues of the people of the world, the words- "See! Arjuna has without any effort destroyed all the arrogant and insolent relatives, who had been puffed up by their power, and is victorious.

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी|
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य॥

After listening to this advice of Keshav (Krishna) Arjuna with folded hands and trembling body bowed again and again to Shrikrishna and with fear in his mind said again- (35)

(482) Saint Dnyandev says, "In this way, Sanjaya was reporting to Dhritarashtra,
the king or Kurus, who was not very happy because his plans were not being fulfilled."

(483) Then Shrikrishna said to Arjuna with such a fluency like the flow of Ganges coming down fast from the heavens (Satyaloka- the region of God the Creator).

(484) His talk was having that continuous depth of voice as the repetitive thundering of the clouds in the rainy season or the ocean of milk which was making noise by the churning of Mandar mountain.

(485) In this way, the Lord Shrikrishna, the God Anant in his Universal form, said with deep resonant voice.

(486) That was heard by Arjuna with slight attention, but it is not known whether he was happy or afraid, but actually his body was completely trembling.

(487) He completely bowed down folding his body and his hands and started to put his forehead on the ground near the feet of that God.

(488) He started to talk something, but his throat choked. You can only decide whether it was out of fear or joy.

(489) But this was the condition of Arjuna by hearing the talk of Shrikrishna. Thus I learnt by the words in the verse. (Shloka).

(490) He then with the same fear in his mind bowing before the god's feet said, "My Lord, you said that."

अर्जुन उवाच-

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च|
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः॥

Arjuna said, "O Hrishikesha, it is right that by your fame, the world is jubiliant and entertained, the demons being afraid run away into all directions, and the great Sanghas of Adepts bow down to you. (36)

(491) "O Arjuna, I am death and to swallow the world is my game"- This statement of yours, we do accept as truth.

(492) But it does not look proper to my thought that you are destroying when this is the time for maintenance of the world.

(493) How can we take out the youth in our body and adopt old age at a wrong time? Therefore perhaps it may not happen what you say.

(494) Unless four Prahara-times are over, does the sun set at midday?

(495) There are three 'Periods' to you, who are continuous Time as one unit, but these periods are meant to represent your respective activities according to each period.

(496) When the work of creation starts, the states of existence and destruction are not there and when the state of existence is maintained the work of creation and destruction is not evident.

(497) Afterwards at the time of Final Dissolution, the work of creation and maintenance is not evident. This cycle is beginningless and is not changeable.

(498) Therefore, it is not felt right that you are destroying everything, when this is the time for the world to enjoy the prime time of its existence.

(499) Thereupon, the Lord Shrikrishna said in short, "Dear Arjuna, I only showed to you that the life period of both the armies is over, but this is going to happen in its own time.

(500) Before Shrikrishna could finish these words, Arjuna turned his head to the armies, and saw that everything was status quo.

(501) Then, he said to the Lord, "O my Lord, you are the director of the whole drama of this world. The whole world has come back to normalcy.

(502) But I remember your fame that you are the saviour of this world, which is being drowned in the sea of sorrow.

(503) And when I frequently remember this, there is an experience of tremendous joy, and I am happily floating on the waves of this joy which is like a nectar.

(504) My Lord, this world being saved by you is becoming more and more devoted to you, and the evil doers are being destroyed more and more as the time goes on.

(505) All the demons in all the three worlds have great fear of you, O Hrishikesha, and therefore they are running beyond the horizon in all directions.

(506) But here I see that the gods, the human beings, the para-human angels, or for that matter, all the nature is being full of joy by seeing you and all are bowing down to you.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे।
अनंत देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत्॥

O the Primordial creator of Brahma, why should not all these bow to you, who are so great, O the limitless, the god of the gods, the place of rest for all the world? You are the imperishable! You are that which is; that which is not' and the state beyond both of them. (37)

(507) O God, why are the demons, instead of surrendering themselves to your feet, running away?

(508) But is it necessary for us to ask you about this? We already know this simple fact. For, how can darkness remain, when the Sun rises?

(509) My God, you are the very source of all light, and we have luckily got you with us. Naturally, there is no wonder that the dirt in the form of these demons is easily swept away.

(510) We had not yet realised this fact for so many days. But now we have come to know your real divine greatness.

(511) The great Brahman, which is the seed of all the universe has come into being out of your great

will. From that seed, there are successive manifestations of universes in their varieties, and the creepers of innumerable Beings grow.

(512) O God, you are yourself that principle, which is having no limits and which is self- evident. Your qualities are beyond measure, and without end. O Lord, you are the eternal state of equilibrium, and the chief of all the gods.

(513) O God, you are the life force of all the three worlds. There is no decay or any evil in you because you are always auspicious. You are also that principle which is beyond the existence and the non- existence.

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम्।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप॥

You are the most ancient god of the beginning of time, and the primordial man. You are the highest place of rest and abode of this universe. You are the knower and the object to be known. You are the supreme home. O God of limitless forms, the whole universe is stretched on your matrix (38)

(514) You are the beginning of Prakriti and Purusha principles. You are the far limit of Mahat principle, and you yourself are so ancient that your beginning is not known.

(515) You are the vital-force of the universe. You are the resting place of souls, and the knowledge of the past and the future is with you.

(516) My Lord, the eyes of Vedas are satisfied by the glimpse of your real nature, and you are the support for the support of all the three worlds.

(517) Therefore, you are called the supreme home, and at the end of final dissolution, the Mahat Brahman enters into you.

(518) You have permeated the whole universe. So, O the God of innumerable forms! Who can praise you enough?

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते॥

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः॥

You are the Vayu, Yama, Agni, Varuna, Shashanka, Prajapati and Prapitamaha. (i.e. the deity of air, the god of death, the fire, the god of water, the moon, the father of all creatures, and the great grand-father). Salutations! More salutations be to you, thousand times and again and again my

salutation to you. (39)

I bow to you from the front. I bow to you from your back. You are all! And I bow to you from all sides. You are having limitless strength and limitless power. You occupy all and therefore you are All! (40)

(519) My Lord, is there anything which you are not? Is there any place where you are not? There in no point in finding out. Therefore my salutations to you as you are.

(520) O Ananta! You are the deity of the wind (air). You are Yama the controller of all, (death-god) and you are fire in every being.

(521) You are the Lord of waters (Waruna), you are the Moon, you are Brahma the creater, and the great grand-father, the father of Brahma.

(522) And in addition, whatever formed or formless existence there is, you are all these. O Master of the world, my salutations are to you in all these forms.''

(523) The son of Pandu saluted with great love in this way and said again and again. "Salutations! Salutations, O God!"

(524) He attentively and carefully looked at the great universal God in this way and said again and again- "Salutations! Salutations!"

(525) While looking at the limbs of the Lord he was satisfied and in that joy, said again and again - "Salutations! Salutations!"

(526) He saw the Lord in all the beings everywhere in Nature, and said again- "O Lord! Salutations! Salutations!"

(527) And looking at so many innumerable wonderful forms of the Lord, he was overwhelmed with joy and said ""Salutations! Salutations!"

(528) He was so ecstatic with love that he could not remember any other word to praise the Lord, nor could he remain quiet without speaking something.

(529) So, he saluted the Lord most humbly for more than thousand times and said "O Shrihari! My Salutations to you who are before me!"

(530) He said- "O Master! We have no concern nor can we know whether you have front side and back side! Therefore, even from your back side also, I bow to you.

(531) If considering you to be standing at my back, I say you are having your back at me, actually you are neither facing the world nor have you turned your back to the world.

(532) My Lord, I cannot also make out all your limbs separately. So, I bow to you who are all in all.

(533) Salutations to you! My Lord who are of limitless strength, Salutations to you of immeasurable power! You who are equal in all forms and at all times.

(534) The sky is everywhere in the quality of space. Similarly as you are all, you have attained All-ness!

(535) In short, it is you who are All This, without doubt, purely in your aloneness, but as the waves are also of the milk, in the ocean of milk,

(536) You are not at all separate from All! O, my Lord! Now I have really experienced that you are All!

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति|
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वाऽपि॥

Not knowing your greatness like this, I have called you, "O Krishna, O Yadava, or O dear friend," by thinking of you as my friend, either through love or through mistake, only in my thoughtlessness;- (41)

(537) O My master, even when you are so great, we did not know you at all and, therefore, we behaved with you as your relatives or kith and kin.

(538) Oh! What a bad thing has happened! I have used nectar for watering a courtyard! I have given away Kamadhenu in exchange of a little lamb!

(539) Luckily we had come upon a large stone of Parees, but we broke it and used it for a bund wall. We have cut down a Kalpataru (wish-tree) and built a compound wall for our field.

(540) We got a mine of Chintamani jewels, but we used these jewels as stones or brickbats to drive away stray cattle. In this way, we wasted the great boon of your intimacy just in a relationship of ordinary kind.

(541) And see the glaring example of this very day! What does this battle count? But though you are "The Absolute Brahman" evidently manifest, I have used you as my charioteer!

(542) O The Generous one! We sent you to the house of Kouravas for representing our claim just like an ambassador! In this way O the Lord of the world! We have unfortunately used you for our paltry profits!

(543) You are the happiness which Yogis experience in their trance! O! What a fool I am that I know you not! We have openly laughed at you or treated you casually!

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु|
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम्॥

-And you have been slighted by me in fun or jest, O the measureless Achyuta while at playing game, or while reposing, sitting or at meals, either in private or in the presence of others. For all that, I beg to be forgiven! (42).

(544) You are the original seed of the whole universe! And while you were seated in the royal conference hall, we have made jokes with you in a light manner.

(545) When we came to your house and enjoyed your loving hospitality, we stupidly got annoyed even if there was a slight lacuna in your pampering of us.

(546) Then, O The wieldier of Sharng bow, you had to entreat us and beg of us to forgive you and accept the things offered by you. We have misbehaved like this many times.

(547) With an air of intimacy we used to sit anyway without manners and etiquette before you. Was it right for us, O the Ruler of Vaikutha? No! It was a grave mistake on our part!

(548) My Lord! We sometimes adamantly played false in games, created impendiments in your play and argued vehemently against you though we had fumbled in our own game.

(549) Whenever we saw something good, we wanted it for ourselves and arrogantly insisted on your giving it to us, and at times we did not hesitate to tell you what was better. Sometimes we even insulted you with words like "What have you done for us?" etc.

(550) This is our crime which is heavier than all the three worlds. But I swear now by touching your feet that all this was committed by us unknowingly.

(551) My Lord, I remember how you waited for me to join you at dinner, but by my conceit I used to get myself puffed up and did not appreciate your loving kindness.

(552) We used to play even in your rest-room without a thought that we are disturbing you and used to sleep even by your side on your bed.

(553) When we called you by name Krishna by taking you to be only an ordinary Yadava and you went on without paying heed to us, we used to try to stop you by taking an oath which you would honour.

(554) Many a time, it had so happened due to my intimacy with you, that I sat on your seat adhering to you or did not value your good counsel very much.

(555) So, Ananta! How many examples should be given now! I am a heap of all faults.

(556) Therefore, O Lord, whatever mistakes we committed through ignorance, in your presence or in your absence, may be connived at and forgiven us with the kindness of a mother!

(557) Whatever dirty streams a river may include in its flow, all of them merge into the waters of the sea. There is no other goal.

(558) Similarly, Whatever talk we had indulged into, either due to intimate love or error, the Lord Mukund may please forgive us for it.

(559) And it is because of the nature of forgiveness which is in God, that all the beings have for their support this kind quality of forgiving. Therefore, however greatly we may beg of you, it is still inadequate.

(560) You are beyond all measurements. Please forgive me of my crimes, since I have totally surrendered myself to you.

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्चगुरुर्गरीयान्‌।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः॥

You are the father of all this world, you are the great revered Guru of all this. There is nobody else equal to you. How can there be anybody greater than you, whose influence on this world is unequalled? (43)

(561) Sir, I have now known the greatness of the God, who is you, who are the place from where the whole creation is born.

(562) My Lord, you are the supreme God to all the deities like Hari and Hara, and you are the First Guru who has given the Knowledge to Vedas.

(563) O The beloved of Shree (Laxmi), you are unfathomable. You are same to all the various beings. You are having no equal in all your good qualities and are one without a second.

(564) What is the necessity of announcing that you have no equal anywhere? It is you who become the sky and in it the world is contained;

(565) So, even to talk about anything in comparison to you is making us shy! How can we talk about whether or not there is anybody greater than you?

(566) So, you are only one in all the three worlds. None is equal and none better than you. We do not know how to praise your extraordinary greatness.

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम्‌।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम्‌॥

Therefore, I put myself at your feet and offer my salutations and I beseach you to be pleased, O God, who must be worshipped. You should in the fitness of things, forgive my mistakes like a father forgiving his son, a friend forgiving his friend, a beloved forgiving the beloved, O God! (44)

(567) Arjuna said like this and again he prostrated before the God, and at that time he had a pang of pious ecstacy!

(568) He said- "Please! Please!" His tongue being choked by emotion, he called out- "Please lift me out of this sea of misbehaviour!"

(569) We did not pay much respect to you who are the friend of all beings, and also the Lord of the universe.

(570) Though you are yourself to be praised, you talked words of praise for me in the conference and not knowing my really low status, I opened myself proudly talking about my own greatness!

(571) O Mukunda! There is no limit to all such misconducts of ours and, therefore, please protect us, protect us from these mistakes committed-

(572) To request for which I have no status nor the nerve. But I talk like a child talking with his father.

(573) Please bear with me as a father forgives with equanimity the wrong-doings of his child, though they may be serious.

(574) A friend quietly connives at the arrogant behaviour of his friend. You may please forgive us like that.

(575) A beloved does not expect outward formality of showing of respect from his partner. Similarly, you may please forget and forgive that we allowed you to clean the plates at the ceremonial dinner at our home, without being aware of your greatness.

(576) When a really lovingly intimate friend meets, one does not hesitate opening one's heart to him and tell him all one's miserable plights.

(577) Or for a really devoted wife who has offered all her body, mind and soul to her husband, it is impossible to tell him everything as soon as he meets her.

(578) O Master, I have requested you in the same manner, and there is one more reason to speak more in this connection.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे|
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास॥

I am exhilarated by seeing something never seen before, and being excited my mind is much disturbed by the great terror! O the god of all deities, O the resort of all the world! Be pleased! Please show me your former (beautiful) form (45)

(579) My Lord, I became very fresh with you, and on the strength of my intimacy, I insistantly requested you to show me the universal form and as a loving parent of all the world, you had fulfilled my request.

(580) My demands were like asking to open an exhibition of Kalpatarus (wish-trees) in my courtyard or that I should get calves of Kamadhenu to play with.

(581) Or to have stars as wooden pieces in a game to play with (like chess) or to have Moon as a ball, which demands were fulfilled by you like a loving mother.

(582) The nectar, even the drop of which is available after very hard efforts, was showered by you as rain for all the four months of rainy-season, and you have cultivated the land of this earth, and sown the gems, 'Chintamani' in the beds of that land.

(583) My Lord, in this way you have pampered me, taken my care, and showed me your universal form which is not heard of even by Brahma and Shankara.

(584) Sir, let alone the chance of seeing it, you have opened the secret of your heart by releasing the knot, which is not grasped even by the highest thought of Upanishads,

(585) Sir, even if I take an inventory of all the births which I have taken from the beginning of the universe,

(586) I do not remember to have seen or heard about this highest secret.

(587) Sir, the pride of knowledge or intellect cannot take a step in the precincts of this secret of the universal form, and the mind has no inkling of its 'news' anywhere.

(588) There is of course no question of seeing such a thing by eyes. In short, I have had never seen this universal form or heard about it any time in the past.

(589) But it has been shown to me by you, and therefore, O my Lord, I am excited by happiness because of that.

(590) But my mind is having a great urge to have a personal talk with you, to sit by your side and to embrace you with love.

(591) Now if such things are to be done in respect of your universal form, to which of your mouths should I address myself? And which body should I embrace? Because, your form is limitless.

(592) The problem is just like the problem of how to run with the wind, how to embrace the sky, and how to swim playfully in the vast sea!

(593) Therefore, O Lord, I am terrified by this form. So, please meet my only request! Please, withdraw this vast form!

(594) When we go out to travel, and see the various sights of the nature and various animals, their beauty and their grandeur, we feel like going home, and recline restfully for a while. Similarly we are happy and feel secure with your pleasant four-armed beautiful form.

(595) Even if we study Yoga, this is the last experience we have to attain, and even if we study thoroughly all the sciences, this is the final truth, which we have to realize.

(596) Even if we perform many sacrifices, their result is this. Even if we undertake pilgrimages they are for attaining this glimpse.

(597) And whatever more merits we may earn by charity etc., this four-armed beautiful manifestation is its fruit.

(598) So I am very much eager to see that form about which I have so much attrac-tion in my mind. Therefore, please, you may remove that anxiety immediately.

599) O God of all deities, to whom all of them worship, O the all-pervading God, the Innermost Witness of all the Jeevas, please be kind to me!

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव|
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते॥

I wish to see you in the same form bearing a crown, holding a mace and the disc, in the same way. O the God of thousand arms, the God of Universal form, appear again in the same four-armed form (46)

(600) That form of yours I wish to see, which gives blueness to the blue lotus, gives additional hue of blue to the blue sky and makes more dazzling the blue sapphire.

(601) Just like a sapphire may have its own fragrance, or joy may have a sprout, so his beauty gives enhanced beauty to the cupid.

(602) When one sees his crown, one becomes confused as to whether the crown decorates the head or the head gives more beauty to the crown because his body is the improvement upon the ornamentations.

(603) He wears his Vaijayanti garland which appears similar to a bead of clouds on the string of

rainbow.

(604) His mace gives liberation to gods and demons, by separating them from their bodies and O Govind! How beautiful does the "Sudarshana" appear!

(605) I am eager to look upon that beautiful body; so, my Lord, please resume your former body.

(606) My Lord, I am satisfied enough by seeing this vast universal form and now I am hankering to see you as Krishnamurti, the small image of Krishna.

(607) My eyes do not feel happy without seeing that small physical body which is so neat and fine. They do not give much value to this tremendous form, compared to the attractive four-armed figure.

(608) My Lord, without your beautiful human form before us, we will not be able to enjoy this life or the state of liberation. Therefore, please withdraw this universal form and adopt your normal human form.

श्रीभगवानुवाच-

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात्|
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम्॥

The Lord said, "I have shown to you, O Arjuna, this brilliant universal, limitless, primordial form by my yogic power of Atman, because I am pleased with you. Nobody has upto now seen this wonder except you. (47)

(609) On this request of Arjuna, the Lord, in his form of limitless proportions, was a bit surprised, and said to Arjuna, "I have not found any stupid person like you."

(610) "What an extra-ordinary luck it is that you have seen this! But you are not happy with it! I do not know whether you are talking like this through cowardice or through your adamant attitude.

(611) My dear, when we are pleased, we generally give everything up to the level of physical material to all. Unless a real devotee meets us, how can we give out this secret of our soul?

(612) Today, only for your sake, we have of our own pleasure and will, adopted this vast form, which is our secret.

(613) We do not know, how we have become so soft and attached to you, but it is true that we are pleased with you, and become mad about you, and therefore made this deepest and secret form manifest so clearly in the outer world.

(614) This form of ours is beyond the limitless; and all the incarnations like Krishna and others are manifested from this.

(615) This is the essence of the light of knowledge. This is 'alone' and 'universal' at the same time. This is having no end, and having no degeneration. This is the primary thing to all others.

(616) Dear Arjuna, nobody except you has had upto now, seen this or heard about this because this cannot be experienced by any effort whatsoever.

न वेदयज्ञाध्ययनैर्न दानैः न च क्रियाभिर्न तपोभिरुग्रैः|
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर॥

O the great warrior among the Kurus, I cannot be seen in this form by anybody else in the human world, either by learning Vedas, performing sacrifices, study, giving generous charities or by ceremonial actions or by severe penance. (48)

(617) Vedas came up to the path of approaching this, but there they kept quiet, and the performers of sacrifices turned back down from the heavens.

(618) The seekers knew that this great form cannot be experienced by yogic practices, and that, only hard-work is there and therefore, they left that study, and even learning by heart anything, does not help in this matter.

(619) Even the meritorious deeds, which are considered to be of the highest rank, somehow make up to the Satyaloka of Brahma only.

(620) The seekers, who undertake acute austerities, just had a glimpse of this divine brilliance, and the determination in their mind, though very serious at first, suddenly cooled down. Like this, this form is quite far away beyond the field of Tapas (Penance).

(621) And this universal form is seen by you without any effort, the glimpse of which is not possible to anybody in the human world.

(622) My dear, you are the only person who has become worthy of seeing this rich beautiful manifestation, which luck is not in the lot even of Brahma, the Creator.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम्|
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य॥

Do not be troubled or confused by seeing my fearsome form like this. Be free of the fear, and being happy in your mind, please see my small, beautiful form, which you have earlier seen. (49)

(623) Therefore, you should be pleased by having the benefit of seeing this universal form. Have

absolutely no fear about this. Do not consider anything else better than this.

(624) Will anybody, when merged into the sea of nectar suddenly cry out and being afraid of death run away?

(625) Or will anybody having come upon a mountain of gold, reject it by saying, "How can this mountain be moved?"

(626) Should one throw away a Chintamani saying that it is a burden? Or wear it? Should one drive away Kamadhenu saying that one cannot feed her?

(627) Should one say to the moon, if it comes to one's house, "Get away! I am feeling very hot?" Should one say to the sun, If he comes near, "Get aside! Why are you throwing your shadow here?" - And claim to be a wise man?

(628) Similarly when you have very easily got the glory of this universal manifestation before you, should you become bored and afraid because of this?

(629) But you stupid fellow, Dhananjaya! You are really ignorant. Why should I be angry with you? Really, you are discarding the figure, the body, and embracing the unreal shadow.

(630) When this is my real form, you think that it is not real, and being afraid of it, you are taking my four- armed little human form, which is a thing made up by my Maya, as true, and are having attraction for it.

(631) Thus, now drop this misconcept. Do not have longing for the small form.

(632) My dear, though this universal form seems to be awfully fierce, it is the only real thing about which you must be very sure!

(633) Just as a miser always thinks of his treasure, buried deep down under the earth, and lives as a poor person,

(634) Or just as keeping her whole heart and mind in her nest with her young ones in the nest which are having no wings, the mother bird flies in the sky.

(635) Or as the cow, who is grazing on the mountain has her mind tied with her calves in the house; similarly, you should fix your mind upon my real universal form.

(636) Only outwardly for the sake of enjoying the mutual relationship as a friend, you may have interest in my human form with four arms.

(637) But never forget what I say again and again-that you should never let your faith in the universal form be lost.

(638) You are afraid of this because you have never seen it earlier, but leave out your fear and have love totally concentrated on this one reality.

(639) Then Shrikrishna, having his faces everywhere in the universe said," We will do now as per your wish. See my earlier human form at leisure as long as you wish."

संजय उवाच-

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः|
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा॥

Sanjaya said," Having said to Arjuna in this manner, Vasudeva showed again his former form, and becoming mild in physical appearance that great soul (Mahatma) gave consolation to him in his state of fear. (50)

(640) As soon as the Lord said these words, he assumed his human form again. There is no wonder in it, but what was wonderful was his love for Arjuna.

(641) Shrikrishna is Brahman incarnate, and the universal form was his deepest and most cherished thing, but he made it open for Arjuna. Even then Arjuna did not like it.

(642) What Arjuna did was like asking for a thing and throwing it away, or finding fault in a real gem, or going to see a prospective bride and twisting one's nose in disapproval.

(643) The Lord had increased his love for Arjuna so much that he showed him the best part of all his teaching visibly before his eyes!

(644) An Ornament was made out of a chip of gold but if the ornament is not liked, what is to be done? We have only to make the chip again as it was.

(645) Similarly, the Lord Shrikrishna, for his love for the disciple, projected his Real universal form out of the illusory human form, but when Arjuna did not like it, he resumed his small beautiful form as Krishna.

(646) Sanjaya said further to Dhritarashtra, ‘‘Where do we find such Gurus who go to this length in order to fulfil the desires and whims of their disciples? But really one cannot understand how Shrikrishna has such a deep love for Arjuna!

(647) Then the divine brilliance which was occupying the univese all around, was again confined to the usual human body of Shrikrishna.

(648) It was just like the term "You" becoming merged into the Term "THAT", in the process of eliminative thinking in Vedanta, or just like the totality of 'Treeness' being confined into a tiny

seed.

(649) Or it was like the waking state swallowing the illusory state of dream. Shrikrishna thus withdrew the manifestation of his glorious yoga.

(650) O King! It was like the light of the Sun re-entering the disc of the Sun, or all the riches of clouds disappearing in the sky or the high tide withdrawing itself in the sea.

(651) The large cloth of universal form was neatly folded into the human body of Shrikrishna; that was opened up and shown to Arjuna out of his love for him.

(652) Then, when the customer saw carefully the measurement of the cloth, its colour and texture etc. and did not approve it, Shrikrishna again restored the fold of that cloth as it was.

(653) Thus, the form which expanded so much that it occupied the whole universe, again became mild, peaceful and attractively lovely.

(654) In short, the Lord who is really immeasurable again took the little form, thus giving consolation to Partha who was afraid due to the fearsome universal manifestation.

(655) Arjuna was surprised now, just like a man who has reached heaven in his dream world, becomes wonder-struck when he suddenly wakes up.

(656) Or, Arjuna's seeing the small and beautiful human body of Shrikrishna was like disciple whose knowledge of the outer world disappears by the kind teaching and blessings of his Guru and the only Truth shines forth in his mind.

(657) Partha thought- "Now, it is very good that the screen of the universal form before my eyes is torn.

(658) Like a man who has as if defeated the god of death and come back, or like a man who has won the race of fast running, defeating the hurricane; or a man who has come swimming all the seven seas by his own physical power;

(659) The son of Pandu was so elated by his satisfaction, by seeing again the human form of Shrikrishna after disappearance of the fearsome universal form.

(660) Then, just like one begins to see stars in the sky after sunset, he started to see the world and the people around him.

(661) He looked and saw the same battle field of Kurukshetra, the same relatives standing on both the sides and throwing arrows and weapons on the warriors on the opposite sides.

(662) He saw his own chariot under the canopy of all the arrows, still at the same place, and saw the

Lord (Laxmikant) sitting at the front and himself on the ground below.

अर्जुन उवाच -

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन|
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः॥

Arjuna said- Having seen, O Janardana, your human form which is mild, I am now self-composed, and have come back to normal senses. (51).

(663) In this way the brave Arjuna saw what he requested for and then said - ‘‘Saved! I am really saved!’’

(664) My intellect was devoid of common awareness and there was tremendous fear like that in the wilderness. Mind had gone away together with consciousness that "I am".

(665) My senses had become forgetful of their functions, speech had missed its liveliness. Such was the chaotic condition in the town of senses in my body.

(666) All of them have again become normal and I am feeling that I am alive when I am seeing this human form of Shrikrishna.

(667) Having felt such comfort in his soul, he said to Shrikrishna, "I have now seen your human form.

(668) My God! By showing me this human form again, you have given me that satisfaction and relief which a mother gives to her child by breast-feeding it.

(669) I was fighting with both hands with the huge waves in the sea of that universal form from which, now I have reached the shore of this small human form of yours."

(670) Please listen, O my friend form Dwarka city! This meeting again with your beautiful form is not an ordinary meeting, but a great shower of rain to the tree which was dried up.

(671) I was nearly broken to pieces by thirst, and this form of yours is like getting the sea of nectar, and now I am assured that I am living,

(672) In the garden of consciousness, the creepers of joy are being cultivated and I have now made friendship with happiness.

श्रीभगवानुवाच-

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम|
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः॥

The Lord said- "Really, extremely rare is the luck of seeing my universal form which you have seen. Even gods are always having great desire to be able to have this vision. (52)

(673) When Arjuna said like this, the Lord said, ‘‘What do you mean? You should keep your faith and love for the universal form and then turn here to my small human form!

(674) And then meet this my human form, with the mind which is completely alone and unattached. O the husband of Subhadra! Have you forgotten all that I taught you?

(675) O Arjuna! You are really blind. Even when you got the mountain Meru, you had a wrong idea that it is small.

(676) The great universal manifestation which we have exhibited before you is not possible for the Lord Shankara to see even after severe penance.

(677) And O the wielder of a beautiful crown! Yogis undertake the hardest task of following the eight- faceted yoga, but they have no capacity to see it.

(678) Gods keep on hoping to see this universal Reality, and in that hope only, much time elapses.

(679) Just as the bird Chatak looks up with thirsty eagerness towards clouds, similarly with folded hands of aspiration placed on their hearts,

(680) Gods, with great eagerness, repeat to themselves day and night, their desire to meet this Great God!

(681) But even in dream, nobody has ever seen anything like this universal form and you have easily seen it.

नाहं वेदैर्न तपसा न दानेन न चेज्यया|
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा॥

I am not possible to be seen as you have seen me, either through Vedas, or through penance or through charity or through ritualistic sacrifices. (53)

(682) O Arjuna, no means can find a way to come up to this vision. Vedas together with the six systems of philosophy have retreated.

(683) O the wielder of good bow, even penances of all kinds are not able to walk towards this universal form.

(684) Even the good deeds like generous charity are unable. I am not found in the ritualistic sacrifices also, as you have seen me effortlessly.

(685) But, listen! Only by one way can I be reached! If devotion itself comes and weds the mind, it is possible.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन|
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप॥

O Arjuna, who harasses his enemies! Only by one-pointed undivided devotion I am able to be known and seen like this and to be merged with, through the experience of unity. (54)

(686) But that devotion should be like the downpour of rain, which has no other goal except the earth.

(687) Or like the Ganges which, taking with it all the riches of water, reaches the sea, having no other goal and keeps meeting it continuously.

(688) In the same say, the devotee, enriched by all his emotional qualities and faith, with love not controllable by dry logic, enters into me, by being me only, in all respects.

(689) And the 'me' with whom he so merges is like the occean of milk which is of milk only, both at the shore as well as in the middle.

(690) Thus he has nothing other than myself as an object of worship, because for him the only concept is ‘‘I am myself everything even to the level of tiny ant.’’ This is the real kind of devotion.

(691) As soon as this oneness is experienced, there is naturally the same vision of me everywhere.

(692) Then as when some wood burns, that is called "fire" and nobody uses the word "wood" for

that burning thing, because it remains as fire only;

(693) Or, so long as there is no sunrise, there is darkness everywhere, but as soon as the sun rises suddenly there is only light;

(694) Similarly, in the very realization of my True nature, the tide of pride subsides and when the pride and the ego, disappear, duality also disappears.

(695) Then the existence as ‘‘he and me’’ is nothing but me only, or we can say, he homogeneously merges into me and remains so united.

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः|
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥

O Pandava, he who is the best person doing work for my sake, devoted to me, unattached, and has no enmity towards all beings, comes unto me only. (55)

(696) He who performs all actions only for my sake, as service to me, and for whom, there is nothing better than myself.

(697) He whose present actions and future, unknown actions and results are vested in and are of the nature of me only, and who has named me as the fruit of his achievements in life.

(698) And he who has me always before his eyes, forgets the separate beings as such and, therefore, having no animosity about anybody, he worships me in everything and everywhere.

(699) O Pandava, in the case of such a devotee when his conditioning in the form of Sattwa, Rajas and Tamas is also gone, he remains so, by becoming myself alone.’’

(700) Sanjaya said- ‘‘The Lord Shrikrishna, who contains all the world within him, and who is very kind with compassion in his heart, talked in this way.

(701) On this, that son of Pandu, became enriched with Joy as his wealth; he is the only one in the whole world who is wise in his total devotion to the feet of the Lord Shrikrishna,

(702) Saw both the aspects of the God carefully and he liked the small human form more than the trendously vast universal form.

(703) But the Lord Shrikrishna did not value the liking of Arjuna, for, the small image of God is of a limited power.

(704) In order to elucidate some points the bearer of 'Sharnga' bow, gave one or two examples to prove his statement.

(705) After listening to the two examples Arjuna thought to himself- ‘‘I will ask further about the two facets, as to who is better between the abstract vast Being and the small human form.’’

(706) Having brooded thus in his mind, Arjuna will adopt the method of right enquiry. "Please listen to that dialogue in the forthcoming chapter."- says Dnynadeva-

(707) "In the simple meter of Ovis in Marathi; the story will be told in good mood, which you may please hear with the same joy"- thus says Dhyanadeva.

(708) Filling the cups of my hands which are like the cups of faith and devotion, with the loose flowers of ovis, I have humbly offered them at the two feet of the universal God.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे, विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः॥

Thus in the Upanishads sung by the Lord, in the science of knowledge of Brahman, in the scripture of Yoga, in the dialogue between Shrikrishna and Arjuna, the eleventh chapter entitled the Yoga of the Vision of the universal Form" comes to an end. (11)

■■

Chapter - 12

The Yoga of Devotion

(1) Dnyandeva says- "Victory to you, O the benevolent glance of my Guru! You are pure. You are well-known to be generous, and you continuously shower joy.

(2) It is because of you that even though the serpent of the sense objects holds us tightly in its coils; our limbs do not get stiff, or the poison does not affect us.

(3) Then, whom will the heat of worldly life, and its sorrow will burn when the flood of your blessing pours itself on us, in joyful waves?

(4) O the benevolent glance of my Guru, as you are very much loving, you fulfil the desire of your servants about enjoying the bliss of the

state of Brahman, and also meet their loving demands for experiencing self-realisation.

(5) (As a mother) You put on your lap of the power of the root-chakra, the disciples like your little children, and very lovingly take their care, and keeping them tenderly in the cradle of the field of heart, give them the swings of self-knowledge.

(6) Offering the separate notion of the state of Jeeva, you give them the toys of the mind as well as the vital breath and also put the beautiful ornaments of children on their bodies, which represent the self-bliss.

(7) You feed them with the milk of yogic centre which is seventeenth facet of life - force; you sing the lullaby of the voice of silence (Anahata) and giving them the comfort of the trance, put them to sleep.

(8) Therefore, you yourself are the mother taking care of all the seekers. From your feet, the creative intelligence of the poets comes into being. Therefore I will never leave your cool shadow.

(9) O the kind glance of my Sadguru, one who receives the nectar of your extreme benevolence and compassion, becomes just like Brahma, the Creator, in the matter of bringing about the whole world of all the branches of Knowledge.

(10) Therefore, O my mother, the benevolent kind glance of Guru! You are the most glorified mother, and are like a ‘vine of wish’ for your own devotees, and therefore, I request you to give me the inspiration and direction to explain this unique literary work.

(11) O my mother, make it possible for me to fill my explanation with the oceans of the nine moods of literature, let it be the store of

various valuable jewels and let there be mountains of the implied meaning in the mind of the Lord made evident in it.

(12) In the field of the Marathi language, let the mines of beauty of literature be opened and let there be rows and rows of creepers of Viveka (Discretion) cultivated everywhere.

(13) Let there be rich and lush gardens of the main philosophic doctrines in which the fruits of mutually agreeing propositions abound.

(14) Let the valleys of atheism, the bylanes of heretics be destroyed, and the wild animals which are arguements with false reason, be destroyed.

(15) Please give me enough capacity to describe the good qualities of Lord Shrikrishna, and let the listeners enjoy the empire of the bliss of listening.

(16) Let there be continuous thriving of spiritual knowledge in the city of Marathi language and let there be free exchange of the joy of spiritual dialogue for all the people.

(17) O my mother, if you cover me with the sheet of your love, and if I am so fortunate, then, O my mother, I will be able to do this immediately.

(18) Listening to the prayer of his disciple, the teacher happily looked at him in the most benign mood and said," Please start with the explanation of the meaning of Geeta. Please do not dwell so much on Introduction.

(19) At that, "All right sir! All right sir! This is really your benediction!" was what the disciple said with great joy; and

addressing the listeners, he said, "Please pay attention. I am going to explain the meaning of Geeta further.

अर्जुन उवाच-

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते|
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः॥

Arjuna asked, "Between the two types of your devotees, who either being always united with you, worship you in all manners; or who worship the imperishable, and abstract, unmanifest aspect of yours, who are the best knowers of Yoga? (1)

(20) So, Arjuna the victory- flag of Soma dynasty, the son of the king Pandu, the most leading warrior of all men said-

(21) To Shrikrishna, "I have seen the universal form which you showed me and my mind was afraid and quite astonished.

(22) And being well-acquainted with the small attractive human form, I wanted to see it again, but you have said 'no' to it and prevented me from asking for it.

(23) But either manifest or unmanifest, it is you only. The devotees reach the manifest form and the Yogi reaches the unmanifest.

(24) O the master of Vaikuntha, both these paths are leading men to you only. The thresholds of these paths are Saguna and Nirguna, (God with qualities and without qualities).

(25) The quality of gold is the same whether it is a big chip of hundred grams or a small piece of one gram. Similarly the smaller, limited manifestation and the abstract vast manifestation are of equal value as regards devotion.

(26) The capacity which is in the whole sea of nectar is also qualitatively found in a handful quantity thereof.

(27,28) Sir, I am fully convinced about this, but O the master of Yogis, the question which I had put, is only to understand whether the universal form which you had assumed for some time is real or just a makeshift guise.

(29) But there are some, who perform all actions as an offering for you, and you are everything for them, and who have surrendered all their faith for the sake of devotion towards you.

(30) Those are who worship you in this way by holding you tight in their inner soul with all their

earnestness.

(31,32) Secondly, there are devotees on the path of knowledge, who worship with a sense of unity, that which is beyond Om, that which is not accessible to articulate speech, that for which there is nothing comparable, that which is imperishable, beyond qualities, beyond description, and a thing which has no fixed place anywhere.

(33) O Ananta, between these latter Yogis of Knowledge and those who are having only devotion with one-pointed faith, who know the science of Yoga better? Please tell me this.

(34) Listening to these words of Arjuna, the Lord was pleased and said, "Arjuna, you definitely know how to put proper question."

श्रीभगवानुवाच-

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते|
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः॥

The Lord said, "In my opinion, those most faithful devotees are the best ones totally unified with me, who worship me with that eternal sense of oneness, by entering their mind into me. (2)

(35) So, please listen. When the Sun approaches the mountain in the west, and sets there, Dear Arjuna, the rays of the sun also follow the Sun who is now not visible.

(36) Or, O son of Pandu, when there is rainy season, the river starts being flooded. Similarly there are devotees whose faith goes on increasing while worshipping me.

(37) But even when the river becomes slow at the time of approaching and meeting the sea, the force of its flow in the earlier regions is still the same. Same is the condition of their love.

(38) These devotees worship me with all their sense organs, by offering all the moods of their mind to me, without caring whether it is day or night.

(39) Such devotees, who surrender all their life to me, I consider the highly united Yogis among all.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते|
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः|
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः॥

Those, however, who, fully controlling all their senses, and being even-minded towards all, and

devoted to the welfare of all beings, constantly worship with all their inner-self, the omnipresent, imperishable, eternal, immovable, unmanifest, changeless Brahman, which cannot be grasped by thought or defined- they also come to me. (3,4)

(40) And O Pandava, there are some others, who attain the state of experiencing 'I AM THAT', and try to embrace that which is the one indestructible Principle, which has no divisions;

(41) That state is such where mind cannot touch it with its probing point of attention nor the vision of intellect can enter, and it is needless to say that the sense organs will never find it reachable.

(42) Not only this, even mediation cannot catch it, and therefore, it is not available at any particular place or found in any particular form.

(43) It is existing everywhere with all its totality at all times, but in the effort to think about it, the power of thinking itself becomes exhausted.

(44) That is such about which we cannot say that "It becomes" nor can we say that "It does not become; that which is 'not' and 'not that it is not.' So, there are no means at all by which it can be achieved.

(45) That which does not change its place nor is removed, that which does not end nor becomes dirty- but even that, some devotees have brought in their grasp.

(46) They have burnt all the groups of senses in the fire of acute asceticism, and they have by great determination controlled their sense organs, while they are in the heat of their action.

(47) And by the force of restraint, they have turned their senses in the opposite direction, than their usual outgoing tendency and imprisoned them in the cave of their heart.

(48) They have tightly shut the door of the Apana, and with effort arranged the critical posture of Moolabandha, and made it into a bastion;

(49) They have snapped the ropes of expectations and hopes, they have crushed the stones of cowardice, and dispelled the darkness of the sleep of ignorance.

(50) They have burnt the seven elements in the body with the flames of fire arising from the posture of Vajrasana, and have charged fully the guns of the six inner wheels targeting the various diseases in the body.

(51) And then, by keeping the torch of the brilliant serpent power standing on the Rootchakra or base chakra, have illuminated the whole area of inner body up to the cerebrum, by its light.

(52) Then they have put the latch of restraint on all the nine doors of the senses, and kept open only

the small flap door of the main central Path (Path of serpent-power).

(53) And further they have slain the rams of wishes, and twisted the neck of the demon Mahisha, which is the mind, and have offered both of them as oblation to the goddess of power of the vital breath, Chamunda.

(54) They have joined the Ida and Pingala, the nerve paths of Moon and Sun respectively and guiding them with the help of unbeaten sound towards the seventeenth facet of nectar, taken the benefit of the juice of life,

(55) And then reached the highest door of Brahman by travelling inwardly by mental attention through the labyrinthane way of the middle channel which is like a delicate tube.

(56) Then by climbing the stair case in that tube or channel of the Sushumna (the Middle path denoted by "M"), They have reached the cosmic heavens (Mahadakash) and entered into Brahman.

(57) In this way, being of a steady mind, in equillibrium, they have adapted themselves to the hard path of Yoga in order to attain realisation of Brahman.

(58) And in exchange of surrendering their sense of a separate ego, they have achieved the unity with Brahman which is abstract. Dear Arjuna, these also come and merge into me.

(59) It is not that they gain something more by following the path of Yoga. Only more hard work is what they have to undertake.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्|
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते॥

Of course, for those whose mind is attached to the unmanifest aspect, the strain is greater for achieving unity with the unmanifest, because for beings who are living in a body, this is very difficult. (5)

(60) Those who are attached to the effort of achieving that principle which is abstract, which is not depending upon anything else, and which is the very source of total welfare of all beings, do not follow the path of devotion.

(61) On their path they are attacked by the attraction of positions like that of the great Indra., and are also confronted by the calamities in the disguise of prosperity, and occult powers.

(62) They are also subjected to nuisances of various kinds through desire and anger and they have to fight with them on the strength of only the abstract Brahman.

(63) Their task is like quenching thirst by thirst, hunger by hunger, and like churning wind by bare hands throughout day and night.

(64) Or like sleeping in the hot sun in the day, to enjoy the 'bliss' of control of senses, and to have friendship with trees.

(65) Or like taking bedsheets and covers, made of cold and heat, and staying under the heavy showers of rain.

(66) Dear Arjuna, in short, it is like a woman going to die as "Sati" without her husband. This Yoga is so hard.

(67) You see, there is no service to any Master to be performed nor is there any occasion to perform any rituals laid down for the family, but there is constant fight with death on this path.

(68) Why should such a poison, which is stronger than death itself be taken? If one tries to swallow a mountain, will not his mouth be torn?

(69) Therefore, for those who follow the path of this Yoga, there is reserved a specially selected portion of great suffering.

(70) Dear Arjuna, just see! If a man is having no teeth in his mouth, and is given the grains made of iron for eating, will his belly be filled or would he die?

(71) Similarly, is it possible to cross the vast sea by swimming merely by our arms or, is it possible to walk in the sky?

(72) Will it be possible to rise to the high heaven of solar regions by entering a battle-field and not suffering even a beating of a stick?

(73) So, O Pandava, it is not proper for a lame man to compete with wind. But that is exactly the plight of embodied beings, who undertake the worship of the abstract Brahman.

(74) But those who dare do all this, and try to embrace that which is completely abstract have to suffer tremendously.

(75) Therefore, O Partha, those who are different from these and follow the path of devotion have not to experience this type of suffering.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः|
अनन्येनैव योगेन मां ध्यायन्त उपासते॥

On the other hand, those who depend only on me, surrender all their actions to me, constantly

meditate on me with single minded devotion, and thus worship me- (6)

(76) They perform whatever actions are laid down to them according to their caste, with a happy attitude, by their organs of action.

(77) They observe rules of conduct in performance of morally ordained duties, avoid prohibited actions, and are burning down the binding quality of all actions by offering them to me.

(78) And in this way, O Arjuna, they surrender all actions to me, and thus make them as if non-existent.

(79) Similarly, whatever other activities of the body, the speech and the mind are there, all of them never go anywhere else except towards me.

(80) In this way those who constantly worship me, and by virtue of their meditating on me, have become my permanent place of residence,

(81) And those who have limited all their transactions of so-called worldly business only to me, and have ceased to have any business to do with such licensees like enjoyment of objects or enjoyment of liberation which are simply very poor in themselves.

(82) How much can I praise those who have thus given to me everything including their separate existence as Jeevas, their consciousness and their bodies? I have to meet everything which they wish!

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्‌।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम्‌॥

O Partha, I become their saviour and lift them from the sea of wordly life and death because they have their hearts merged into me. (7)

(83) In short, dear Arjuna, the wielder of the great bow, consider how beloved is the child to its mother from whose womb it is born.

(84) Similarly I love my devotees, just as they are, and I have taken upon me, the born duty to protect them by freeing them from death.

(85) Even if this may not be the case, to imagine that my devotees have to worry about their worldly life is absurd. Will the wife of a really capable rich person beg for a small amount of rice?

(86) Similarly my devotee is as if my fiancee. Then, am I not responsible for him? Will I not be ashamed if I do not help him?

(87) When I see the whole creation of all beings harassed by the monstrous waves of births and

deaths, I feel that-

(88) "Who is there who does not fear the extraordinary fearsome sea of worldly life? My devotees also may be afraid likewise."

(89) Therefore, dear Pandava, I assume various images like Ram, Krishna, etc., which are full of virtues and run to give all possible help to these devotees.

(90) Consider that my various names like Ram, Krishna etc. are so many boats, and making them available, I become the saviour of my devotees.

(91) In this way, I taught my devotees, who are single and unattached how to meditate on me, and I put on my boats those devotees, who are leading a family life.

(92) For some devotees, I tied below their bellies, the empty box to support them, containing pure love for me, but either this way or that I have brought all my devotees to the shore of unity in the state of Atman with me.

(93) Not only this, whosoever may be my devotee, even from the animal kingdom etc., I have saved him, and made him entitled to be in the kingdom of Vaikuntha.

(94) Therefore, for my devotees, there is not a single anxiety or problem in the world. I am always ready to save them.

(95) And the moment my devotees surrender their minds and offer them to me, they take me as their partner in the game of worldly life.

(96) Therefore, O Dhananjaya, you must learn by heart one maxim, which is the most important, that the Jeeva becomes really blessed, when he follows the parth of devotion.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय|
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः॥

Place your mind in me! Let your intellect enter into me! Then there is no doubt that you will ever dwell in me alone. (8)

(97) My dear, collecting all your mind's activities, fixing your intellect on devotion, you should make steady your consciousness in me.

(98) If both your mind and intellect together enter into me with one - pointed love, then you will come and be one with me.

(99) Because if the mind and the intellect enter into me, and remain steadily engrossed, where is then

the concept of "you and me"? Please tell me.

(100) So just as the light of the lamp disappears when we extinguish the lamp with the wind of a fold of cloth or just as the sunlight disappears after sunset;

(101) Or just as when the life force rises above by leaving the body, the sense organs also follow it; Similarly when mind and body come up to me, the pride, the ego also automatically follows.

(102) Therefore, if you should put your mind and intellect in me, and keep them fixed there, you will attain my all-pervading form.

(103) There is no exception to this rule. I tell you this, taking the oath, swearing by my own name.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्|
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय॥

If at all you are not able to keep your mind steady in me, then try by constant study, O Dhananjaya, to attain unity with me. (9)

(104,105) Or if you are not able to offer to me your consciousness with the mind and intellect, you can do one thing. Atleast for some moments everyday turn your mind and all your attention to me.

(106) Then for those moments, when your mind is happily engaged with me, it will have no liking for the sense objects.

(107) And your mind will come out of the worldly matters very quickly, just as the rivers start drying up, when rainy season is over.

(108) When this will happen, just like the moon wanig every night in the darker fort-night, gradually disappears on the last night;

(109) Your mind, gradually withdrawing itself from the worldly affairs, and slowly entering into me, dear Arjuna, will become one with me finally.

(110) You see, this is what is called Abhyas Yoga, or the yoga of study. There is nothing in the world, which cannot be achieved by this yoga of study.

(111) My dear, on the strength of this constant study and practice, some people can walk in the air and some are able to tame the wild tigers and serpents.

(112) Some digest poison and some walk on the surface of the sea, while some have attained mastery in Vedas.

(113) Therefore, you will understand that there is nothing difficult for study and practice. You should

therefore come unto me by constant study.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव|
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि॥

And if you are not capable of studying, then be a person who performs actions for me. You can achieve perfection even by performing your duties for me. (10)

(114) Or if you have no capacity even for this study, then you may stay and live as and where you are.

(115) Do not control your sense organs, do not deny yourself enjoyment of objects, and do not intentionally leave your normal pride about your caste.

(116) Follow the regular family traditions of religious etc. activities, abide by rules of avoiding or performing certain actions. You are at liberty to behave as a normal member of the society.

(117) But whatever actions you may perform by mind, speech or body, you should not say that you are the 'doer.'

(118) To do or not to do any action is known only by the Paramatmanan, who directs all the functions in the universe.

(119) You should not think whether any action is complete or incomplete, but continue to maintain yourself in life by total one-pointedness of your soul.

(120) As water in the garden follows quietly the paths prepared for it by the gardener, so easily you should remain peaceful while performing whatever actions present themselves, without having ego of being a 'doer'.

(121) Therefore, do not have the burden of choosing to be active in the outer world or to be withdrawn inwardly, but keep your mind riveted constantly to me.

(122) For example, Dear Arjuna, does the chariot bother whether the path is straight or having various turns?

(123) Thus you should peacefully offer to me whatever action is taking place, in a peaceful mood of your mind, not thinking whether it is complete or incomplete, small or big.

(124) If your attitude is like this, O Arjuna, then you will come to the 'home' of my unity with you, when your physical body comes to an end.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः|

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥

If at all by being united mentally with me through Yoga, you are not able to do this, then controlling yourself with right effort, you should give up the fruit of all your actions. (11)

(125) O the son of Pandu, if you cannot surrender your action to me in this way, then worship me.

(126) If you find it difficult to remember me by your mind and intellect, both before action and at the end of actin, then let that effort he kept aside.

(127) You may leave aside my constant meditation in this way, but your intellect must be very much alert and awake in regard to the control of senses.

(128) And then as and when every action takes place, you should give up the fruit of each and every such action.

(129) Just as the trees and creepers let the ripe fruits fall on the ground, so you should give up and let go the fruits of all actions, which are completed.

(130) Not only this, do not bother to have an attitude of remembering me, and offering your actions to me. You should leave the fruits without having anything to do with them, so that they will go into the big void.

(131) You should consider your actions as futile as something seen in a dream, just like rain fallen on dry stone or seed sown in fire.

(132) Just as nobody has any sexual desire about his own daughter, so you should be desireless about all your actions.

(133) All your actions should disappear in the big void, just as the flames of fire get faded in the sky above.

(134) Dear Arjuna, this Yoga of giving up the fruit of action appears to be easy, still it is the highest and the greatest among all Yogas.

(135) That action whichever is thus lost by giving up its fruit, does not create anything nor does it grow into chain of effects, just as bamboo-trees do no grow further, after they produce flowers.

(136) Similarly with the end of this body, there is no further incarnation any more, or we can say that the whole chain of births and deaths becomes totally cut.

(137) Dear Arjuna, by climbing the steps of constant practice, one can attain knowledge, and by knowledge we can reach the stage where mediation is possible.

(138) When all our interests are engrossed in meditation, all the actions keep themselves aloof from us.

(139) When action is far removed in this manner, the giving up of fruit happens automatically, and by that giving up, there is undisturbed peace.

(140) O, the husband of Subhadra, this is the path of steps towards attainment of peace, and therefore it is necessary to undertake constant study from the beginning.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद् ध्यानं विशिष्यते|
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥

Knowledge is superior to study, and meditation is superior to knowledge; but giving up of fruits of action is still of a higher grade, and attaining peace is the highest state. (12)

(141) Dear Partha, knowledge is deeper than study, and meditation is still better than knowledge.

(142) Then giving up of the fruit of action is still better than meditation, and the enjoyment of the happiness of peace is superior to it.

(143) O the great warrior, such is the way of various steps by which gradually the goal of peace is reached.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च|
निर्ममो निरहंकारः समदुःखसुखः क्षमी॥

My devotee has no enmity towards all the beings. He has friendliness. He is compassionate. He has no sense of possession. He has no ego. He considers pain and pleasure with a sense of equanimity. He is of a forgiving nature. (13)

(144) (My devotee is such that) He does not know any feeling of dislike towards all the beings, and just as the spirit has no discrimination between anybody intimate or otherwise, he has similarly no partiality towards anybody.

(145) Just like the earth, he does not hold on intimately to the best person or avoid a person of lower rank.

(146) The life force, or breath which is kind-hearted, does not differentiate, or say that "I will maintain the movement of the body of a king, and leave aside the poor man" (similarly this devotee is equal to all.)

(147) He is just like water, which quenches the thirst of a cow and does not become a poison and kill a tiger.

(148) Similarly he has friendliness towards all the beings, with a sense of unity and is himself the mother of kindness.

(149) Further he does not know the language that 'I am this and this is mine, etc.' and he has no separate sensation of pleasure and pain.

(150) He has the quality of forgiveness as great as that of the earth, and he fondles contentment on his lap like a loving child.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः|
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः॥

My devotee who is always contented, who is a Yogi, who has good self control, who has firmness of will, and who has devoted his mind and intellect to me is very dear to me (14)

(151) Just like the sea which is full always, even if there is no rain, my devotee is always contented without cause.

(152) With full determination he keeps his mind perfectly under control and by his example people are sure that there is some truth in firmness of will power.

(153) On one common seat in his heart the Jeeva and the Paramatman happily sit in their glory.

(154) He is thus rich in his Yoga and offers his mind and intellect to me, being completely absorbed in me.

(155) As he is well-established in Yoga both inwardly by his mind and also outwardly in his behavior, he has deep love for me in which he is merged happily.

(156) Arjuna, he is the devotee, he is the Yogi, and he is dear to me as if he is my loving wife and I am her dear husband.

(157) But the quality of his love for me cannot be clearly described even by saying that he is dear to me as my very life.

(158) The nature of our love is something beyond logic, a thing fantastic in itself, and it cannot be put in words, but I have somehow said something because my faith inspires me.

(159) And that is why this simile of the conjugal love of husband and wife came on my lips; otherwise, it is quite impossible to describe the glory of love.

(160) But Arjuna, I will better stop here; because as soon as I broached the subject of my beloved devotee, my love of my devotees has suddenly been doubled.

(161) And if in addition to this, an affectionate listener is there, then how can we get a worthy scale to weigh the love?

(162) Therefore, Arjuna I must tell you that you are that dear devotee and you yourself are the listener; and I luckily got a chance to describe the love of my devotee.

(163) And see! While talking on this subject I am completely engrossed in the joy of describing!"- So saying, the Lord began to nod in the loving mood.

(164) And then said- "Arjuna, please listen to the signs of my devotee for whom I use my heart as a seat.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः|
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥

One who is not bored by people, and with whom people are not bored, and one who is free from elation, anger, fear and disgust is very dear to me. (15)

(165) And just like the aquatic animals are not disturbed by the high tide of the sea, and the sea is not disturbed by them.

(166) So, one who is not vexed by people who may be violent; nor the people are disturbed by his presence.

(167) Or better still, Dear Pandava, just as the body is not bored by its limbs, he is not bored by other souls, himself being a soul.

(168) In his case, as the whole world has become his body, the sense of like and dislike has gone. And as there is nobody other, the sense of elation and anger are also absent.

(169) And being thus free from duality, fear, boredom etc., he is moreover having great devotion for me.

(170) I am attracted to such a man. How can I describe my love for him? He is the very heart of my soul.

(171) He is blessed with the joy of Atman, and is born as a matter of results of past actions, but in this life, he has attained fulfillment of his life and become dear to me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः|
सर्वांरंभपरित्यागी यो मद्भक्तः स मे प्रियः॥

One who is having no expectation, leads a clean life, not given to interest in worldly life, and one

who is having no mental worries, and being a devotee of mine, who drops all kinds of intentional planning of actions, is dear to me. (16)

(172) Dear Arjuna, this devotee is such that desire does not get entry in his mind and by his existence, happiness experiences high tide.

(173) The sacred place of Kashi is famous for giving an opportunity of liberation to pilgrims, but it is limited only to those who die there.

(174) The mountain Himalaya is famous for destroying all sins, but in climbing on it, there is every likelihood of our meeting death. But the purity of saints is not of this kind.

(175) The waters of Ganges are pure, and they dispel the sins and also the heat, but we have to bathe there in which there is fear of drowning.

(176) But even if this river of devotion is so deep, that it cannot be fathomed, the devotee is not drowned in it and becomes free of birth ad death while living only.

(177) Just imagine, how great must be the purity of the saints by whose vicinity, the Ganges becomes pure and sacred!

(178) So, one who has become the helper of sacred places by his own purity and has banished every iota of dirt from his mind for away.

(179) And who is pure like the Sun, both inwardly and outwardly and knows the deepest secret of philosophy, just as a man born with his feet in front, is able to see the treasures hidden underground.

(180) His mind is as all-pervading as the sky, and remains equally aloof.

(181) He has escaped from the troubles of worldly life like a lucky-bird, which has escaped the arrow of a hunter, and now he has become engrossed in total desirelessness.

(182) He has no worry of any kind because he is always enjoying the bliss of the Self and just like a dead body, he does not feel ashamed about anything.

(183) He has absolutely no egoistic drive to start any action and just as the fire is extinguished, when there is no fuel,

(184) He has natural peace in his mind, which is a sign of worthiness of freedom.

(185) Dear Arjuna, one who has reached thus far on the path of unity with Brahman, and has reached the other shore of duality;

(186) Or one who maintains his duality in order to keep enjoying the bliss of constantly experiencing fresh freedom, and divides himself, becoming a disciple or a servant by one part,

(187) And the other part of himself is called by him as I or God, so that he exhibits by his example the great happiness in devotion, for teaching others.

(188) We are having great attachment to such a devotee, and he is the object of our meditation. Perhaps I may say that only when such a devotee is seen, then I am satisfied.

(189) It is for him that we assume a body having the qualities like Sattwa etc.; for him we perform actions and live here. Actually he is so dear to us that we are ready to place our life at his service.

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति|
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः॥

He who is not overjoyed, nor hates, and does not mourn nor desires; he who does not get affected by anything either auspicious or inauspicious, and who is a real devotee is dear to me. (17)

(190) He who does not value anything equal to self-realization and, therefore, does not get overjoyed by any pleasurable experience.

(191) He who has identified himself totally with the universe and has, therefore, naturally lost any discriminative attitude, and thus his hatred or dislike is gone.

(192) He who knows that whatever is truly his own, cannot be lost even at the end of a Kalpa, and, therefore, does not lament over any worldly thing which is lost.

(193) And he who has in himself that highest thing beyond which nothing is more desirable, and, therefore, has no aspiration for anything in the world.

(194) Just as in the Sun, there is no difference of day or night; he has no worry about anything defective or good;

(195) He who is thus himself the self-knowledge in person and over and above, he who is having devotion towards me;

(196) He is such that there is nobody else as dear to me as he is, which is a fact, and I say this swearing by you only.

समः शत्रौ च मित्रे च तथा मानापमानयोः|
शीतोष्णसुखदुःखेषु सदा संगविवर्जितः॥

He is having impartial attitude towards friend and opponent, and is unaffected by respect or insult, similarly he is of an undisturbed mind either by cool or hot touch, and pleasure or pain, and is free from attachment. (18)

(197) O Partha, he who has no sense of disparity and behaves with equanimity towards friend and foe.

(198) O Pandava, he is as unconcerned as a lamp who does not choose to give light to the inmates of the house nor refuses to give it to others who are strangers.

(199) He is like a tree which gives the same shade to the man who cuts it with an axe and the man who has sown its seed and has nurtured it.

(200) Or the sugarcane which is sweet for the cultivator and not bitter to the man who crushes it for juice.

(201) He treats his enemies and his friend with the same attitude, O Arjuna, and remains equally steady when insulted or praised.

(202) He is having the same unaffected attitude in the contact with cold or hot, just like the sky which is the same in all the three seasons.

(203) He is undisturbed while in painful or in pleasurable conditions, just as the mount Meru which is unaffected whether the wind blows from the south or the north.

(204) Just as the moonlight is pleasant both to the king and the pauper, he is equally respectful to all the beings.

(205) As water is welcome to all the world, he is respectfully welcome in all the three worlds.

(206) And he gives up attachment of objects both inwardly and physically outwardly, and lives along in solitude, though he has his body.

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित्|
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः॥

He who is indifferent to both the criticism and the praise, who observes silence, who is satisfied with whatever comes to his lot, who has no home in his possession, who is having sane and steady intellect and who is devoted (to me) is a man very dear to me (19).

(207) He who does not get annoyed by criticism nor gets elated by praise, just as the sky which is not smeared,

(208) Treating blame and praise with the quiet forbearance, as only one thing and not two different things, he conducts his life with the same equipoise either in society or in a forest.

(209) He does not talk, either the truth or the lie, and does not fail to experience the state of Brahman continuously, without deviation.

(210) He who is not elated by gain nor depressed by loss, just as the sea which does not dry up even if there is no rain.

(211) And as the wind has no home to take rest, he does not get himself any place as his house.

(212) Just as the whole sky is the eternal place of rest for the wind, he has the whole world as the resting place.

(213) He who thinks with certainty that this universe is his house, or he himself rather becomes the universe.

(214) O Parth, over and above this if he is devoted to me, I hold him on my head as a crown.

(215, 216) It is but right that one must bow down before the highest person of all, but to know why I whose feet the whole three worlds wash and honour that water by placing it on the head, give all this respect to my devotee, one must look up to the Lord Shankar who may give its explanation.

(217) But let this argument be set aside, because when I praise the Lord Mahesha, it will be indirectly my own praise.

(218) Therefore I do not refer to the Lord Shankar - "Thus said the husband of Rm¢(Laxmi)-" But I only say that I hold that devotee with great love, on my head."

(219) This devotee achieves the fourth achievement of life, which is liberation, and with it, enters the path of devotion, and gives that liberation to the whole world.

(220) He holds in his hand the absolute aloneness, which is Brahman and uses liberation as a stock to be exchanged with others, but he is so humble that like water, he accepts the lowest place.

(221) Therefore, we bow to this devotee, hold him like a crown on our head, and even suffer his kick on our chest as ornament.

(222) We decorate our speech by praising his good qualities, and wear the ear-rings of listening to his virtues.

(223) Though I have no eyes like ordinary people, I become one having eyes, to see

such a devotee and the lotus which decorates my hand is used by me to offer as worship to him.

(224) I have grown two more arms in order to enable me to embrace such a devotee with all my body.

(225) Being without body, I take up this body just for enjoyment of the company of such a devotee. Actually, my love for such a devotee is having nothing equal anywhere.

(226, 227) There is no wonder that I have got pure and intimate friendship with such a devotee, but over and above this, there is no doubt that I love with my heart and soul, even those people, who describe the life-story of these devotees with respect.

(228) Dear Arjuna, this Yoga of devotion which I have told you in details is the highest Yoga.

(229) This Yoga is so powerful that because of this I hold my devotee very dear, I always think about him or even hold him high on my head-through sheer adoration.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते|
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः॥

Those who follow in practice, this pure religious teaching which is like nectar, and those who have faith in me and are devoted ardently to me are very very dear to me. (20)

(230) Those who listen to this religious shower of nectar, which is very interesting and turn it into actual experience,

(231) And those who have great faith by which this teaching increases and occupies the whole life force and soul, while they are actually practising it,

(232) The state of their mind is exactly as described by me just now and therefore, this teaching is, in their case, like good seed sown in a fertile field.

(233) Even then they love me with their tremendous adoration and by considering this devotion as the most valuable treasure, give their whole life for it -

(234) Dear Partha, these are the real devotees and the real Yogis because they are always eagerly devoted to me.

(235) Those men, who have only one hobby of listening to the stories of devotion are themselves like the sacred place or pilgrimage, and the spiritual source of energy.

(236) We will always mediate on them. They are the object of offering our worship and there is nothing as dear to us except them.

(237) To them, we are addicted, they are the treasures of all our valuables and we are not happy unless we have such devotees with us.

(238) Dear Arjuna, we worship like gods, those people who recite the stories of the life of such great devotees."

(239) In this way, Mukunda, who is the source of happiness for his devotees and who is the basic root of all the world, said to Arjuna." Thus reporting to Dhritarashtra, Sanjaya said,

(240) "O His Majesty, this way, the Lord Shrikrishna was personally talking to Arjuna. This Lord Shrikrishna is blameless, pure, kind to all the people, protector of those who surrender themselves to him.

(241) He always helps the gods and it is his favourite play to take care of all the people and maintain the whole world.

(242) His fame is really very pure. He is generous beyond limits, very straight- minded, his power is limitless, and he controls easily those who are very strong.

(243) He is compassionate to his devotees, affectionate to pious people, a staunch protector of truth, and the treasure-house of all the skills and arts.

(244) He is the emperor of his devotees and the chief of Vaikuntha; and his fortunate disciple Arjuna was listening to his teaching.

(245) I will tell you further story, which you may please listen. "-This was what Sanjaya said.

(246) Saint Dnyaneshwar says- "The same interesting story which Sanjaya was telling to Dhritarashtra, is now being told by bringing it on to the path of Marathi language. Please listen.

(247) Dnyandeva, disciple of Shri Nivrittinath prays to his listeners- "Sir! Swami Nivrittinath has taught us that we should offer overselves to you, the saints and should serve you with devotion.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः॥

Thus, in the Upanishads sung by the Lord, in the science of knowledge of Brahman, in the

scripture on Yoga, and in the dialogue between Shrikrishna and Arjuna, the twelfth chapter by name "The Yoga of Devotion" comes to an end. (12)

■■

Chapter - 13

The Yoga of the Field and its Knower

(1) I bow before the feet of my revered Guru, by remembering which all the branches of knowledge come to the disciple to reside there.

(2) By whose remembrance, the creation of the words is established in ourselves, and all the literature remains on the tip of the tongue.

(3) By whose remembrance, the oratory defeats the nectar in the quality of sweetness and letters are followed humbly by the ecstacy.

(4) The essential meaning normally hidden becomes clear and we have the complete understanding of the main principles of philosophy.

(5) When the heart becomes satisfied by the blessing of the feet of the Guru the inspiration becomes thus, very fortunate.

(6) After salutation to the Guru's feet as said, I shall now describe what the father of the grandfather Brahma, viz. the husband of Goddess Laxmi said. (thus says Dnyaneshwara)

श्रीभगवानुवाच-

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते|
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥

O the son of Kunti, this physical body is called Kshetra or the field and those who know, this matter call the Being who knows this field, as the Knower of the field. (1)

(7) Now, O Partha! Listen. This body is called the field and he who knows this field is calld here as

the knower of the field.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत|
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥

O Bharata, know me as the knower of field in all these fields and the knowledge of the field and the knower of the field is, according to my opinion, the real knowledge. (2)

(8) And know me clearly to be the "knower" of the field, who am continuously protecting all the fields.

(9) The quality of knowing both the "object of knowledge" and the "knower himself" very clearly, we will call "the knowledge."

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत्|
स च यो यत्प्रभावश्च तत्समासेन मे शृणु॥

What is that field, like what it is, what distortions it has, and from what does it come into existence; what the knower is, what comes into existence; who the knower is, what his effect is- all these things you may hear from me in short. (3)

(10) Now please hear from me. I am going to tell you why this body is called the "field." I will tell you everything.

(11) Why is this called the field? How does it come into existence? By what distortions or ailments does it get expanded?

(12) Is this field only of the measure of three and a half lengths of the arm or is it quite big and of what shape is this? Is it barren or fertile? Who is its owner?

(13) All the information about this field will be talked about, with its related things. Please pay some attention..

(14) For deciding the nature of this field, Vedas are babbling; and logic has become talkative in order to determine what it is.

(15) The six systems of philosophy have reached the limit of their capacity to know this but there is no agreement amongst them even up to now.

(16) There is contradiction amongst all the sciences in respect of this, and only about this single problem, there are intellectual quarrels throughtout the world.

(17) No two opinions agree, no two persons come to mutual understanding about it, and due to

complexities of arguments all the thought processes have been confused.

(18) Nobody knows who is the owner of this field but the enticement of their ego is so strong that in every house, people get headache while arguing about this subject.

(19) There is a great war-front of arguments in the Vedas to defend themselves from atheists, seeing which the heretics started a ballyhoo of heckling against them.

(20) The heretics say to Vedas- "What you say is in vain. It has no substance. All your talk is a delusive network of words. If you want to counter our statement, we are ready to take an oath!

(21) Embracing the doctrine of not believing Vedas, some have shaved their heads, but in the confusion of their own arguments they are non-plus.

(22) Fearing that death will make this field a useless thing, yogis set about their penance.

(23) Being half-dead by the consternation about death, the yogis retired to forests far away from people and undertook observance of various kinds of rules of conduct.

(24) In order to fathom the nature of this field, the Lord Shankar left the kingdom of Kailasa and went to live in a cemetary, by seeing entrapments in all other places.

(25) Deciding to be free of all botherations, he became naked and seeing that cupid is the most deceptive ensnarer, he burned him and turned him to ashes.

(26) In order to be able to know and speak about the nature of this field, the king of Satyaloka (Brahma, the Creator) has got four mouths but he could not know for sure about this.

ऋषिभिर्बहुधा गीतं छन्दोभिर्बहुधा पृथक्|
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः॥

The nature of this field is poetically described by sages in various 'chhandas' (meters) and it is also described with certain purposeful exactness in the "Brahmasootras" (Vedanta philosophy). (4)

(27) Some say that Jeeva is the owner of this field, and vital breath, (Prana) is the lessee appointed by him here.

(28) In the house of this Prana, there are four brothers, namely Apana, Vyana, Samana and Udana, who are labourers and the mind is the manager to govern them.

(29) This manager uses the wooden box to move the earth from this field by employing ten bullocks of ten organs and takes work from them day and night.

(30) That earth, being made up of sense-objects, the humidity of performance of duty is dried up, and

missing thus what is the right action, he sows seeds of injustice and puts fertilizer of wrong actions.

(31) Then the crop of sins is ripe according to the seeds and fertilizers resulting in tremendous suffering to the Jeeva for many births.

(32) If, however, instead of doing this the humidity of right action is kept up and the seeds of good deeds are sown, the Jeeva enjoys happiness for hundreds of births.

(33) Some others say that it is not true that this field is owned by Jeeva. You should ask us all the information about this field.

(34) Sirs, Jeeva is just a traveller, who comes and stays in this field temporarily and Prana is a paid servant, who remains awake and guards it.

(35) The Anadi Prakriti (Beginningless Nature) whom the Sankhyas describe with adoration, is the real user of this field.

(36) This field is a house and it is her household occupation. Therefore, the house-servants work for her.

(37) The three original workers are the three Gunas (Qualities), who cultivate this field and they are the three sons of this Prakriti.

(38) The Rajas quality sows the seeds, the Sattwa maintains the crop and the Tamas quality collects the grain and finishes the job.

(39) Then the yard of Mahat principle is made ready and the grains are cleaned by one single bullock, who is Time. By now the evening of the night of 'unmanifest' is at hand.

(40) At this juncture, some other wise people raised an objection and said, "All these arguments of yours are very recent."

(41) Sirs, the original is the Brahman, which is the principle beyond everything. What value has Prakriti there? To listen to your argument about this field and Prakriti is like listening to a meaningless babble.

(42) The real thing is that in the bed-room of the void of Brahman, on the plank of the state of merger, the original "Will" was asleep.

(43) He suddenly woke up and as he was very much given to brisk activity, he prepared the shape of the universe according to his vim.

(44) The barren land of the asolute Brahman was equal to the three worlds. But it assumed the shape

and colour by the action of this original will.

(45) Then the whole vast field of five great elements was divided into four clearly marked divisions, which are the streams of creation namely creation through placenta, creation through sweat, and through eggs and through earth.

(46) Afterwards the homogeneous collection of the five elements was broken up into each element separately and the things and beings consisting of these five elements were created.

(47) Afterwards the bricks and stones of actions and inactions were collected and used for building bund-walls on both sides and the space in between was turned into a jungle from the barren land.

(48) In order that coming in and going out should go on in that region, two tunnels were dug, one as birth and the other as death. The arrangements of these tunnels were so done that both of them had one end as the Absolute Brahman and this was planned by that primary will only.

(49) Then that will joined forces with the ego and by using intellect as the medium, it so arranged that the whole universe should go on working hard upto the end of its life.

(50) So, in this way, the primary will appeared in the absolute Brahman, as a sprout, and that will is, therefore the root of all this universal phenomenon.

(51) In this way, the propounders of the philosophy of 'basic primary will', gave out the gems of their opinions, but some other people attacked their statements and said, "Gentlemen, you really seem to be very clever!

(52) If we have to conceive of a bedroom in the town of absolute Brahman, then why not state that Prakriti has such a bedroom itself according to the philosophy of Saankhyas?

(53) But let it be. It is not true. Now, sirs, you should not follow them. Please listen to the real genesis of the field which we are going to tell you.

(54) Who has filled heaps of clouds in the sky? Who holds hanging in the sky the galaxies of stars?

(55) Who has stretched the ceiling of the sky and when? Who has ordered that the wind should always blow?

(56) Who has sown all the hair? who has filled the sea? who made the rain?

(57) As all these are natural phenomena, the field (the body) is also naturally existing of its own accord. It is not the property of any one. It belongs to him, who works for it, not to any others.

(58) While the propounders of the theory of natural existence were thus talking, some others raised their argument vehemently- "If you say so, why is it that only the death as time should have total

authority over it?"

(59) Even though you definitely know the power of death over this field, you are adamant about your own opinion..

(60) This field is as if the image of angry death, or the cave of a lion! But how can the babbling fools like you know this?

(61) This lion who is Death, jumps even beyond the Kalpa and devours the elephant that is Satyaloka, the highest world where Brahma the creator rules.

(62) This lion who is Death, eats up new regents and presiding deities of all the worlds and the directions like east, west etc., continuously, by penetrating into the heaven.

(63) And the other Jeevas, the weaklings like deers, become dead even by the breeze coming from the body of this Lion of Death and fall into abysmal depths.

(64) Just see the jaw of this Lion! See how big it is! The elephant which is the whole universe is being gulped down in this jaw!

(65) Therefore, there is unhindered power of death over this field. "O the son of Pandu! there are many arguments regarding what this field is.

(66) Lots of discussions have been held by wise sages about this in Naimish forest and mythological books are proofs showing the varieties of opinions in this regard.

(67) Even in the present times, arguments vehementhy made in the Vedas in their various meters are alluded to, in order to prove the truth in each and every opinion.

(68) The Greater Sama-hymn of the Vedas is very pure as regards its wisdom, but even that hymn has not been able to penetrate the riddle about this field.

(69) In addition to these, many seers and poets have exhausted their intellectual reserves in order to decide its nature and structure.

(70) But nobody has really understood what this field is, what is its limit and scope or whose property it is.

(71) Now I shall tell you from the beginning to the end, all the things about this field.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च|
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः|
एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥

The five greater elements, the ego, the intellect, the unmanifest (primordial matter), the ten organs (of perception and action), the mind, and the five objects of senses (sound, touch, colour, taste and smell (5)

Also, desire, aversion, pleasure, pain, the physical body, consciousness, firmness, thus is stated briefly the Kshetra or the field, together with its modifications. (6).

(72) In it are the five elements, ego, intellect, the unmanifest and the ten organs.

(73) Further one mind, ten objects of senses, pleasure, pain, aversion, unified-ness, desire.

(74) Energy, the holding capacity- all these make up the field- this I have just told you.

(75) Now I will tell you in details what are the great elements, what are the objects and how the organs function, taking for consideration each one separately.

(76) Know that earth, water, fire, air and sky are the five elements.

(77) Just as dream state is hidden in the waking state or just as moon is invisible on the day of Amavasya (the day of dark night).

(78) Or just as in a boy, youth is hidden and just as fragrance is hidden in a bud of flower.

(79) Or just as fire is dormant in the wood, it is hidden in the Nature.

(80) And just as a hidden disease in the deeper elements of the body is waiting for conducive conditions of the body for its being active, and as soon as there is chance, it spreads throughout the body;

(81) Similarly when all these five elements come together and take the shape of this body, there is one factor which compels the body to be actively dancing with various desires- which is the 'ego'.

(82) The ways of this ego are strange. Ignorant people are not affected by it, but it catches the men of knowledge and hugs them in its hold and makes them dance with pride in all the troubles.

(83) Now dear Arjuna, I shall tell you those signs by which the characteristics of inellect will be known by you.

(84) When the sexual etc., desires become very strong, the objects of enjoyment enter through the sense-organs.

(85) Then the pleasures and pains suffered through those desires are valued and re-valued by a certain faculty of consciousness,

(86) which analyses them as pleasure, as pain, as merit, as sin, as good and as bad separately.

(87) It is that faculty by which the soul can examine the good and bad, small and big, and can recognize the objects.

(88) It is the root cause of the light of knowledge and the enhancement of piety and it is the liaison of the Jeeva with Shiva (soul and the cosmic spirit).

(89) Dear Arjuna, - That should be known as the intellect. Now listen to the signs of unmanifest Prakriti.

(90) This unmanifest principle is the same as the Prakriti described in the doctrine of Saankhyas.

(91) I have already told you about the two kinds of Prakriti according to the Saankhya and yoga systems of philosophy.

(92) In that context, I have told you about the Jeeva which is the abstract kind of Prakriti and that is the same Prakriti which is here categorized as unmanifest principle.

(93) As the stars fade when there is sunrise and as activities of people cease when the sun sets,

(94) Or Arjuna, when the body dies, everything related to it remains hidden in the stock of past Karma.

(95) Or the whole tree remains in the seed, or thread is in the piece of cloth.

(96) Similarly, all the elements and living beings remain hidden there in subtle form by dropping their qualities related to the visible bodies.

(97) Arjuna! Know that, that state is called the unmanifest. Now listen to the separate qualities of all the organs.

(98) Know that the organs viz. ears, eyes, skin, nose and tongue which are five are the instruments of 'knowing'.

(99) When all these function collectively, the intellect examines everything to decide whether the contact is pleasurable or painful.

(100) Then, speech, hands, feet, anus and urinary organ are the five organs,

(101) Which are called action organs. Please listen." Like this the Master of Liberation, Shrikrishna

said.

(102) "Dear Arjuna, the energy of action which is the beloved of the vital breath is always coming and going through these organs."

(103) The Lord said, "Thus I have told you about the ten organs. Now please listen further in details, about the mind.

(104) This mind functions at the junction of sense organs on one side and the intellect on the other side, by overriding the Rajas quality.

(105) That which is only superficially apparent like the blue colour of the sky or the mirage produced by sunrays, is the mind. It is like the dazzling quality added to the wind.

(106) When by the coming together of semen and the blood, the human body is formed, the air or the wind in that body is divided into ten parts.

(107) These ten types of the wind occupy various ten places in the body by developing their separate qualities.

(108) But all these ten are moving extremely fast and as they are thus unsteady, there is predominance of the Rajas quality in them.

(109) This quickness of movement is outside the field of intellect, but superior enough to direct the ego towards actions. Thus the mind is more forceful in the place between the ego and the intellect which decides the type of experiences.

(110) This force is given the name of mind, but really it is only an image conceived by fanciful concept, by whose attachment, Brahman is undervalued as Jeeva.

(111) It is the root of great Maya, it gives more strength to desire and it always keeps provoking the ego.

(112) It fulfils the wishes but strengthens the hope and nourishes fear.

(113) It awakens duality, gives more power to ignorance and pushes the organs into the enjoyment of pleasurable things.

(114) It creates the universe sheerly by imagination and destroys what it has created; and it constructs towers of fanciful projections and topples them down.

(115) It is the deep storehouse of delusion; it is the core of the element of the wind and it closes the door of intellect.

(116) O Arjuna, that is called mind, about which there is no doubt at all. Now please listen to the various objects of the mind and the senses.

(117) Touch, sound, shape, taste and smell are the five objects of the sense organs.

(118) Through these five doors, knowledge runs out just as a calf, seeing green pasture, runs out of control.

(119, 120) Now to speak vowels, consonants, and accents, to hold something, to drop something, to walk and to answer nature's call are the five functions of the organs of actions, and by constructing a dais of these, action becomes manifest.

(121) There are, thus ten objects related to the body. Now what is desire, will also be told.

(122) That emotion which gets disturbed as soon as any happening in the past is remembered or if any word about it is heard,

(123) That emotion, which holds the hand of desire and gets ready, when there is contact of the senses with their objects,

(124) That emotion by awakening which mind wanders freely and the sense organs fall headlong into those things where they should not go, –

(125) Dear Arjuna, that emotion by the force of which the intellect becomes maddened and involved as an addict in varous objects of enjoyment, is called the 'desire'.

(126) And know that emotion as aversion or anger, which arises by seeing that the desired object cannot be obtained, and the mind in vain, adamantly hankers for it.

(127) Now listen to what is happiness. It is that sensation by which the Jeeva forgets everything else.

(128) That which ties down the speech and the body definitly and at the same time makes one forget the awareness of the physical body-

(129) That is happiness, which cripples the vitality as soon as it is born but gives double benefit to a person who is pious by nature.

(130) It fondles all the attitudes and functions of all the organs and makes them sleep peacefully on the bed of the heart.

(131) Not only this but that state in which the Jeeva experiences that it has found the way to self-realisation, is happiness.

(132) And O Arjuna, know definitely that the state in which such combination or attainment does not

take place is sorrow, or pain.

(133) There is no happiness in the company of projection of desire and doubt, but when these disappear, the happiness is there as the basic thing and thus the happiness and sorrow depend respectively on absence of these contradictory thoughts and the presence thereof.

(134) Now I shall tell you about 'Energy'. This energy remains in the body without attachment and is aloof and disinterested, being the quality of the spirit.

(135) It is that state of awakening, which is permeating thoughout the body from hair to nail normally and which is existing unbroken in all the three states of wakefulness, dream and sleep.

(136) This energy brings freshness to the mind, intellect and other inner facets of consciousness, This energy becomes the glory of the season of spring for the garden of Prakriti.

(137) Dear Arjuna, there is no doubt that it is energy (Chetana) which is present always in both the living beings and lifeless things to a more or less degree, according to the calibre of the thing.

(138) Dear Arjuna, the king is not acquainted with each and every soldier in his army, but it is by his orders that the enemy is defeated; or when the moon is complete with all her phases, the sea automatically gets high tide.

(139) Or when magnet is near, the iron automatically moves, and when the sun rises, people get up naturally.

(140) Or, for example the female tortoise does not touch its young ones but gives nourishment to them only by looking at them.

(141) Dear Arjuna, this energy, in the same manner gives life to the lifeless by living in the body together with the Atman.

(142) This is the description of energy. Now listen to the signs of courage or holding power.

(143) These five elements are natural enemies amongst themselves. It is never seen that the earth is not dissolved by water.

(144) The water is dried up by fire, the fire is extinguished by strong wind, and the wind is easily gulped by the sky.

(145) Similarly the sky is not mixed with any element but it penetrates every one and still remains aloof.

(146) Thus these five elements are not agreeing with each other; still, in this body they live together with unity.

(147) They drop their separateness and duality and live together in this body, being helpful to each other.

(148) That quality or that friendliness which these elements get, though it is rare otherwise, is the holding power or courage, according to my opinion.

(149) And O Pandava, unifiedness is that state of all these various principles, in which there is close relationship of these with the Jeeva.

(150) Thus I have told you about thirty six components. These together constitute the 'Field'.

(151) It is like our calling the assembly of various wooden limbs as the chariot, or the upper and lower limbs together as the body.

(152) Elephants, horses and soldiers together assume the name of an "army" or, various groups of letters make a "sentence".

(153) Or the accumulation of many clouds is called "overcast skies" and the multitude of all people is called by the name of "world".

(154) Or when oil, wick and flame are together, they are called a "lamp" in the ordinary language of the people.

(155) Similarly, when all these thirty six principles come together and meet in unity, it is called the 'Field' (Kshetra).

(156) And we call it the "field" meaningfully because by cultivating the elements there is crop of sins or merits yielded here.

(157) And some others call it the body, but let it be so; actually this field has many names.

(158) You see, everything which is created and destroyed from the Absolute Brahman to the inanimate matter, is the field.

(159) But there are divisions in it such as gods, human beings and serpents etc., according to the three qualities viz. Sattwa, Rajas and Tamas and also according to Karma.

(160) These qualities will be explained to you later on. Now we will describe for you, what is knowledge.

(161) So I have told you about the field and its modifications in details. Now please listen to the highest knowledge.

(162) That knowledge is such for the attainment of which Yogis, by side-tracking the path of heaven,

try to contain the sky in themselves.

(163) They avoid being attracted to prosperity and occult powers and undertake most difficult task of practising Yoga.

(164) They go beyond the mountains of penance, consider worthless crores of sacrifices by fire and turn upside down the creepers of ritualistic performances.

(165) Or jump head - long in the path of devotion or enter the narrow sub - way of Sushumna. (The central nervous path).

(166) In this way, for the attainment of this knowledge, the hopeful desires of great sages remain waiting in the foliage of the tree of Vedas,

(167) O Arjuna, with a hope that some day in future perhaps, there will be blessing of this knowledge, many births are spent in service to the Guru.

(168) When this knowledge is attained, it destroys confusion and effects the unity of the soul and the spirit. (Jeeva and Shiva).

(169) This knowledge shuts the door of sense organs, breaks the legs of extrovert movement and relieves the pain and sorrow of the mind.

(170) This is the knowledge by which there is drought as regards sense of duality and there is plenty of the feeling of unity.

(171) This knowledge destroys the support of the feeling of arrogance, swallows even the deep delusion and does not allow scope for the language of – "I am this and that is another person."

(172) This knowledge uproots the attachment to the worldly life, cleanses the mud of wishes and hopeful projections of thought and easily embraces the most difficult object of perception, which is the principle of Paramatman.

(173) When this knowledge arises, the vital energy which directs the function of the universe becomes weak and paralytic.

(174) By the light of this knowledge the eyes of intellect are opened, and the soul relaxes happily on the soft bed of joy.

(175) This knowledge is thus, very purifying and by its power, the mind, which is sullied by various defects is cleaned.

(176) By this knowledge, the disease of consumption, which generally affects in the form of concept that I am Jeeva, is removed from the Atman.

(177) Though it is not possible to explain in words this knowledge, which we are commenting upon; but it is to be understood by intelligence only because without it, ordinary eyes cannot perceive that knowledge.

(178) But the wonderful thing is that once through the intellect, it is properly understood and once it starts to govern the whole body, it becomes visible even to ordinary eyes by the activities of all the organs in outward life.

(179) Just as the advent of spring season is guessed easily by the freshness of tender leaves of the trees, similarly this knowledge can be guessed about by the functions of various organs.

(180) My dear, the root of trees come up from the water deep under the earth, but its effect is seen by the soft tender leaves of branches above the ground.

(181) Or just as the soft fertility of the earth is surmised by the delicate sprouts coming up; or the nobility of a cultured man is understood by observing his manners.

(182) Or just as the intensity of affectionate love can be judged by the eagerness in the act of welcome for the guests, and a man of saintly and peaceful character can be known by observing his quiet and graceful countenance.

(183) Or when camphor is ready in the plant of camphor, it can be experienced by its fragrance or when a lamp is kept in a glass, its light is steady and brilliant in the room everywhere.

(184) In the same way, when there is this knowledge in the mind and heart, there are outward signs thereof, which I am going to tell you. Please listen.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥

Absence of pride, absence from hypocrisy, non-violence, forbearance, straightness of body, speech and mind, devout service of the teacher, purity of mind and body, steadiness of mind and control of body, senses, as well as the mind. (Signs of knowledge). (7).

(185) This man of knowledge does not like to be totally involved in anything worldly. He finds it very awkward to show off his goodness in public.

(186) When his virtues are being praised, when his good name is loudly proclaimed and when greatness and worthiness are being stuck to him by people –

(187) He becomes so much vexed that he resembles a deer caught in the net of the hunter or while swimming he is caught in a whirlpool.

(188) Dear Arjuna, he feels it a calamity in his popularity and does not allow any greatness to touch him at all.

(189) He cannot bear the sight of his being felicitated and honoured. He does not like his virtues being sung, and he cannot bear that people are remembering him with gratitude.

(190) Then what to talk about his being given great respect? He does not even like people to salute him, which appears to him as painful as death.

(191) Even though he is as learned as the Guru of gods, he feigns insanity and runs away from people, thus remaining hidden.

(192) He covers up his cleverness, abhors greatness, and behaves like an eccentric person purposefully.

(193) He is bored of good name in the public. He is tired of dry arguments on scriptures and likes to live quietly in isolation.

(194) He feels it good, if the world insults him, or neglects him and if his relatives do not bother him in any way.

(195) He purposely behaves in such a way that he appears to be nothing in the eyes of men, and he is happy to maintain a low profile.

(196) He always wishes that people should not be sure of whether he is living or dead. He desires to be so much incognito,

(197) He walks so modestly that people may doubt whether he is walking or not, or he is pushed by breeze.

(198) He wishes that his existence should be wiped out from public memory, his name and form should be lost and he should be abhored by all beings.

(199) He desires to be like this. He always prefers to live in solitude, and as soon as he hears the name of any isolated place, he becomes more alive.

(200) He is friendly with the wind; he likes to have a dialogue with sky and he loves very keenly.

(201) So, if you see such signs in any person, then you should know that he is very intimate with knowledge.

(202) The Absence of pride in a man should be recognised by these signs. Now I will show you how to recognize the lack of hypocrisy.

(203,204) Freedom from false pretexts amounting to freedom from hypocrisy is such that, just as a miser does not reveal where he has concealed his treasure even if he is threatened to be killed, similarly a man does no utter a single word about any good deeds which he has done.

(205) Arjuna, an untamable cow holds up her milk or a prostitute hides her old age,

(206) A rich man stranded in a forest does not reveal his richness; or a lady covers her body modestly.

(207) Or a farmer covers the seeds sown by him. Similarly this man hides whatever charity etc; is done by him.

(208) He does not make a fuss about his body, does not go out to flatter other people and does not talk about his religious acts;

(209) He does not reveal his good deeds done for obliging others, does not show off his learning and education and does not sell his knowledge in order to earn fame in the world.

(210) He is very economic in spending anything for personal use, but does not hesitate to spend any amount for the cause of religion.

(211) In his home there is shortage of many provisions and he is not very strong physically but in the matter of generosity he may compete with the divine wish-tree "Kalpataru"!

(212) In short, he is noble in religious matters, generous in giving in charity, very clever in philosophical discussions but simpleton in the mundane affairs.

(213) The trunck of a banana tree is very soft and pliant but it gives very rich and wholesome fruits.

(214) The structure of a cloud is so thin that it is blown easily by the wind but it is capable of showers of hail-stones.

(215) Similarly though he is expert in the ways of spiritual endeavour he is very meek in the worldly affairs.

(216) Arjuna, know that he in whom the above qualities are quite evident, is a man who holds knowledge in his palms.

(217) So, this is the recognizing sign of absence of hypocrisy. Now, please listen to the quality of non-violence.

(218) First of all, you should know that the quality of non-violence is defined and described by different people in various ways.

(219) But all those descriptions are so irrelevant that it is like erecting a compound fence around a tree, by first cutting down its branches and keeping only a thwarted trunk.

(220) Or like cutting our arms and boiling them to make a dish of food and then satisfying our hunger, or by demolishing the temple itself and constructing a surrounding line of seats around the god,

(221) In another way, the philosophy of Meemansa which lays down the code of performing rituals and sacrifices, propounds that violence is to be used to ensure non-violence.

(222) In that system, when all the people are faced with tremendous vicissitudes due to drought, people are advised to perform sacrifices to invoke rain.

(223) In that sacrifices, the slaying of goats etc. is advised. How can you reach the other bank of life of non-violence through these killings?

(224) How can non-violence grow if one sows only violence? But my dear! See the wonderful daring of these performers of sacrifices!

(225) And O Pandava, the Ayurveda which advocates to kill animals in order to prepare medicines for human beings is also of the same evil category.

(226) In Ayurveda, seeing human beings suffering heavily due to various ailments, diagnostic research is made in order to alleviate the suffering.

(227) But in that research they uprooted certain medicinal shrubs and leaves; and skins and roots of some other vegetation were cut and snatched.

(228) Some trees were cut horizontally, some trees were deprived of their barks and some tender parts of some fruits etc. were boiled, to obtain decoctions.

(229) O the wielder of a great bow! Trees do not mean any harm to any being, but their trunks were vertically cut to derive the sticky juices from them! In this way the trees were squeezed dry by taking out their life-juices in order to heal human beings.

(230) And it is a practice to cut open certain animals to take out biliary contents from their livers and the lives of other people are saved from their ailments.

(231) It is like demolishing the permanent well-built houses and constructing temples by using that material, or like deceiving people in bad trade practices and throw open lavish dinner parties.

(232) It is like pulling the covers over the head by leaving our feet exposed, or like demolishing the house and constructing a pandal in the front yard.

(233) Or it is like using fire for heating in cold season, by burning the blankets useful to cover

ourselves or like the bathing of an elephant which is futile because he immediately puts on his body dirty water from the pond, by his trunk.

(234) Or like building the cattle shed by selling the bullocks or purchasing a cage after freeing the parrot. Is it a wise action or a jest? We cannot even laugh at this stupidity.

(235) Some people strain water in a strainer or filter, as an act to prevent killing of tiny life-forms but they die in the very process of filteration.

(236) Some do not eat even the particles of grain, but when they die of hunger, it is itself a killing, and act of violence to oneself.

(237) So, in the path of ritualistic performance, the so-called non-violence is itself violence, which truth you should recognize by your good mind.

(238) When we thought about the quality of non-violence and uttered that word, we were inspired to explain clearly the core of that doctrine.

(239) Thinking that it will not be proper to avoid speaking about it, we told you these defects in it and we expect that you should understand it in this context.

(240) Further, dear Arjuna of the beautiful crown, the subject of non-violence is connected with this false attitude towards it, in the minds of so many people. Otherwise why should we go astray and describe it?

(241) And O the wielder of a great bow, in order to explain properly our own opinion, it is necessary to analyse other opinions.

(242) So, this is the reason of the explanation so far given. Now we will resume our argument about our own opinion.

(243) When nonviolence is established in us, the inner knowledge becomes manifest. That is the sign of real harmlessness, which will be explained now.

(244) Just as the quality of gold is known by the use of the particular testing stone, so, the fact about inner non-violence is recognized by outward behaviour.

(245) When there is the meeting of mind and the self-knowledge, this non-violence arises in the mind. O the crowned one! You will please listen to that only.

(246, 247) Consider how a crane stands in the shallow water. It does not disturb the water even by creating a small ripple. It does not disturb the existing chain of waves on the surface. It does not agitate the pool of water; it swiftly, delicately puts its thin foot in it, keeping a sharp eye for fish. So, all carefulness is observed by the crane.

(248) Or think how a blue-beetle puts its tiny feet in the lotus so delicately that even the pollen is not hurt.

(249) Similarly, to walk with extreme tenderness; with feet wrapped in compassion. being aware that there are little life-forms attached to every speck of dust;

(250) To walk in such a way that the direction in which one is going is filled with one's kindness and the path covered with compassion, and we are ready to surrender our own life to save the life of others.

(251) Dear Arjuna, this tender-footed walking cannot be described in words and it cannot be fully appreciated by any measurements of softness.

(252) Consider how much the teeth of a mother-cat may be hurting (if at all) the neck of its young ones while it lifts them to take them from one place to other;

(253) Consider how much tender the eyes of mother would be when she is waiting for her child to return home.

(254) Or consider how much the little whip of a wind created by moving the petals of a lotus, will hurt our eyelids or pupils.

(255) He puts his feet on the ground with such care that the life-forms below his feet would feel their touch comfortable.

(256) While walking slowly like this, if he sees some weevils or insects on the ground ahead he retraces his steps sufficiently.

(257) He thinks- "If I will walk briskly, the great being would be disturbed in his sleep or would be hurt in his delicate body.

(258) With this concept of kindness he retreats to some extent but never harms any being.

(259) He does not even trample upon grass! What of other living beings? There is no question of his going ahead without taking cognizance of any living being in his way.

(260) Just as an ant cannot go beyond the mountain Meru, and just as a fly cannot cross the ocean, he also cannot surpass any living being on his path, by hurting it by his foot.

(261) When the man walks so tenderly that it is having flowers of grace, and bearing fruits of compassion, you will find that in his speech, pity has become incarnated.

(262) Even he breathes very softly, his face looks very pleasant and his teeth look like goodness having sprouts!

(263) First, affection oozes out from his mind, and letters follow that affection and become manifest. First, the blessings are expressed and then his words.

(264) Generally he does not speak and if at all he talks, the words are such that they will not harm anybody.

(265) When occasion arises, he may talk at length, but it does not touch anybody's sensitive mind and nobody has any doubts in his mind.

(266) He is afraid that by his talk there will be some awkwardness or someone may be afraid or get insulted and challenge his statements.

(267) Thus, with the thought that nobody should feel awkward, nobody should feel harassment and nobody should raise his brows in annoyance, he generally does not speak.

(268) If somebody entreats him to talk and he sets about speaking, it is so sweet that the listener feels that he is his mother or father.

(269) It is as if the Brahman in the shape of sound, is put in a crucible, or the water of Ganges is slowed down or the devoted wife of a husband is matured in oldage. It is so pure and kind.

(270) His measured, mild and pleasant words are like ripples of nectar.

(271) The vices like counter-arguments, adamancy, cruel harmful words which irritate the listener, ridicule, deception and pungent remarks;

(272) Contradiction, irritable dialogue, bitter retorts, creation of false hope, raising futile doubts, cunning talk, and such bad qualities are discarded by his speech.

(273) And O Arjuna, his eye-brows are not knitted or twisted. They are clear;

(274) Because he feels that in every body there is Brahman, and it may perhaps be hurt, he never stares hard at anyone.

(275) Thus, his eyes are normally very kind in their glance, but if at all he opens his eyes and with the overflowing grace looks straight at anybody,

(276) Then just as the birds Chakora are satisfied by the nectar in the moonlight though there are no visible drops of the nectar in the moonlight,

(277) So kindly he looks at that man, that even the tortoise cannot be equal to that tenderness.

(278) His glance towards others is tender like this and his hands are also similarly delicate.

(279) Just as the desires of Siddhas are all fulfilled; and, therefore, they are quiet; similarly his hands are without any works to do.

(280) His hands are inactive without any work to do and appear as if attached to his body only, just as a person, who is not able, takes initiation of Sanyasa or there is no fuel and the fire is also extinguished, or a person, who is dumb observes a vow or silence.

(281) Similarly, his hands have no work to do, because they are belonging to a man who is totally inactive.

(282) He does not move his hands suddenly with the fear that the wind will be shocked or the nail will hurt the space.

(283) He does not do anything like warding off a fly from his body or to remove by finger any small insect troubling his eyes or to threaten an animal or a bird.

(284) It is not necessary to tell these things. It is needless to say that he does not touch a weapon when he does not even take in hand a stick or rod.

(285) He does not rotate even a lotus in his hands or does not playfully throw a flowery garland up and catch it again because he fears that somebody may get hurt.

(286) He does not rub his body fearing that his body hair will be disturbed, and does not cut his nails and allows them to grow into curls.

(287) In this way, for his hands there is absence of any job and if at all there is occasion to move them, he only folds them in salutation.

(288) He may lift his hands only to convey by sign that somebody may not fear or moves his hands to lift somebody who has fallen down or to caress somebody lovingly who has some suffering.

(289) This also he does as an exception, but in these actions, the cool kindness which is evident cannot be experienced in the moon-rays also.

(290) His hands fondle pet animals with such delicacy and love that the touch is like the soft breeze with fragrance of sandalwood.

(291) His hands are always empty and just like the cool branches of sandalwood tree, are not useless though they do not give fruit, they are also not useless because their coolness is eternal.

(292) Now enough of this detailed description. The palm of such a man is as tender, soft and clean as the character of saints.

(293) Now if I want to describe his mind, is not what I said about his behaviour the manifestation of

his mind?

(294) Are not branches the tree only? Is there sea without water? Are the brilliance and the thing which is brilliant two different things?

(295) Can the limbs and the body live separately? Can water and its liquidity remain separate?

(296) So you should understand that what I said about his action is indirectly the description of his mind only.

(297) The seed which is sown in the earth comes out and grows as its tree. Similarly through the organs it is the mind which you should understand, as becoming evident.

(298) Because, if there is no quality of non-violence in the mind, how can it overflow into action through the organs?

(299) Dear Arjuna, please remember that the feeling of non-violence is born first in the mind and then it finds expression through the speech, the vision, and the hands.

(300) Otherwise how can anything find expression in speech, if it is not primarily in the mind? Can there be sprouts in the earth without seeds?

(301) When the mind itself is destroyed, the senses become already defunct, just as a puppet is immobile without the man who pulls the strings.

(302) If the source of fountain is dried up, how can there be water in the stream? And how can the body move when the life is gone?

(303) O Pandava, like that, the mind is at the root of the activities of senses. It itself acts through the sense organs.

(304) The inward mind is expressed in the same manner and mood, in which it is itself occupied.

(305) Just as the sweet smell of a fruit spreads everywhere when it is ripe, similarly when non-violence is completely developed in the mind, it gets expression outside through the organs, accordingly.

(306) Then the organs use this capital of non-violence and trade it in the outward activities.

(307) When there is high tide in the sea, the water rises in the creeks also. Similarly the mind enriches the organs by its richness of virtue.

(308) A great scholar while teaching a child to write, holds the fingers of the child in his hand and writes as the child itself writes.

(309) Similarly the mind lends its kindness to the sense-organs and make them also equally kind and non-violent.

(310) Therefore, O the crowned one, the description I told about the organs is actually about the functions of the mind.

(311) So, when you will see that from the mind the body and the speech, there is total renunciation of violence in anyone,

(312) Know that he is really enjoying the knowledge of which he is the home; or you can consider him to be knowledge itself.

(313) If you want to see personally that non-violence about which you have heard and read in the books, you should see this man.

(314) Dnyandev says- "Thus, the Lord told Arjuna. Really I should have described this in short, but in the flow of commenting, there was much expansion, for which I may please be forgiven.

(315) O listeners, you may say that when there is green grass in a field, the calf grazing there forgets its way back, or a butterfly goes on flying on the breeze of the wind wildly.

(316) Similarly this person cannot control his mind when he is carried away by the beauty of his own explanation, due to the great affection.

(317) But that is not the case here. There is quite a cogent reason for this detailed commentary. If you see the word Ahimsa, it is a small word of three syllables.

(318) And you may think that it may be easy to talk about it in short, but in order to understand its significance without keeping any doubt, it becomes necessary to take into consideration all related opinions and disprove them.

(319) Otherwise, while many opinions about it are popularly known, if I neglect them in the pride of my own opinion, you may not like it.

(320) If a man visits a town where there are many jewellers, it is wise for him to have the test by which gems are valued. There is no point in praising ordinary crystals there.

(321) On the other hand, where even a pinch of flour is not sold, what value is there to the scent of camphor?

(322) Therefore, if my talk becomes a bit prolonged in the meeting where saints like you are seated, I hope, it is not much undesirable.

(323) If I talk in general terms without having due respect to the specially elite listeners and also the

common listeners, you will not give your ear at all to it.

(324) If the propounding of logically clear statements about the main doctrine is polluted and becomes defective for want of explanation and clarification of doubts, then the attention of the listeners turns back by indifference, and they lose interest.

(325) You know that swans never go near the pool of water which is heavily covered by moss.

(326) And if the moon - light is not clear due to the clouds, the birds Chakora, do not lift their beaks towards the sky.

(327) Similarly if my explanation is not comprehensive, clear and without any doubts, you will not pay attention, will not touch this book and over and above, you may get angry with me.

(328) You will not accept my discussion if other opinions are not disproved and objections are not removed by satisfactory explanation in it.

(329) And all my effort to explain this book is with a hope that saints like you should be pleased and be attentive.

(330) Anyway, the reason of my holding Geeta near my heart is that you are intimately in loving relationship with this great book.

(331) Actually, I hope that you will pay its value by way of loving attention and get the mortgaged book restored and released from me!

(332) And if you miserly keep away from me your affectionate attention and let this Geeta lie as it is with me, under mortgage, then my plight together with the destiny of this Geeta is better not talked about!

(333) In short, I must admit that my main aim is to earn your blessing; the work of explaining the meaning of Geeta is only a stance!

(334) So, it is necessary that my talk must be very logical and without any ambiguity. Therefore I went into taking into account other opinions (about this virtue.)

(335) In that effort, my speech became lengthy, the meaning of the Sanskrit verse remained unattended; but seeing that I am only a young child, please forgive me for my indulgence at length.

(336) And if there is some foreign material, like a little stone etc. in the morsel, we have to take it out from our mouth also; and the delay caused by it cannot be taken as a grave defect.

(337) Or, when the son returns home late because he has avoided the danger of being robbed on his way by the robbers and has come by a round-about path, should the mother get angry with him or

thank God for his safe return?

(338) But it is rather not necessary to prolong this matter any further. If is enough for me that you have forgiven me. Now please, listen to what the Lord Shrikrishna said."

(339) The Lord said- "O Arjuna, your eyesight has become clear by knowledge. So, be alert, be attentive. We will tell you what are the signs of true knowledge.

(340) You should know that the quality of knowledge is very pure where there is complete act of forgiveness, without an iota of effort to suffer anguish in it.

(341) The sense of forgiving is so natural in the mind of the man of knowledge, as are the lotus flowers in a large and deep lake, or there is riches naturally in abundance in the house of a really fortunate man.

(342) The forgiveness is so rich in this person. I will tell you the signs of recognizing that virtue, which please listen to with attention.

(343) He bears with all the happenings with the same interest as we have when we wear an orament which is liked by us very much.

(344) He is not affected even if all the three types of calamities fall upon him.

(345) He accepts undesirable happenings as cheerfully as he welcomes the desirable ones.

(346) He bears honour and insults, pleasures and pains with the same peaceful mind and he is not disturbed either by his praise or blame.

(347) He does not get troubled in hot season, or gets worried about cold season. Actually he does not fear any circumstances;

(348) Just as the mount Meru does not feel the burden of its peaks, or just as the Bear which is the divine incarnation of Vishnu, who had lifted the earth up from the depths of sea does not mind its heaviness;

(349) Or just as by the multitude of innumerable beings, the earth is not troubled, he does not worry if there are pleasures or pains in his lot;

(350) Or just as the sea always keeps his belly big enough to contain all the streams of water brought by all the rivers continuously;

(351) Similarly there is nothing which he does not sustain, nor is there any special awareness that he is sustaining anything.

(352) He merges everything that comes into himself as if it is his own thing and therefore, there is no reason of his congratulating himself that he has so much forbearance.

(353) My dearest Arjuna, know that knowledge is very much evident where this simple forgiveness without any complaining is prevalent.

(354) O Pandava, that man is the support for knowledge. Now we will describe clearly the nature of straightforwardness or sincerity.

(355) Straightness of thought is that quality of mind by which a man has the same kindness towards all, just as the Prana or the lifeforce is equally kind to every being.

(356) It is just as universal as the Sun who does not select some faces to throw his light upon them or the sky which is the quality of space for everything equally.

(357) Similarly such a man has the same mental attitude towards all and his behaviour is also not different to each and every one.

(358) As he has realized the reality of the nature of the world and has the eternal unity with it, he has no sense that something is belonging to him and something is not.

(359) He is amiable with all as equally as water which is equally helpful to all and his mind does not have doubts about anybody.

(360) He has a feeling of abundant love towards all just as the wind which blows everywhere, and he has neither doubt nor attraction about anything.

(361) Just as the child does not become shy while approaching its mother, he is not hesitant while expressing his mind in front of others.

(362) Just as when a lotus flower blooms, not a single petal remains closed, he opens his mind in such a way that there is not any nook or corner unexposed.

(363) His mind is clear and his actions are also equally clear, just as on the diamond which is already shining, the sunrays enhance the lustre.

(364) He does not know how to criticize anybody, he has no doubts whether he should tell something or not, and expresses his true experiences.

(365) His eyes are never down with shame, his talk is not ambiguous or unclear, and he does not behave meanly with anybody.

(366) All his ten organs are clear and pure, and all the five vitality forces are functioning properly throughout twenty-four hours.

(367) His inner feelings are as sweet as the flow of nectar; or in short, he is the native home of all these qualities.

(368) O the great warrior, where such straightforward nature is inherent in any man, you should recognize that knowledge has come to reside there.

(369) Now, O the greatest of the clever persons, I shall tell you about worship of a Guru, which please hear attentively.

(370) This worship is the mother of all good fortune because, though the state of a Jeeva is worth pity, it makes the Jeeva able to reach the absolute Brahman.

(371) I am going to explain to you the worship of the Guru which is so great, and you should concentrate your attention fully to it.

(372) Just as the Ganges speedily flows towards the sea taking all her rich possessions of waters; or just as all the philosophy of Vedas is culminated into the Absolute Brahman with all the doctrines in that philosophy;

(373) Or just as the faithful wife offers all that is hers, together with even all her five vital forces, to her husband;

(374) Similarly the devotee, in the worship to his Guru offers all his possessions to the family of his Guru, and himself becomes the birth-place of the devotion to the Guru.

(375) He always thinks with great adoration about the place of residence of his Guru, just as a wife who is away from her husband always thinks of him.

(376) If he experiences a breeze of wind coming from the direction of Guru's home towards him, he runs towards it and most respectfully welcomes that breeze to come to his own house.

(377) Due to the great love for his Guru, he likes to talk with that direction in which his Guru's home is situated and he turns his soul into a permanent dweller in the Guru's house.

(378) Just as a calf is tethered to a pole and cannot move, he, in order to obey the orders of his Guru to stay at his house, keeps on residing where he is, and not moving away.

(379) Just as the calf is very anxious to run towards its mother, he is also thinking- "When will this bondage will be slackened and when can I go to meet my Guru? He feels like Ages every moment which is keeping him away!

(380) In these circumstances if some one from the Guru's town comes to meet him or if the Guru himself has sent somebody to see him, then he feels like a dying man getting extension of life!

(381) He feels as if a sprout which is about to be dried up is getting a shower of nectar; or a fish which was about to die in a small pond, luckily gets sudden entry into the vast sea.

(382) His happiness is like a poor man suddenly coming upon the hidden treasure or a blind man getting clear eyesight or a beggar attaining the throne of the God Indra.

(383) If he happens to hear someone saying something about the Guru's family, he becomes so overjoyed that his mind would be able to hold within it the whole sky!

(384) If you see such an absolute love about the Guru, in any man, then you can say that knowledge has become a servant of that man.

(385) He always holds dear to his heart in his meditation the living image of his Guru, with all his love!

(386) He places in the purity of his heart, his Guru in the fortlike protection, and with all his devotion he himself imagines and assumes to be each and everything intimately related to his Guru.

(387) Or he places the image of his Guru on the pedestal of knowledge in the temple of spiritual bliss of Atman and he maintains a constant shower or meditation, like nectar, on that image.

(388) When the Sun of the realization of Atman rises, he fills with the flowers of pious feelings the delicate basket of intellect, and offers those flowers to the Guru who is like the Lord Shankara, the number of which flowers may go up to the figure of hundred thousand.

(389) He burns the insence of the state of Jeeva, in the Lamp of knowledge, in all the three right timings of the day, and waves with respect that lamp in front of the Guru, as an offer to him.

(390) He offers the dinner plate of unity with Brahman to his Guru; thus he becomes the worshipper and the Guru becomes the image of the God to be worshipped.

(391) Sometimes his intellect imagines itself as the wife of the Guru who is conceived as her husband and on the bed of the state of Jeeva, she enjoys the mating with that husband.

(392) Sometimes his mind and heart are so full of love for his Guru that he calls it as the sea of milk.

(393) Then he imagines that the Guru is the Lord Narayana who is sleeping comfortably on the bed of the serpent "Shesha" which is equal to the joy in his meditation, in that sea of his love.

(394) He imagines that he himself is Goddess Laxmi who is massaging his Guru's feet and himself also becomes the divine Eagle who is standing in attendance, with folded hands.

(395) He takes birth in the lotus growing from the Lord's navel, as the god Brahma. In this way he imagines and experiences the joy in the meditation, by his love for his Guru.

(396) Sometimes he projects the image of a mother in his Guru, and thinks that he himself is the son

of that mother, sucking the breast-milk.

(397) Or, O Arjuna of the beautiful crown, he imagines that Guru is the cow standing beneath the tree of the spirit and he himself is her calf.

(398) He becomes the little fish in the waters of the blessings of his Guru! Sometimes he imagines like this.

(399) Sometimes his mind projects an image that the blessing of his Guru is the rain and he himself is a plant of the desire to do every service to that Guru.

(400) His loving imagery is so wide in its scope that at times he is the young one of a bird, which has not yet opened its eyes and has not grown its wings.

(401) He thinks that the Guru is the mother bird, and receives the small grains in its beak from the beak of its mother. He sometimes imagines that the Guru is a boat and that he has now come upon that boat in the stream of worldly life.

(402) Thus, his meditation creates further meditation, as the sea in high tide has waves upon waves.

(403) Thus, he enjoys his Guru's image in his mind. Now listen about his service of the Guru in the outer field.

(404) He decides by his heart and soul, that he will render service to his Guru so ardently that his Guru will be pleased and ask him to request for boon which he may wish to have.

(405) "When he will be pleased, I will pray like this-

(406) "O My guru, I wish to be all the relatives who are in your family.

(407) And every instrument and article which is useful to you-should be myself only."

(408) I will demand such boon and the Guru will agree and will say "yes". Then I will take the form of every such relative.

(409) And I will become each and every article used by my Guru, and then my service to the Guru will be worthy of praise.

(410) Though my Guru is the mother for all his devotes, I will entreat him with such intensity that I will feel that he is mother to me only.

(411) I will catch his loving attention with such a conviction that he will be so loving me as a husband loves faithfully his only wife and I will make him decide to remain in my vicinity only.

(412) Just as the wind which is always flowing cannot go beyond the four directions, I will also become a cage for my Guru's blessings so that only I will benefit by his benevolence.

(413) I will adore the lady called "service to Guru" by the ornaments of my good qualities, and I will be the cover for the devotion to him.

(414) He thinks that "I will become the land on which the rain of the benediction of my Guru will fall. He always sees innumerable such day- dreams.

(415) He says "I will myself be the house where the Guru will live and I will serve him by becoming his servant.

(416) I will be the thresholds which the kind and generous Guru will cross while coming in and going out, and I will be the guard at the doors.

(417) I will be his (wooden) footwear and I will myself put his feet on them. I will be his umbrella and I will be his bodyguard in the usual rotation.

(418) I will warn him about the pits etc. on his path, I will fan him, I will hold his hand when he gets up or walks, and I will be his torch-bearer.

(419) I will be the pot of water which he uses for his mouthwash and I will also be the pot in which he will throw that mouthful of water.

(420) I will be the pot of material of his Paan, and I will hold what remnants he will drop from that chewed Paan. I will also make preparations for his bath.

(421) I will be the seat on which my Guru may sit, I will be his clothes and his ornaments, and I will become the cosmetics like sandalwood paste which he uses.

(422) I will be the food and I will serve him that food, and I will surrender myself as a lamp which is respectfully waved before him as an auspicious welcome.

(423) I will take dinner with him and after his meals, I will be the one who gives him the Paan. (betel-leaf.)

(424) I will lift his plate, I will clean and sweep his bedding, and I will massage his feet.

(425) I will be the throne on which my Guru will sit and in this way I will offer the highest quality of service to the Guru.

(426) I will be the interesting thing about which my guru will show liking.

(427) When he is listening to something, I will be the so many words and I will be his pleasure of

touch when he will scratch his body!

(428) I will adopt the form of each and every thing which my Guru will look at with affection.

(429) I will be each and every taste of food etc., which he will relish and by being fragrance I will render service to his sense of smell also.

(430) So, in this way, I will cover the whole outward service to my Guru by becoming myself all the things he uses" - thus the disciple thinks.

(431) So long as he is living, he thinks about such ways and means of service to the Guru and he thinks of some other things to be done after his own death.

(432) He says- "The ashes of this my body should be mixed with the earth where my Guru may casually stand.

(433) The water content of my body should be mixed with that water which my Guru will drink.

(434) I will merge the fire and light of my body in the lamps which my Guru uses for worship of God or for room-lighting.

(435) I will mingle my vital breath with wind which my Guru will enjoy by using a fan etc., so that I will get the benefit of his touch and the merit of service to him.

(436) I will merge the sky element from my body into the space in which my Guru will be residing with his family.

(437) He thinks that he will not allow anybody else to grab from him this service to his Guru even for a moment. I will not neglect this service either in my life or after the death of my body. "He always thinks that this will be for eternity.

(438) His daring is of this kind and his service to his Guru does not depend on a particular place or a particular time.

(439) He does not make any distinction in day or night, does not say the work is smaller or bigger and if the work is difficult he gets more eager.

(440) Even if the work which the Guru expects to be done is greater than the sky, he executes it personally single-handedly.

(441) As soon as the Guru tells him to do something his body runs ahead before his mind and competes with his mind to finish that work satisfactorily.

(442) Even to fulfill a chance desire expressed by his Guru jokingly, he may mortgage his very life.

(443) He gets exhausted in the service of his guru, becomes healthier by the love which the Guru has for him, and becomes the home for the orders of his Guru.

(444) He considers himself as noble by belonging to the group of disciples of his Guru, considers himself as a gentleman by his fellowship with co-disciples and the only habit to which he is addicted is service to his Guru.

(445) The rules of conduct in the Sampradaya of his Guru is Religion for him, and those only are his duties according to his class, caste and status in life, while service and nursing of his Guru is his daily routine.

(446) For him his Guru is the sacred place, Guru is his deity, Guru his mother, Guru his father, and he does not know any path of liberation except serving his Guru.

(447) The door of his Guru is everything to him, and he behaves as a brother with his co-disciples.

(448) His mouth utters always the 'mantra' of the name of Guru, and he does not touch by his hand any other scripture except the teaching given by his Guru.

(449) He conceives that all the sacred waters of the world are united in the water which the Guru has touched by his feet.

(450) If he gets the food left over in the plate of his Guru, he is so happy that he disregards even the bliss of trance before it.

(451) O the crowned one! He picks up the specks of dust below the feet of his Guru with the faith that they are able to give him the joy of liberation.

(452) Let it be! How much should I tell? The devotion towards Guru has no limits, but as my mind has been overflowing with the devotion, I have described all this at length.

(453) He who is interested in the devotion to Guru and is very keen on it, does not find anything equal to it in joyfulness.

(454) This man is the support for philosophy; because of him, the knowledge takes a form, or we can say that this devotee with such knowledge is virtually a god.

(455) Really, knowledge resides in him very freely and it is so vast that it is sufficient for all the world.

(456) Dear listeners, since I have great yearning for devotion to the Guru, I have indulged into such a prolonged discussion about it.

(457) Otherwise, I am having hands but they are of no use; I am having no eyes which can be awake

to the sweetness in the worship; and I am more lame than the crippled in the subject of worship.

(458) I am dumb in the matter of appreciation of his qualities. I am a free-boarding lazy man, but sirs! I have real love about Guru.

(459) And because of that love, I had to expand upon this description to such an extent." So says Dnyanadeva.

(460) But you may please connive at the extended talk and give me some scope, some opportunity to serve you. Now I am going to explain the meaning only of this book.

(461) Please listen! Please listen! The Lord Shrikrishna who is virtually the Lord Vishnu who is able to bear the burden of the whole world, is going to talk further, and Partha is listening.

(462) He said - "The quality of cleanliness is such that the mind and the body of this man are as pure as camphor.

(463) O Arjuna, that purity is like the gem which is clear inside and out, or like the Sun who is bright throughout.

(464) This man has attained purity outwardly by pure action and inwardly by knowledge- thus washed clean both outwardly and inwardly.

(465) By reciting Vedic mantras and washing the body with clay and water, the outer cleanliness is achieved.

(466) In every situation intelligence is of primary importance. Just as dusting a mirror cleans it and the tub of the washerman removes the dirt from the cloth,

(467) He is clean outwardly like these and he is inwardly clean because there is light of knowledge inside.

(468) Otherwise, O the son of Pandu, if a man's mind is not pure, his outward cleanliness is simply ridiculous.

(469) That is like decorating a dead body, or a donkey given a ritualistic bath at a sacred place, or bitter gourd, mixed in sweet milk.

(470) It is like decorating the door of a deserted house, or a starving man outwardly smeared with food, or the kumkum used by a widow;

(471) Thus, it is also like a false facade of a dome of a temple being painted with liquid gold, which shines but in vain, it is like a toy fruit prepared by dry cowdung and painted outwardly.

(472) Similar is the case with mere outward rituals. An article which is not of good quality does not fetch a good price and the jug of wine cannot be pure even if dipped in the Ganges.

(473) Therefore, there should be knowledge in the mind and then the outer purity will be there naturally, but can it ever happen that there will be inner knowledge gained by outward activities?

(474) When the outer is cleaned by right action, and the inner defects are removed by knowledge,

(475) Then the difference of the inner and the outer is gone and only homogeneous purity remains.

(476) Therefore, the inward good feelings shine out naturally like the light of the lamp in crystal glass.

(477) Even if the subjects by which doubts arise in the mind, or some abnormal thoughts appear in the mind or seeds of evil actions take roots,

(478) Even if he hears those subjects or comes into contact with such matters, he is not having any disturbance in his consciousness, just as the sky does not become coloured by colours of the clouds.

(479) Outwardly he is acting normally among all the objects of senses but inwardly he is not at all touched by any disturbances.

(480) He is as desireless about the sense-objects, as a man who sees a woman on the road, who is beautiful but of lowly category, is not attracted to her.

(481) Or just as a young woman who has no sensual desire for her son whom she embraces, as she has while embracing her husband.

(482) Similarly when the mind is pure there is no scope for doubts and contrary thoughts in it, but that mind clearly sees what is right action and what is not.

(483) Just as a diamond does not become wet by water; and stone cannot be boiled in hot water, similarly his mind is not affected by doubts.

(484) O Partha, this condition should be recognized by you as purity and where this purity is evident, knowledge exists there.

(485) Similarly the man in whose house (mind) the steadiness enters of its own accord, is the very life of knowledge.

(486) His body is going about anywhere in the world outwardly, but the steadiness of his mind is never broken.

(487) The love for calf which is in the heart of the cow does not go away with her in the forest, away from the calf, and the love of a modest faithful wife (a Satee) does not turn to carnal desire.

(488) Or a person who is attached to his money may go out of the town for any purpose, his soul is adhering to his money kept hidden by him; similarly, though his body is going to various places, the mind does not move.

(489) That firmness is like the sky which does not run with the running clouds, or the star of North Pole which does not leave its place while the whole starry expanse appears to move.

(490) O the great archer! With the traveller, the road does not go anywhere, nor the trees go or come as the travellers walk.

(491) Thus, though he is surrounded by elements and consisting of his body, he does not get disturbed by the force of any element,

(492) Just as the earth does not move by the force of ordinary wind, he also does not get troubled by any nuisances.

(493) He is not harassed by destitution or pain; does not get vexed due to fear and sorrow, and when the death of the body comes he is not afraid.

(494) His mind which is always cheerful, does not get crooked or warped either by calamity or by hope, or by pains involved in various ailments.

(495) When somebody blames him, insults him or physically beats him, or there are occasions when ordinarily men become prone to lust or anger, the mind of this man is not disturbed at all.

(496) Though upheavals in the outer world are so great that it is felt that the sky is falling down or the earth is being dissolved, his mind is not disturbed.

(497) He is not vexed by somebody's using very harmful words for him, just as an elephant does not move away if flowers are thrown on him.

(498) The mountain Mandar is not having tremors by the waves of the sea of milk, and even if there is a big forest fire, the sky is not burnt by it.

(499) Similarly, though there is occasion of getting disturbed in mind for a human being by onslaughts of pains and pleasures, his mind is not troubled. Even at the time of total dissolution of the universe, this man is firm in his steady mind.

(500) O Arjuna, this is the quality which is called steadiness, which you should see clearly and understand.

(501) Where such steadiness or courage is well established in the body and soul, that is the evident treasure-house of knowledge.

(502) The ghost does not relieve the man possessed by it, the fighter does not leave his weapon, and the greedy does not forget his hidden money.

(503) Or the mother of the only child always sits holding it tightly, or the honeybee is totally greedy for honey.

(504) Dear Arjuna, he who keeps his mind so carefully protected and does not allow it to stand at the door of his organs;

(505) says to himself, "Perhaps my mind's name will be heard and known by the demon which is Desire or the ghost which is Hope will see it with its evil eye"- and fears about it.

(506) And keeps his outgoing force of activity in bondage, just as a violent husband keeps his unfaithful wife locked in the room.

(507) Even if his life-force in the physical body is emaciated and is about to end, still he keeps his sense-organs in strict discipline.

(508) He keeps the sentries of self-control of mind and body alert and awake at the main entrance of the mind and at the point of inward withdrawal of attention.

(509) He keeps his attention rivetted at the junction of the two Nadis (nerve-streams) Ida and Pingala, after keeping strict guard on the three yogic postures of Mool Bandha, Odhiyana Bandha and Jallandar Bandha.

(510) He keeps his attention tied on the bed of trance and inwardly gets the fully blissful state of unity of the mind and the spirit.

(511) Dear Arjuna, this is called the control of mind in Atman, and where this is achieved, knowledge is victorious, and

(512) He whose orders are obeyed by his mind peacefully, is virtually the knowledge itself in the human form.

इंद्रियार्थेषु वैराग्यमनहंकार एव च|
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥

Then there is no desire about the objects of the senses, there is no ego, or pride and there is constant awareness of the great sorrow in the birth, the death, the oldage, the diseases, and knowing them to be the great sources of misery! (8)

(513) In his mind there is an acute abhorance of involvement in the objects of senses.

(514) That abhorance is as acute as the repulsion one feels about food which is vomited and the repulsion about embracing the dead body.

(515) It is just like our abhorance of taking poison knowingly, our fear of entering a house on fire and of entering a forest where a tiger is roaming freely.

(516) Or we cannot dare jump in the hot liquid iron or make a pillow of a viper to put our head on and sleep.

(517) Arjuna! His dislike is so much that he does no tolerate even discussion about sense-enjoyment, and does not accept anything through the sense organs with any intention to enjoy.

(518) He is lazy about indulgence in pleasures; his body is very thin, and he has great interest in the ways of self-control of mind and action.

(519) Arjuna, all the vows of observances of spiritual disciplines are taking resort in him and he really does not like to go into a crowded city, even if there is threat of the end of the world.

(520) He is very eager to study yoga, and likes to retire to forest for solitary life and does not tolerate multitude of people.

(521) He considers the worldly enjoyments as if they are a bed of sharp arrows or it is like rotting in the mud of pus.

(522) When he listens to the description of the heavenly pleasures, he feels that they are like rotten flesh of a dead dog.

(523) This is apathy towards mundane pleasures and the fortune of self-realization by which Jeevas become entitled to the bliss of the state of Brahman.

(524) Where you see the existence of apathy about both the mundane and the heavenly enjoyments, you should know that the real knowledge dwells there.

(525) He, in addition, does many deeds of public conveniences as if he is mentally involved in those things but he does not allow the sense of doership to affect his mind.

(526) He does not make mistakes or fail in any manner in performing his regular or occasional duties according to his stage in personal life and status in the caste system.

(527) But he does not harbour any thought that "I have done this," or "This is successful because of me" etc. in doing all those actions.

(528) His actions are as natural as the blowing of the wind or the rising of the Sun.

(529) His behaviour is like the natural talk of Vedas or the natural causeless flow of Ganges.

(530) His attitude towards all his actions is like the trees which bear fruit according to the right season but they are not proudly aware that they are bearing fruit.

(531) Thus, when there is no pride in the mind, in the actions as well as in the speech, as if the thread is removed from a garland of beads;

(532) He has that aloofness from his body and its activities, as there are clouds in the sky without touching it.

(533) They are like the clothes on the body of a drunkard, or the weapon in the hands of painted picture, or the books of philosophy loaded on the back of a bullock- so aloof he is from his actions.

(534) In such a way he has no awareness of his body; and that is called "lack of pride".

(535) Where all these signs are fully evident, knowledge is residing there, about which there need not be any other opinion.

(536) And he sees from a distance, with a certain detachment, all the happenings in life such as birth, death, sorrow, diseases, oldage and various vices;

(537) That detachment is like the attitude of a seeker towards a ghost, or the attitude of a yogi towards disturbances or the impartiality of a plumb-line which shows the defect in straight vertical line of structure without itself being crooked.

(538) Just as the serpent never forgets the hurt and jealously waits to take revenge, so he never forgets the miseries suffered by him during his past incarnations.

(539) He has constant memory of his past sufferings just as a tiny speck of dust which is not tolerated in the eye or a wound cannot forget the prick of the arrow which has hurt it earlier.

(540) He is repenting and saying to himself- "Alas! I was in the pit of pus and came out through the path near the path of urine and in my childhood I have licked the sweat on the breast of my mother!"

(541) In many such manners he becomes disgusted about birth and says that he would never do such things by which such suffering results.

(542) Just as a gambler plays with renewed vehemence if he has lost a game or a son tries to avenage the injustice done to his father by his enemy,

(543) Or just as a man beaten by somebody retaliates and runs after that man to beat him in return, this man takes drastic steps to avoid rebirth.

(544) Just as a self-righteous man cannot take insult quietly, he is always lamenting and ashamed about this birth which he had to take.

(545) And he becomes very alert about avoiding death by thinking that the death which may come after some time, may perhaps come today also;

(546) Which precautionary attitude is like a man who, while standing on the bank prepares himself to swim by girding his loins, when he is told that the water in the river is very deep;

(547) Or, a soldier, before going into the battlefield makes all the arrangements of holding the shield etc. to protect himself from the future attack of weapons;

(548) Or the traveller who becomes very cautions when he learns that at the next stop in his journey there are way-layers and robbers or the wise one takes medicine well in time before the death and keeps himself alive.

(549) Otherwise, when the house is actually burning and a man who is caught in it, cannot have time enough to find a well nearby;

(550) Cries out due to fear, like a stone falling in water, but he perishes together with his cries and nobody hears about it!

(551) So, just as a person who has created a very powerful enemy is always on guard against attack from him.

(552) Or just as a bride is already ready in her mind to leave her mother's home or a would be renouncer, a Sanyasi is already convinced about his determination of giving up family life, so this man keeps himself always seriously aware of his possible death.

(553) So, he who avoids rebirth during this birth only and kills death by being dead to attachments, remains ever alive in his own detached state.

(554) There is no shortage of knowledge in his case because he has no fear of birth and death at all.

(555) He is aware of oldage which has not yet touched him, and apprehends at the future plight while he is in the prime of his youth,

(556) He says to himself- "The well-built strong body which is mine today is going to be as dry as a dried piece of wafer,

(557) These legs and arms are going to be as useless as the business of a man of bad luck, and my

strength is going to be lost as the kingdom of a king without a wise adviser.

(558) This nose which enjoys the fragrance of flowers is going to be as hard and insensitive as the knee of a camel.

(559) My head is going to be like the feet of cattle which are afflicted by fungus in the days of onset of rainy season.

(560) These eyes of mine are vying with the lotus petals in the matter of delicate beauty, but they are going to be like the seeds of ripe serpent - gourds.

(561) The brows will hang down like dried up peels and my chest will be rotten by constant droppings of the tears from the eyes.

(562) Just as the chamelions smear the rough trunk of Babool tree by their saliva, my mouth will be dirty by my oozing saliva.

(563) Just as in front of the oven in the kitchen, water mixed with ash and dirt is dampening the place, my nose will be dirty with the mucus coming out.

(564) This mouth I decorate with the colours of betel- leaves and show off my teeth while laughing and speak sweet words with my tongue,

(565) Are going to be smeared with cough and saliva and the teeth are going to fall;

(566) My tongue will not the able to lift itself or move, just as the lessees on the farms are unable to do anything due to heavy loans or the cattle sitting under heavy rains cannot easily get up.

(567) My beard will be distorted in a way just like dry hay being blown by wind.

(568) Just as in the heavy rains at the onset of monsoon, many streams flow down from the peaks of hills, there will be saliva flowing from the open mouth.

(569) My speech will be slurring, ears will be deaf and my body will look as a big monkey.

(570) My body will tremble like the scarecrow of hay and cloth in the field, which trembles by wind.

(571) My feet will be crooked, my hands will be crippled and the handsome body will then be like a dancing puppet.

(572) The opening of anus and penis will be out of function and other men will pray for my death.

(573) The world will discard me with scorn, I will have to pray for early death and my relatives

will be disgusted with me.

(574) Women will call me a ghost; children will have a fit through fear at my sight, and I will be an object of abhorance.

(575) When I will continuously cough even throughout the night, the neighbours will be so harassed by my nuisance that they will exclaim "How many persons is this old man going to give trouble to?"

(576) He sees the possible pitiable plight of his oldage while he is still young and he becomes dejected by that:

(577) He says- "This will be the condition in my oldage and what I am enjoying is definitely going to end one day; and then what will I have which will be really helpful to me?"

(578) So, he listens to religious teaching as long as the capacity of hearing is not impaired and goes to places of pilgrimage so long as he has strength enough to travel.

(579) He sees whatever is worth seeing while his eyesight is normal and speaks good thoughts so long as his power of speech is not gone.

(580) He becomes aware that his hands may be useless by paralysis in old age
and, therefore, takes every opportunity to give generously in charity etc. immediately.

(581) He knows that in the old age his mind will get muddled and, therefore, studies to have understanding about the Atman.

(582) Before robbers may take away his valuables, it is wise to utilize them for good purposes and before the wick of a lamp is burnt out, it is wise to put our kitchen in ship-shape by nicely covering the food articles.

(583) Similarly it is wise to study how to be detached from this body before it becomes troublesome in oldage and useless for anything.

(584) When a man goes on for any adventure even if he knows that the castles and the bastians are nearly dilapidated, or there is great assembly of clouds in the sky, which forewarn us of the imminent tempest, it is foolishness; and he is surely heading for disaster.

(585) Similarly in oldage the physical power will be gone, even though the man may be a centenarian!

(586) There is no further gain of 'Til' grains when once the plants are thrashed, and you have gained whatever grains were there; similarly, when oldage comes, the man becomes useless even if he may live for one hundred years.

(587) Therefore, one should recognize that there is knowledge in that man who prepares well in time with self-realization before oldage has come and he is fully aware of its effects.

(588) Similarly, seeing the possibility of diseases harming him in future, he takes precaution by taking proper health-giving medicine.

(589) It is like a wise man who simply throws away any food article which is feared to have been licked by the serpent.

(590) Similarly he cuts away the sense of attachments to people and things, by estrangement with them, from whom there is likelihood of suffering from sorrow or one would have to undergo mental anguish or troubles.

(591) He takes timely precaution to shut off the doors of various sense organs through which vices may penetrate inside his consciousness.

(592) He who takes precautions of this nature, is really rich with the riches of knowledge and he is master of himself.

(593) O Dhanajaya, now I shall tell you some more signs of a man of knowledge to which you please pay attention,

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु|
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥

He has no attachment and no sense of belonging to sons, wife and home etc. He has also a mind which remains steady even if he gets desirable or undesirable things. (9)

(594) He is so disinterested in his body, as if a traveller has stopped for some time in a cave.

(595) He has no interest in his house, just as a shade of tree one sees while he is walking by a road.

(596) Our shadow is with us but we are not all the time aware of our shadow. Similarly this man is not attracted to a woman.

(597) And he considers that his offsprings are just like guests coming in the house for some time or cattle resting beneath a tree.

(598) When he is in good financial condition, O the son of Pandu, he behaves in such a way that he is only a witness to all the riches.

(599) He obeys the rules of conduct with fear of breach, just like a parrot in a cage.

(600) In short, know him to be the guardian mother of knowledge who has no attachment of wife, the

house or the sons.

(601) He considers desirable and undesirable things with equal detachment, just as occans are the same in both the summer and the rainy season.

(602) Or just as the Sun does not change though we have the morning, the noon and the evening, he is having no disturbance in his mind though there may be pain or pleasure.

(603) You should know that in such a man who is as serene as the sky, the 'knowledge' comes to reside of its own accord.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी|
विविक्तदेशसेवित्वमरतिर्जनसंसदि॥

And he has undeviated one-pointed devotion to me, and he resides in a secluded place because he is averse to crowds of people. (10)

(604) And he has a determined conviction that there is nothing better than I Myself in the world,

(605) His body, speech and mind are completely saturated with this juice of conviction by which they do not perceive anything other than Myself anywhere.

(606) Or his inner soul is so near Me that his bed is My own bed and we sleep together on the Atmic bed.

(607) He becomes so merged into Me just as the wife does not hesitate either in her mind or by her body while sleeping with her husband.

(608) As the Ganges meets the sea and keeps continuously so meeting, such devotees keep on meeting Me even after being united with me.

(609) It behoves the light of the Sun to come with the Sun at sunrise and go with it at the time of sunset.

(610) It is water itself moving on the water, but people call it the 'wave', through it is water only.

(611) Similarly he who is such a devotee, who weds Me though he is already so wedded, is the knowledge virtually embodied.

(612) And such a devotee likes to reside at places of pilgrimage, banks of sacred rivers, pure places useful for penance, caves, forests and mountains, etc.

(613) He selects for his residence such valleys of mountains or the environment of large lakes, but does not come to reside in the city.

(614) He has great preference for solitary places and has aversion to crowded localities and he is, therefore, to be known as the very image of knowledge.

(615) I shall tell you more signs of knowledge, O Arjuna, of good intellect!

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा॥

In him the spiritual wisdom abides permanently and he is always awake to the deeper meaning of philosophy. These all qualities are declared as 'Knowledge' and whatever is different from these is called 'Ignorance' - (11)

(616) That knowledge makes it possible to see inwardly the thing which is called the Supreme Atman.

(617) The mind is certain that the Atman is the only real thing and all other knowledge like this world and the heaven world is ignorance.

(618) The man who respects this knowledge leaves aside the promise of going to heaven, cuts all concern about the worldly life and jumps into the great pool of spiritual wisdom with all his good faith.

(619) If we turn by mistake to a wrong path and when we know that it is our error, we come again to the right path by finding it.

(620) Like that, he puts aside knowledge about everything else and turns his mind and intellect towards self-knowledge.

(621) He says that this self-knowledge is the only real knowledge and all else is delusion; and his conviction about this is as firm as the mountain Meru.

(622) He who is convinced in this way, stands firmly at the door of spiritual knowledge as the North star is fixed at its place in the sky.

(623) There is no doubt that there is knowledge in him; because when his mind is well established in this knowledge he himself is that Knowledge.

(624) Now it is true that he does not become knowledge himself as soon as that understanding arises in his mind, but when his mind becomes fully initiated in that knowledge, he himself can be said to be the knowledge incarnate.

(625) Moreover there is only one fruit or result of pure knowledge and that is that he sees directly that thing which is the aim of all seeing and knowing.

(626) Otherwise, if the knowable is not yet known after understanding about it, it cannot be said that he has attained self-knowledge.

(627) What is the use of a blind man taking a lamp in his hand? Similarly if there is no perception of the knowable, we must say that his conviction that he has attained knowledge is all false and meaningless.

(628) If the Supreme Atman is not perceived by the light of the knowledge, the very feeling of that knowledge proves to be blind.

(629) Therefore, knowledge should be so pure that whatever it shows to the mind should be seen as that Paramatman only.

(630) Thus he who has such pure intuition sees the abstract principle beyond everything which is indicated by that pure knowledge.

(631) And he whose knowledge is so pure that it shows the Paramatman clearly, has his intellect also equally pure. It is not necessary to say in so many words that such a man is himself knowledge made manifest.

(632) Really, he whose intellect touches directly the object which is knowable, by the light of this knowledge, shakes hands with Paramatman.

(633) Then, O Arjuna, what wonder is there, if we call this man as the knowledge itself? My dear, when we say- Sun, is it necessary to say as an explanation that the Sun means Sun?

(634) Here some of the listeners said, "Enough with this prolonged imagery. Why are you creating distraction in the main flow of the commentary?

(635) You have at length described what is knowledge. Your loving reception to us by way of your untrammelled literary fantasy is quite satisfying to us.

(636) No doubt, you have taken a pledge that your commentary will be very absorbingly interesting because of its poetic content, but after inviting us to listen, why are you making us a bit annoyed by your flights into unnecessary ornamentation?

(637) What is the use of formality of hospitality shown by a lady, who, at the time of serving dinner goes away with food articles?

(638) Who will in vain feed a cow, who is otherwise very docile, but does not allow anybody to sit for milching?

(639) Similarly there are other commetators whose intellect does not shine in the matter of the subject to be explained, and runs away into irrelevant flights of fancy, but let it be. In your case,

you have done well.

(640) That knowledge to attain which the seekers undertake very difficult practises of Yoga etc. is in itself extra-ordinarily satisfying to our heart and moreover there is your interesting style of commentary! What more is there to expect?

(641) Who will be bored if it is the rain of nectar continuously coming down for seven days? And even if crores of happy days are there, will anybody enquire as to when they are going to end, by counting them?

(642) If the full moon night extends for a complete duration of an Age, will not the birds 'Chakora' keep on staring at the moon, without being tired?

(643) Similarly who will say enough, when the subject is of real knowledge, and we are lucky to listen to such an interesting commentary?

(644) If the guest who has come for dinner is really a gourmet and the lady, who serves the dinner is a good cook, the food will be enjoyed tremendously.

(645) Similar is this occasion, because, we are already interested in this knowledge and you have great liking for speaking about it.

(646) Therefore, our attention to this commentary has become four times greater and, therefore, we cannot help saying that you are the real seer of knowledge.

(647) Now, please enter the 'central hall' of intellect and please tell us at length about the remaining terms of the verse."

(648) As soon as the listeners said this the disciple of Nivritti said, "Sirs! That is the very intention of mine!

(649) And, in addition I am asked by saints like you. Therefore, I shall not prolong my fanciful deliberation.

(650) Now, please see that the Lord Krishna told to the great archer Arjuna, eighteen signs of knowledge,

(651) And then said, "This should be known as knowledge. This is my opinion and the opinion of many other men of knowledge."

(652) We have shown to you the nature of knowledge so clearly as an emblica on the palm.

(653) Now, O the clever Dhananjaya, we will now tell you what is ignorance with all its signs.

(654) Anyway, when we know the nature of knowledge, O Dhananjaya, we automatically know that what is not knowledge is ignorance.

(655) For example, when the day comes to an end, it is the turn of night. There is no third period of time there.

(656) Similarly, know that, where there is no knowledge, there is ignorance but we will tell you some signs, so that you will easily recognise what it is.

(657) The man should be known as ignorant who always lives for being honoured, who is waiting to be respected and is gratified when felicitated.

(658) He does not climb down from his high tower of pride, just like from the peak of a mountain. In him ignorance is full.

(659) He decorates with his own flattering words whatever good deeds he has done, and just as the hangmen generally prepare banners of peepul leaves tied on a string, and put them on their door, he proclaims publicly all that he has done. He is always proudly standing errect as the broom in a temple place.

(660) He exhibits proudly his shallow knowledge, beats drums of his good deeds and does everything only to earn public applause.

(661) He who decorates his body by dandy fashions but deceives those who adore him, should be known as the mine of ignorance.

(662) By his actions the whole world is harassed just as everything burns when there is a big forest fire.

(663) His casual talk is also harmful as a sharp lance and his intentions are more killing than poison.

(664) He whose life becomes the home of violence is very ignorant, or he can be said to be the treasure of ignorance.

(665) When he gets something or loses something, he becomes elated and dejected as quickly as the bellows of an ironsmith.

(666) He becomes puffed up by his praise just like dust flying in the air by swift wind.

(667) Just as a little lump of earth becomes damp by drops of water and immediately becomes dry by a little wind, so he beats his forehead with sorrow when somebody blames him,

(668) And becomes so agitated by honour or insult that he cannot tolerate any emotion. There is complete ignorance in him.

(669) He is very reserved in mind but superficially talks freely with others, shows intimacy to one man but helps quite some one else.

(670) By sweet talk he fools good people like the baits kept by a hunter to catch the animals.

(671) He whose outward action is superficially attractive as moss-covered coral stone or the ripe bitter fruit of Neem.

(672) In such a person there is surely ignorance about which there is no doubt.

(673) He is ashamed to speak about his Guru's family etc.; he is apathetic towards any kind of devotion to his Guru, and becomes treacherous after learning everything from his Guru.

(674) To utter the name of such a person is itself a sin, like taking food from an unworthy person, but we could not avoid it while telling the characteristics of stupid and ignorant persons.

(675,676) Now I will respectfully remember the name of a true devotee of a Guru so that it will be a moral retribution for the sin inadvertantly committed by uttering the name of such an ungrateful person; because the name of a devotee of Guru spreads light everywhere like the sunlight.

(677) All the sins committed so far will be washed clean by the name of the devotee of the Guru! Now please listen to some other signs of ignorance.

(678) He is loose in his behavior and his attire; he is full of doubts, and just as a forsaken well in a forest,

(679) Is having bones at the bottom, and horny shrubs at the mouth, he is dirty both inside and outside.

(680) Just as a dog cares not whether the food is stale, exposed or covered, similarly, for the sake of his belly, this man does not care whose money it is so long as he can grasp it.

(681) Just as the dogs have no consideration for morality, this man also does not care about morality while enjoying anything.

(682) He does not care at all whether any job is delayed or the routine and occasional duties remain to be performed.

(683) He is not ashamed to commit sins and is not interested in doing good deeds, while there are doubts always rising in his mind every moment.

(684) He should be known as the statue of ignorance, especially when he puts on his eyes the band of money-mindedness.

(685) And just as a tiny blade of grass is disturbed even by an ant walking by its side, this man forgets all control when even a little benefit is seen at hand.

(686) He is terrified by some little cause just as the water in a small ditch becomes totally upset when someone steps on it.

(687) Just as a gourd is carried down in the flood of a river, he is carried away by his over-ambitious desires.

(688) Just as dust is blown away by wind, he becomes distracted by listening to any bad news.

(689) Just as the hurricane does not take rest anywhere, he does not stay at any town or place of pilgrimage, etc.

(690) Just as the fully grown chamelion runs up and down the trunk of a tree, this man is wandering anywhere without any purpose.

(691) Just as a jar which has no flat bottom does not stay steady unless fixed by some support, this man remains at one place if he falls down, otherwise he is always on the move.

(692) He is brother of a monkey in the quality of unsteadiness! Such a man has ignorance saturated in him.

(693) And O the great archer! He has no restraint at all, either in his mind or actions.

(694) When there is storm water in spate in a stream, a sand bund cannot withstand it. Similarly this man is not hesitant in any forbidden actions, even though warned.

(695) This man disregards his own vows, kicks religion scornfully and flouts the rules of good conduct.

(696) He is never tired of committing sins; he has no liking for any good deeds and he uproots the shame about bad deeds.

(697) He does not care about family tradition of rituals etc.; he avoids to pay any heed to the dictates of Vedas, and does not know what is right and what is wrong.

(698) He is wild as a young bull left free to roam in the streets, as uncontrollable as wind and as free-flowing as a stream in wilderness.

(699) His mind is freely wandering in objects of sensual pleasures like a mad elephant, or a forest fire.

(700) Dear Arjuna! What is not thrown in a refuse dump? Who can catch a wild bull? Who does not

cross the gates of the town? (Everything is thrown; none can catch the bull, and all have to cross the gate while going out of town. As there is no exception to these, there is no exception to the bad deeds of such a person).

(701) Anyone can take dinner in the general charity distribution of food; anybody can pay for and enjoy the company of a young prostitute and when the grocery shop is open any customer enters it.

(702) When a man has such a mind, you should know that in him ignorance is really prospering.

(703) Such a man never leaves his attraction to sense- objects, either in life or after death, and prepares here only for enjoyments of pleasures in the heaven world.

(704) He is attached to enjoyment without break; he is addicted to sexual act, and if he at all happens to see face to face any real mendicant who is desireless, this man feels that he is contaminated and takes a purificatory bath!

(705) Though the objects of pleasure may be fed up of this man, he is not fed up of them. Just as a leper eats food with his own multilated hands, he continues to enjoy the pleasures.

(706) Even if the female donkey kicks hard on the nose of the male donkey, he is not discouraged and persists in his sexual act.

(707) Similarly this man, in the hope of enjoying something by his sense-organs, may even jump in a fire, and he proudly shows off his bad habits as if they are his ornaments.

(708) Even if a deer may fall down with broken heart while running after a mirage, it does not stop or recognize that there is only illusion of water.

(709) Similarly from birth to death, this man may be troubled in many ways, but does not mind them and holds on to his pleasures with increased attachment.

(710) In childhood he is attached to the mother and the father, and when childhood departs, he is enticed to the flesh of his wife.

(711) When the enjoyment with his wife is going on, the oldage approaches and he converts his attachment towards children.

(712) Just as the blind puppies of dogs or the kitten sleep coiled in a corner, he relaxes surrounded by children, but alsas! He is never bored by objects of senses even upto the time of death.

(713) You should know that there is no limit to ignorance in such a person. Now we will tell you some more signs.

(714) This man has a fixed concept that the physical body is itself the Atman, and starts doing

everything from that concept.

(715) And whatever he does more or less successfully or otherwise, by that only he becomes elated or dejected.

(716) Just as a person prone to psychic possession, starts to become stiff and dance as soon as he holds the idol of his favorite deity on his head, this man becomes insolent due to his youth and his scholarship and walks with an affected gait of hautiness.

(717) He says- "I am the best man! only I have the money in my house! Who is there equal to me in achievements and activities?"

(718) "There is nobody greater than I, I am the only one who knows everything." He maintains such pride and self- righteous satiation in his mind.

(719) Just as a person down with high fever and ailments cannot tolerate any enjoyment, this man cannot tolerate even the sight of anybody prospering and doing well in his life.

(720) In the case of a lamp, you will see that the wick of cotton is burned by the flame, the oil is also consumed, and the place where it is kept becomes black with soot.

(721) If water is sprinkled on it, the flame flickers making noise, it is extinguished by the wind, and if the flame touches any combustible material the fire flares up so much that everything is turned to ashes; even a small stick is not spared.

(722) The lamp gives only a feeble circle of light but it creates equally hot air. This man is similarly boastful of his little learning.

(723) Milk though health-giving, becomes a poison in the case of pneumonia, and milk given to a serpent turns into a poison.

(724) Similarly this man is jealous of virtues of others and becomes egoistic by learning of word-knowledge, by penance and knowledge of an ordinary nature.

(725) Just as a poor man becomes conceited when he is made a king and a python becomes stiff if it swallows hard wood, so, you will find this man puffed up by pride.

(726) He is non-bending like the wooden rod; does not become wet or soft just as a stone and does not obey any virtuous person, just as the really venomous viper is not affected by the charmer's spell.

(727) In short, ignorance is increasing in him. What we are telling you is definitely true.

(728) Further, O Dhananjaya, he is so involved in taking care of the belongings required by him for

his home and his own person that he never cares about his last birth or his present life.

(729) Any obligation done to an ungrateful man, money given to a robber and admonishings given to a shameless person, all go waste.

(730) A dog whose ears and tail are cut because it has entered a house, returns there again even before the blood in its wound is dried up, to shamelessly look for something to eat;

(731) Even when a frog is on the verge of being caught in the mouth of a serpent, it projects its tongue to lift up a fly; not aware of its own immient death.

(732) Similarly, this man is not ashamed even though all his organs have gone out of control and his body is afflicted with oozing skin disease!

(733) He has suffered a lot while in the cave of the womb of his mother, being surrounded by omniotic fluid and by intestines and bladder etc.

(734) He has also suffered a lot at the time of birh; but he is not now remembering all those troubles.

(735) He sees small children which are smeared by their own excreta and urine, but does not repent about his own past suffering and–

(736) Does not think- "O! My last birth was just recently over and there will be another birth again" and has no pangs of self-pity.

(737) Being in the prime of youth, he does not brood about the death which is certain to come;

(738) His mind is lulled into belief that he is going to live as now, in future also, but his mind is not ready to face the fact of that death.

(739) A fish remains under the belief that the little pool in which it is living is not going to be dried up and, therefore, does not try to go to a deeper lake.

(740) While listening to the sweet notes of the flute of the hunter, the deer is not aware of the snare of the net, and without seeing the hook, the fish catches the bait in its mouth.

(741) And the moth, looking at the light of the lamp, does not know that the flame will burn it.

(742) A stupid man continues to sleep in a house though it is on fire, and unknowingly some one cooks food in which some poison is mixed.

(743) Similar to all these, he does not realize that in the guise of this life in this body, it is death only which is his fixed destiny.

(744) He believes that the growth of his body is real, the day and night is a permanent duality, and the enjoyment of pleasures from various objects is also real.

(745) But the poor man does not know that this whole thing is a grave loss, just as a prostitute feigns to give everything but in actuality loots her customer.

(746) The friendship of a robber who accompanies the traveller on the road is tantamount to murdering him, and to wash with water a picture drawn by colour is to wipe it out.

(747) The swelling of the body in anaemia is an indicator of the coming death and it is a false appearance of stoutness. This man is deluded in the same way and takes pleasure in eating and sleeping.

(748) Just as a man runs towards his own impaling stake is himself approaching death by every forward step;

(749) Similarly as the enjoyments go on increasing with the increase in the age,

(750) The death is gradually eating the life of the man, just as the salt which is dissolved at the touch of water.

(751) He does not become cognizant of the fact that with the lapse of time, his life-span is coming to an end and death is approaching.

(752) In short, O the son of Pandu, being thus lulled by the soothing comforts and pleasures of his body, this man does not see that every moment, there is death evidently finishing everything.

(753) O the man with great arms, there is no second opinion about the fact that such a man is the king of the 'Country of Ignorance.'

(754) Just as he does not see the coming death, in his satisfaction of being alive, so also by the strength of youth, he becomes oblivious to the approaching old age.

(755) Just as a cart toppling down on the slope or a boulder coming down the slope of a mountain does not know what its fate is, this man does not see that there is old age in his destiny.

(756) This man becomes wild and uncontrollable, by the delusion of youth, just as a stream in the wild forest runs amock in rainy season or just as two he- buffalos are engaged in a fierce fight.

(757) But his stoutness begins to be reduced, the lustre of his skin begins to fade and his head begins to nod to and fro.

(758) The beard becomes grey, the neck moves left and right but still he is increasing his possessions in the flow of illusion.

(759) Just as a blind man does not know anything in the front before it strikes his chest or just as a lazy man becomes more happy by the drowsiness of the eyes;

(760) Similarly, he who does not see the approaching old age, while he is enjoying his youth is 'ignorance made manifest.'

(761) Such a man ridicules somebody who is weak or a hunch-back or is crippled, but he is not mindful that perhaps he will have to be in the same condition one day.

(762) Not only this, but though he clearly sees the signs of old age on his body, his delusion about his youthfulness is not cleared.

(763) He should be known as the house of ignorance. There are more glaring signs of ignorance,-which please listen to.

(764) A bull luckily escapes from a forest without being killed by the tiger roaming there and enters the same dangerous forest again, foolishly sure about his life.

(765) Or a man who lucky enough to take out from the hole a treasure guarded by a serpent, without being bitten by it, says that there is no serpent in that hole or if it is there, it is not biting.

(766) Similar to these examples, this ignorant man, when he finds that his health is not affected even though he has broken the rules, thinks that there is no disease at all in his body.

(767) Or when a person or an animal sees that his enemy is asleep and thinks that the enmity and the calamities are now ended, eventually meets certain death, together with his family.

(768) Similar to these examples, the ignorant man, while his acts of eating and sleeping are going on without disturbance, becomes careless about any ailment so long as there is no actual attack.

(769) So long as this man is obtaining more and more objects of pleasure and money together with his wife, children and family-members, he becomes blinded by the dust of that so-called happiness.

(770) He is not aware that in one moment, there may be a disaster and everything will be taken away from him putting him to much grief.

(771) O Pandava, such a man is ignorant and that man, who overfeeds his senses with their objects of enjoyment is also a stupid person.

(772) By being pushed by his youth and having plenty of money to spend, he does not consider right or wrong, while enjoying things and thus goes astray.

(773) He does what should not be done, his mind gets hold of things which are not probable and

thinks about such matters which should not be allowed to enter into his thoughts.

(774) His mind and body rush where they should not go; demand things which they should not, and embrace prohibited things, which they should not even touch.

(775) This ignorant man goes where he should not go, sees which he should not see; and takes pleasure in eating food which he should not eat.

(776) He keeps company of undersirable persons, develops attachment for things which he should avoid and goes by the path. where he should not step.

(777) He hears that which should not be heard, speaks which should not be spoken, but does not care that there is sin in these things.

(778) Dear Arjuna, he commits any action only because he likes it, and gives it the name of 'duty', without discrimination whether it is right or wrong.

(779) He does not at all realize "This will be my sin and I will have to suffer in the hell in future."

(780) By being resident in the life of such a man, ignorance becomes so powerful that it can affect even the men of wisdom.

(781) But let this be kept aside. Please listen to more signs which are exactly applicable to ignorant man and you will know them very clearly.

(782) His attachment to his family is so involved that it is like the attachment of the blue-beetle for the fresh and fragrant flower.

(783) His mind tries to please woman by being totally enamoured by her, just as a house-fly does not leave a lump of sugar.

(784) Just as a frog is happy in its dirty pond or a mosquito is caught in the drop of cough or just as a buffalo is sitting pretty in its muddy pool,

(785) In the same way, his soul, mind and Pranas cannot escape from the net of his house. He is happy reclining in his home like a serpent lying in a field.

(786) Just as a loving wife embraces her husband by putting her arms around his neck, this man sits tight holding to his little hut.

(787) Just as the blue beetle madly hunts honey continuously, so he madly takes all the trouble to conduct his family life.

(788) Just as parents of a child born to them late in life, love it beyond limit,

(789) He has mad love for his home and he does not recognize anything else than his wife.

(790) While he is worshipping his wife with his heart and soul, he forgets "What he is" and "What is his real duty."

(791) Just like when the mind of a really wise and knowledgeable sage is completely absorbed or merged into the Absolute Brahman, his outward activities are stopped;

(792) So this man is totally concentrated about the comfort of his wife and in that love, he does not give any heed to shame or loss of anything or what people will say.

(793) He always worships this woman like a deity, and to please her, he dances like the monkey of a wandering juggler.

(794) He becomes tired himself, hurts the feelings of his friends but saves each 'Paisa' with all the trouble.

(795) Similarly he becomes misery in giving anything in charity, deceives his relatives but gives everything to his wife taking care that she would not feel any want.

(796) He somehow tries to do minimum worship to propitiate his pet deities, deceives his Guru by telling lies and denies everything to his parents.

(797) But for pleasing his wife, he purchases whatever is the best available in the market, by paying any high price.

(798) He does all types of service and worship for his wife, just like a really loving devotee worships his family deity.

(799) He keeps reserved for his wife everything, which is special and selected, but does not even give others their dues.

(800) He feels that there will be total cataclysm, if anybody would look at his wife or anybody will contradict her.

(801) When someone promises that he will offer silver effigies of cobras to a goddess, he does not break the promise for the fear of being afflicted by the ringworm infection; similarly this man never fails to fulfil even a small desire of his wife.

(802) In short, O Dhananjaya, for him whom his wife is everything and the sons and daughters born to her are the only objcts of his love.

(803) And for him whom all the belongings of his wife are very much dear, even more than his life,

(804) Ignorance is the exact name and it is from him that ignorance gets all its strength! He is the very idol of ignorance.

(805) In the sea if a boat is floating, it heaves high and low by the movement of the waves;

(806) Similarly he becomes a man of high spirits by a little pleasure and becomes the most depressed man by any calamity.

(807) And when any man has an attitude of keenly examining the high and low in everything, you should know that he is fool though he may be intellectually clever.

(808) He who worships me with a desire to have some selfish gain, and who dons the clothes of a mendicant, with an ulterior motive to amass money through that deception.

(809) Or as the wife behaves with hypocritical love with her husband in order that she can stealthily go to her illegal lover later on.

(810) Similarly, O the crowned one, the men worship Me outwardly but their inner attention is towards the earning of money.

(811) And if such devotion does not give him his desired goal or benefit, he suddenly declares that this devotion and worship is totally useless and quickly gives up his worship.

(812) Just as the agricultural lessee tills new pieces of land with selfish aims, he brings for worship new idols of new gods, and worships every such new god with the same enthusiasm as before.

(813) When such a man sees special grandeur of any school of meditation, immediately learns the mantra of that Guru who is present there, and disregards other mantras.

(814) He is very cruel to animals but worships trees and stones like gods and has no loyalty or faith anywhere.

(815) He prepares an image for Me which he keeps in one corner of his house, but goes far away to visit the temples of various gods and goddesses.

(816) He generally offers ritualistic worship to My image but worships the family deity when any wedding etc. ceremony is there, and when there are special days dedicated to certain gods, he goes out of the way to perform special rituals for them.

(817) He has my image properly consecreted in his own house, but takes vows to propitiate other gods and when the days of performing certain ceremonics for his ancesters are there, he as if becomes totally dedicated to those dead fore-fathers.

(818) He has equal respect for cobra worship on the fifth day of the month, as he has for me on the

eleventh day of the month.

(819) He sees carefully if it is the fourth day and becomes a devotee of Ganesha, while, if it is the fourteenth day of the month, he says- "O Goddess Durga! I am your servant!"

(820) On the ninth day he sits with determination for sacrifice called Nava-chandi Yadnya, and when it is Sunday, he worships Kalabhairava and distributes mixed boiled rice as god-blessed food.

(821) When it is Monday he takes with him the leaves of BEL tree (cratoeva religiosa) and runs to the Shiva Temple. Thus he himself worships various gods.

(822) He is always on the run for doing various worships and never takes any halt, goes to various temples, just like a harlot who pleases anybody.

(823) In this way, when you see such a devotee running here and there, you should know that he is the very incarnation of ignorance.

(824) And when he sees a really quiet, clean and sacred place of worship, or a small garden meant for meditation, or the sacred bank of a river, he is not interested, but is averse to them. Such a man is also an ignorant man.

(825) He who loves crowd of ordinary people, who is absorbed in family festivals and becomes a great lover of outward show of public ceremonies is also equally ignorant.

(826) And there is such a man who is prone to ridicule the really spiritual science by which it is possible to have self-realization.

(827) He never cares to look into Upanishads; he does not relish the yoga practice, and his mind is apathetic towards the spiritual wisdom in general.

(828) He demolishes the wall of good thought which considers that discussion about Atman is something worth following; and allows his talents to run helter-skelter in all other useless subjects.

(829) He who is very clever in the details of rituals of all kinds, he who has all mythological books and references in them on the tip of his tongue; says that in the matter of astrology, whatever he prophesies, proves to be true.

(830) He is expert in the art of sculpture; he is having mastery in cooking, and is adept in the use of charms and mantras given in Atharva Veda.

(831) In the art of love he has nothing more to learn, he knows the Mahabharat epic thoroughly and feels that all the Vedas become manifest in person before him.

(832) He knows the morality quite well, he understands the medical science, and thinks that nobody else is as smart in the matter of poetry and dramatics as he is.

(833) He gets pleasure in dry discussions on the laws of Manu etc; he knows the magic, and vocabulary is for him only a slave to his intellect.

(834) He is expert in grammar. In logic he is very shrewd but in the science of spiritual wisdom, he is as if born-blind.

(835) Except the spiritual science, he is the inventor of new principles but what is the use of that knowledge? They say that one should not see the face of a son whose birth has taken place when the zodiacal sign of "Moola Nakshatra" was prevalent. Similarly we should not see the face of such a man and his knowledge.

(836) This knowledge of this man is like the eye-patterns on the feathers of peacock, which are useless for seeing anything.

(837) My dear, even if a very small piece of the creeper named "Sanjeevani" is obtained, what need is there to collect cart-loads of other medicinal herbs?

(838) Is it not stupid to give importance to the thirty-two good signs of a man, if he is dead, or give value to ornaments without the head on the body, or musicians when the bride and bride-groom are not present for the wedding?

(839) Similarly, O Partha, all other sciences are not of any value in the absence of the spiritual science.

(840) Therefore, O Arjuna, in the case of a man who is only word-wise, but having no real understanding of the spiritual science,

(841) His body is born as a growth of the seed of ignorance and all his erudition is nothing but the vine of ignorance fully grown.

(842) Whatever he speaks is nothing but ignorance in blossom, and whatever fruit his meritorious actions have brought out is nothing but ignorance.

(843) Further is it necessary to tell specifically that the man, who has absolutely no respect for the spiritual wisdom, never sees the object of knowledge, which is Brahman?

(844) How can a man, who runs backwards when he approaches the bank of a river on this side, ever get any information about the other bank?

(845) How can a man whose head is tied down at the outer threshold of the main door, ever see what is happening in the recesses of the house?

(846) Therefore, O Arjuna, where is any scope for knowing the real meaning of self knowledge for a man, who is not at all conversant with the spiritual knowledge?

(847) Therefore, it is not necessary to put into words in a graphic style that this man does not know the essence of the real knowledge.

(848) For example, if food is given to a woman who is pregnant, it also reaches the child in her womb. So what is described here is already described earlier, while explaining what is knowledge.

(849) Or just as when a blind man is invited, he comes accompanied by another man who can see, so, when we tell about the signs of knowledge, they imply the signs of ignorance also. There is no need to make special mention.

(850) Threrefore, in this verse, the signs of ignorance are mentioned as - "The signs which are opposite to these."

(851) When the eighteen signs of knowledge are turned Opposite, they naturally indicate ignorance. (saint Dhyneshwar says-)

(852) "In the earlier verse, the Lord Mukunda has by the half of the half portion of the verse, said that ignorance is what is opposite to the knowledge.

(853) Therefore, following that statement. I have explained the subject. Had that indication not been there, my detailed explanation of ignorance would have become like an act of adding water to milk amounting to adulteration.

(854) So, I have not simply babbled like that. I have not transgressed the limit of the original term in Sanskrit, and the meaning implied is only elucidated.

(855) Here the listeners said, "Enough with this explanation. This justification is not necessary. You are the real 'nourishment' to all the poets. Why should you fear that your explanation will be too lengthy?

(856) The Lord Murari has expressed his desire to you that whatever meanings he had kept concealed in Geeta should be made clear by you.

(857) And you are simply fulfilling this desire of the Lord. But if we say this, it will arouse ecstacy in your heart.

(858) Threrfore, we need not tell you all this. However, one thing we must tell you and that is that by the pleasure in this listening we have really got a beautiful 'boat' of knowledge.

(859) Now you should immediately resume to tell us what the Lord Shri Hari said further."

(860) Listening to this address by the saints, Dnyandeva, the disciple of Guru Nivruritti said- "O Listeners! Please pay attention. The Lord said thus-

(861) He said, "O Pandava, you should know that the whole group of signs which you have heard so far, is related to ignorance.

(862) I expect that you should turn your face away from this ignorance, and make a determination to develop the signs of knowledge in you."

(863) Having thus a clear picture of what is knowledge, Arjuna had a desire to know how the mind reaches and attains that which is the object of knowledge.

(864) At this, the Lord Shrikrishna, who is the king of clairvoyant persons, understood what was the thought in Arjuna's mind and said- "I shall now tell the nature of what is the object of knowledge. Please listen.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते|
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते॥

I shall tell you that which is the object of knowing, by understanding which the seeker enjoys the deathless state, which is the beginningless Brahman supreme, which is called both as existing and non-existing. (12)

(865) The thing is called the object of knowledge or the knowable, because it is not achieved by any other means except by knowing.

(866) And by knowing it, there is nothing more remaining to be done; because, by knowing it, the knower becomes the known itself.

(867) When it is known, the knower can leave the worldly life far away on the shore and can jump and merge into the sea of eternal joy.

(868) That which has no beginning,– and the supreme Brahman is its other name,– is, my dear, knowable or the object of knowledge.

(869) It is such that if we say that it is not existing, we see it as the whole universe and if we say that the universe is "That", this universe is itself unreal.

(870) It has no shape, no colour, no manifest form, and it is neither the seen, nor the seer, nor the state of seeing. Therefore, who can say that it is existing?

(871) And if it is truly not existing, the question arises as to on what base all the principles like Mahat etc. are emerging and appearing.

(872) So, by perceiving it, the language that it is or it is not, becomes mute and the way of thought is closed.

(873) Just as the element of earth is existing in all the articles like a jar, a pot or a pitcher, taking their particular shape and appearance, that supreme knowable is permeated in everything by becoming everything.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥

It is having hands, feet, eyes, heads, faces and ears everywhere and is existing by covering everything. (13)

(874) The action which takes place naturally irrespective of the limits of time and space and is born of the crude as well as the subtle elements and Beings, is truly by the hands of that Absolute Brahman.

(875) Therefore, that Brahman is called 'the Being with universal arms' because this very Brahman does all the actions by assuming all the forms.

(876) And O Dhananjaya, it is called 'the Being with universal feet' because it is existing at all places at one and the same time.

(877) Just as the Sun has no separate body and separate eyes, and the whole Sun is light, similarly this Being sees all, itself being all at the same time.

(878) Therefore, Vedas have described it as 'the Being with universal eye', though it has no separate organs like our physical eyes.

(879) It is on the top of everything and all things, and therefore, it is called 'a Being with universal heads.'

(880) Just see how the very form of fire is itself its mouth; similarly this Brahman being all, experiences all.

(881) Therefore, O Partha, the term 'Being of universal mouth' has come to be used traditionally by the Vedas.

(882) And just as the sky is permeating each and every thing, it has ears in every word.

(883) Therefore, we describe it as 'One which has ears everywhere' and thus it is covering every thing.

(884) Anyway, O the man of supreme intellect! The Vedas have already used the term as the Being with ears everywhere," concerning its universal expanse, as a matter of figure of speech.

(885) Actually, the terms like hands, eyes and feet etc., are not applicable in this matter, because it cannot even tolerate its definition as the 'Total Void'

(886) For example, when one wave envelops another earlier wave, we describe it as such, but is there any difference between the two waves? Is there not the same water only?

(887) Similarly, when there is only one existence throughout, where is there the scope to call something which 'occupies' and something which 'is occupied' but, for the sake of communication, it is necessary to use some language.

(888) Just as in order to show nothingness, we write the round sign of zero, similarly to indicate non-duality, we speak some words, which fall into the field of duality.

(889) If we do not resort to this method, the very traditional chain of the 'Teacher and the Taught' on the path of liberation will be dissolved and all the talk will be nullified,

(890) Therefore, in Vedas the path of non-duality is opened through duality and is made to operate continuously.

(891) Now, therefore, listen as to how that Brahman is premeating everything which has a form perceptible by our senses.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्|
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥

It has the appearance of having all the organs and their qualities but actually it has nothing of the sort. It is unattached but holds everything, it is beyond qualities but enjoys the qualities. (14)

(892) But Arjuna, it is like the sky in the space, or the thread in the cloth taking the form of the cloth.

(893) It is taste in water but becomes water and remains in it, and as the brightness remains in the lamp by being a lamp.

(894) It is like the fragrance which remains in the camphor by becoming the camphor or as Karma remains in the body taking the form of the body.

(895) Or when the gold is in the form of a chip, we call it the chip. When that chip is melted in some other form, we call it as gold which is melted.

(896) When in the form of the chip, it is chip, but is called gold when its form is changed.

(897) Even if the shape of the stream is crooked, water is not essentially crooked, and when the iron becomes hot in fire, it is fire only and not iron alone.

(898) The space within the pot seems to be of a round shape and the space in the room seems to be of a square shape.

(899) But these shapes are not in the space or the sky itself. Similarly, the Brahman seems to be distorted but it is not actually distorted.

(900) O Dhananjaya, the Brahman seems to be shaped by the organs with the mind as their principal organ, and by the qualities viz. Sattwa, Rajas and Tamas.

(901) But the sweetness of jaggery is not in the shape of the cake made of it and similarly, the organs and the qualities are not the Brahman.

(902) You see, when the Ghee is in the milk, it is called milk only; but when that Ghee is separated from that milk, it is called Ghee and it is not considered as milk any longer.

(903) Similarly, O Kapidhwaja, you should know that the Brahman is not distorted by the qualities and the organs, just as when the gold is used to prepare various ornaments we call it by these names of the ornaments, but the original gold is gold only, in any shape.

(904) In short, to tell this in simple clear language is to say that Brahman is different from the qualities and the organs.

(905) The differences of name, shape, relationship, category, and the activity etc., are related to the form only. They are not related to the Brahman.

(906) It is not of the nature of the qualities or related to them but they appear to be existing on it.

(907) O the crowned one! Because of this false appearance only, people who are deluded think that these distortions are belonging to Brahman.

(908) If we say that the Brahman does bear these qualities etc., it is like saying that the sky holds the clouds, or mirror holds our reflection which appears to be in it.

(909) Or like water holding the reflection of the Sun, or the rays of the Sun holding the mirage.

(910) Similarly this Absolute Brahman may be said to hold or bear these qualities or distortions, or modifications (whatever we may call them) without being related to them; but it is false perception.

(911) So, to think that the quality-less Brahman holds and enjoys the qualities, is like a pauper enjoying the glory of the kingdom in his dream.

(912) Therefore, we should not say that there is connection between the qualities and the Brahman which is without them, or that it enjoys the qualities.

बहिरन्तश्च भूतानामचरं चरमेव च|
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च यत्॥

It (Brahman) is inside and outside of all the Beings; it is moving as well as not moving; it cannot be known because of its subtleness. It is very far away and also very near. (15)

(913) O the son of Pandu, it is in the animate and inanimate things just like the heat and the fire which are not different.

(914) It is eternally permeating everything in its very subtle nature and thus the 'Knowable' should be understood.

(915) It is one alone, being in and out, near and far away, and there is no otherness in it.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्|
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥

Though it is not divided in itself, it remains in the Beings as if divided and it should be known as the bearer of all the Beings, the one which grasps all the things and has the sweep of its influence over all the things. (16)

(916) Just as the sweetness of the ocean of milk is not more in the middle and less in the periphery, so, it is total, complete everywhere.

(917) Though it completely occupies all the categories of beings (like those born
of omniotic fluid, or through sweat, or by way of eggs or through the earth itself,) there is no lacunae of any kind in that Brahman because of the peculiar limitations of these catogaries.

(918) Further, O the greatest of listeners! Just as there is no differences in the moon-light which may fall in water kept in thousands of pots;

(919) Or just as the taste of each and every particle of salt is not different, or in the innumerable sugar-canes, the sweetness is not varied;

(920) Similarly, O Arjuna, it occupies equally every Being, and is also the primary cause of these Beings coming into existence.

(921) Therefore, just as the sea is the supporter of all the waves on it, this Knowable is the support of all the existences, having various names and forms, which are appearing to be produced by it only.

(922) It is equal in all the states of birth, existence and the end, just as there is only one body which assumes the three states (of childhood, youth and oldage.)

(923) It is just like the sky which does not undergo change though the phases of the day differ in the morning, noon and evening.

(924) My dear, it is called Brahma at the time of creation, Vishnu during its outward existence,

(925) And it is called Rudra when this form is dissolved, and when the trinity of the qualities is completely gone, it is called the Void.

(926) That which swallows the apparent Void of the sky, and which makes the trinity of the qualities non-existent, is thus the nothingness which is called by the Vedas as the Great Void or Mahashoonya.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते|
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम्॥

It is the supreme light of all the stars and is called far removed from the darkness, and it is the knowledge, the process of knowing and the object of knowing, as also the thing which is established in the heart of all Beings. (17)

(927) It is the brightness of the fire, it is the life of the Moon, and by it the Sun sees with its eyes.

(928) The galaxies of stars shine by its light and the great light reigns supreme in the universe because of its power.

(929) It is the beginning of the beginning, it is the growth of the growth, it is the intellect of the intellect and it is the soul of the soul.

(930) It is the mind of the mind, it is the eye of the eye, it is the ear of the ear and the speech of the speech.

(931) It is the vital breath of the vital breath, it is the feet of the movement, and the doership of the action is because of it only.

(932) Because of it, the form takes the form, the expansion is expanded, and O the son of Pandu, the annihilation takes place because of it only.

(933) It is the earth of the earth, it is water, drinking water, and by its brilliance the light gets the brightness as if its lamp is lit.

(934) It is the breathing of the wind, it is the space of the sky and in short, all the appearances come

into being by its power only.

(935) Or, O Pandava, it is everything in everything and there is no place for the sense of duality in it.

(936) As soon as it is perceived, the observer and the object of observation become one.

(937) And it becomes the knowledge, the knower and the knowable, and it is the state which is attained by knowledge.

(938) When the accouts are tallied, the figures on both the sides become one, so, in it the seeker, the seeking and the thing to be sought become one unity.

(939) O Arjuna, it is that about which we cannot utter the word "duality" and it is always established in the heart, as nucleus in all the beings.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः|
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते॥

I have thus told you summarily what is the field and the knowledge as well as the object of knowledge, and by knowing this, my devotee attains the same state as mine. (18)

(940) O the man of wisdom, thus I have explained to you what is the field, by analysing all its components.

(941) And afterwards, as you see, I have told you the signs of knowledge also.

(942) Then I have told you so many signs of ignorance that you were completely bored by the description.

(943) And now I have explained to you the nature of the knowable, very clearly.

(944) O Arjuna, when all this knowledge is really understood by the intellect, my devotees get an acute desire to come to me.

(945) They give up their attachment to the worldly things including their body, also forget their separateness and have made their life a slave in my service.

(946) They then forget themselves and in the end become "me" only.

(947) Please understand that I have told this way of becoming one with me, as the simplest and easiest path.

(948) It is like preparing steps to a steep cliff, or to erect a platform to sit at a higher place or to use a boat to cross the swollen waters of a river.

(949) Otherwise, O the bravest of men, if we say that "All this is Atman," your inquisitive mind will not agree with that general statement.

(950) Therefore, as I saw the slowness of your intellect in grasping abstract finalities, I simplified one doctrine in four divisions.

(951) We have told you one principle only by divisions of four features, just as for a child, the food is divided in twenty- odd morsels.

(952) Knowing the scope of your attention I have made four divisions as the field, the knowledge, the ignorance and the object of knowledge.

(953) And if even in this way you cannot get what is told, we will tell you the subject in one form of expression only.

(954) Now I will not make four divisions, and will not propose the unity, but will consider the Atman and non-Atman in one unified whole.

(955) But you should give us what we demand. You should yourself become all ears, for listening.

(956) At this request of the Lord Shrikrishna, Arjuna had an ecstasy! Then the Lord said- "Wait! Wait! Don't be carried away by your emotion!"

(957) Thus holding in check the outburst of pious ecstasy in Arjuna, the Lord Shrirang said, "Listen! We are going to tell the difference between the Prakriti and the Purusha (Male-Female elements).

(958) This system of philosoply is called "Saankhya" by Yogis in the popular language, and for expounding it, I had been here as an incarnation named Kapila.

(959) The primordial Purusha viz. Shrikrishna said to Arjuna, "Please listen to what is the exact and correct difference between the Prakriti and the Purusha."

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि|
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥

Please know both the Prakriti and the Purusha as beginnigless and understand that the distortions and modes as born of Prakriti. (19).

(960) The Purusha is beginningless and Prakriti is also similarly beginningless. They are eternal as the day and night.

(961) The form is surely a fact but with it, the shadow is also there. O Dhananjaya, together with the grain, the husk also grows in the crop.

(962) Similarly these two, viz. the Purusha and the Prakriti are both beginningless and as if bound together.

(963) Now I have described here what is the field. You should know that it is the Prakriti.

(964) And the Knower of the field whom I have described earlier, is the Purusha, which is also evident, without being repeated.

(965) I have to tell you again that though these two names are separate, the thing which is under proposition is only one. This point should not be missed hence- forward.

(966) So, O the son of Pandu, know that whatever is the power of movement is PururSha, and the actual activity is Prakriti.

(967) All the modulations like intellect, organs and the mind, as also the three Qualities viz Sattwa, etc. –

(968) All this group is the Prakriti, and know that this has become instrumental for action to take place.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते|
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥

This Prakriti is the cause and instrumental for coming into existence of the action, the instrument or means of that action and the agency doing that action, while Purusha is called the cause or the factor for actually receiving of the fruit of that Action as pleasure or pain. (20)

(969) Prakriti first creates the ego, desire and intellect and then joins them with the cause of action.

(970) And all the activities which are to be yoked in order to take that desire to fruition is called the Action; O Dhananjaya!

(971) Then the Prakriti disturbs the mind by the force of the desire and the mind directs the organs- which is the Doership of the Prakriti.

(972) Therefore, Prakriti is behind all these three viz, action, the instruments, and the agency doing that action;" thus said the king of all Siddhas.

(973) Thus Prakriti takes the shape of action by these three factors, but its characteristics depend on the quality or Guna, which is more prevalent.

(974) That action which is done in the prevalence of Sattwa is called good-action, and which takes place in the prevalence of Rajas is a mediocre action.

(975) And know that the actions which happen when the quality of Tamas is predominant, are prohibited and irreligious actions.

(976) Thus, good and bad actions are done by the Prakriti and pain or pleasure are produced by them.

(977) Pain is produced by bad deeds and happiness is caused by good deeds, and the suffering or enjoyment of either is called the lot of the Purusha.

(978) So long as the pleasure and pain appear as reality, the Prakriti is seen doing all these activities and Purusha appears to take the results.

(979) The family life of this couple of Prakriti and Purusha is really strange; because here the wife who is the Prakriti earns everything and the husband who is the Purusha plucks the fruits.

(980) Generally the hunband and the wife do not much agree with each other, but see the wonder of it! The wife alone delivers the child which is the whole world.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥

Purusha, when dwelling within the field which is Prakriti enjoys the three qualities born of Prakriti the cause of which is that he comes into contact with the various Gunas or qualities when he takes births in good or bad categories of beings. (21)

(981) The husband has no body, no proper limbs, no money, and he is older than the oldest.

(982) Only his surname is Purusha (Male) but he is neither male nor female nor a eunuch; nothing is definite about him.

(983) He is having no eyes, no ears, no hands, no feet, no form, no colour or name.

(984) O Arjuna, thus where there is nothing at all, he is the husband of the Prakriti but even such as he is, he has to suffer the pleasure and pains.

(985) He is not a doer. He is indifferent. He is really not concerned about any enjoyments, but the wife who is really the most faithful one, makes him sustain all the good or bad results.

(986) ‘She’ somehow manipulates her beauty and her character, and performs any dramatic tricks and magics.

(987) This Prakriti is having the name Gunamayi meaning composed of Qualities; or rather she is the solid image of the Qualities; or she is the Qualities with all their limbs.

(988) She is new every moment, she is totally made of the form and the Qualities and by her power even the inanimate things become energized.

(989) She is famous by this name, and by the affectionate intimacy she awakens the organs into activity; the attachment and attractions being the oil.

(990) Actually the mind is of neuter gender, but becuase of her power, it can enjoy all the three worlds. Such is the variety of her skillful achievements which are supernormal.

(991) She is the great island of confusion, and she is the shape of all occupation, and innumerable disturbances of the three Gunas are all the actions of this Prakriti.

(992) She is the overhead canopy which supports the creeper of desire; she is the riches of spring season in the garden of attracions and divine illusion is her famous name.

(993) She is the growth and development of literature; she is the builder of forms and she is always attacking man with his affection for family life.

(994) She is the native place of Arts and the creator of Sciences. she is the mother of desire, knowledge and acion.

(995) She is the mint of all sounds, she is the home of miracles, and the whole universal game is her play.

(996) The creation and the destruciton of this world are her morning and evening. In short this Prakriti is a great Charmer.

(997) She is the companion of unity. She is the ralative of the unrelated and she happily resides in the Void by building houses in it.

(998) The expanse and the scope of her glorious power is such that by its strength, she can keep under control the Purusha, who is beyond control.

(999) Actualy, there is absoluely nothing belonging to that Purusha. He is totally disinterested, but it is this Prakriti who herself becomes everything for him.

(1000) She becomes the creation of the self-evident, image of the formless and also the fixed state for him.

(1001) She becomes the need of the Purusha, who does not need anything, satisfaction of him who is always self-satisfied and becomes the family and 'Gotra' (ancestry) of him who is not born.

(1002) She becomes the attributes of him, who is beyond description, measurement of the immeasurable, mind of the Purusha who is beyond mind and the intellect of him, who is beyond

intellect.

(1003) She becomes form of the formless, action of the non-actor, ego of the egoless, and

(1004) She becomes the name of the nameless, birth of the birthless and action of the actionless.

(1005) She is the quality of him, who is free of all qualities, feet of him, who has no feet, ears of him who has no ears, and eyes of him who has no eyes.

(1006) She bcomes the existence of him, who is not existent and the limbs of him, who has no separate limbs. In short this Prakriti hereself becomes everything for the Purusha.

(1007) Thus by the expanse of the influence of Prakriti, the Purusha who is without any distortions, is pulled down into those distortions.

(1008) The masculinity of this Purusha is there, only because of the existence of this Prakriti, just as the Moon becomes dark, when it is in the darkest night of the month.

(1009) Just as the gold which contains even a very little of some cheaper material, becomes of lesser value.

(1010) Or a pious person behaves wildly when possessed by a ghost or by the profusion of many dark clouds, a good day bcomes a miserably dull day.

(1011) It is like milk which is hidden in the body of a cow, or fire hidden in wood or a crystal lamp wrapped in a cloth.

(1012) Or like a king who becomes poor, when defeated by other king or like a lion who is down with some serious ailment- so the Purusha loses his power by being identified with Prakriti.

(1013) Just as a man, who is awake, suddenly goes to sleep and finds himself overpowered by very dirty desires.

(1014) Similarly this Purusha has to suffer the consequences of actions due to the qualities of this Prakriti, and just as a man who is otherwise free from desire, becomes suddenly enslaved by a woman;

(1015) Similarly the eternal Purusha, who has no birth, suffers from birth and death because of the entrapment by the Gunas or the qualities of Prakriti.

(1016) Ordinary people think that the heavy beating which a hot iron bar receives is suffered by the fire.

(1017) Or when the reflections of the Moon become multiple when the water is disturbed, ordinary

persons think that the moon has become multiple.

(1018) Or our own face when seen in a mirror in front of it appears to have been doubled or a clear glass bead seems to be red, if placed on a little amount of red lead.

(1019) Similarly by being associated with the qualities, the Purusha who is birthless seems to be born but if that association is not there, that delusion does not take place.

(1020) A Sanyasi is normally not belonging to any caste. But if he sees in a dream, that he belongs to a certain low caste, he is confused and feels so. Similarly this Purusha also appears to have gone to take birth in various categories of Beings.

(1021) Therefore, the really unattached Purusha, who is alone, never receives or suffers any results of any actions. The root of being subjected to these results is in the state of being identified with the qualities of Prakriti.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः|
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुष परः॥

The Purusha is beyond, but in this body he is called the advisor, the giver of consent, the supporter, the enjoyer of sense- objects, the great God Almighty and also the Parmatman (22).

(1022) This Purusha is erect and still within the Prakriti, but it is like a pillar which supports the creeper of juee, and his relation with the Prakriti is so far removed from each other as between the sky and the earth.

(1023) O Arjuna of a good crown! He is like the mountain Meru by the side of the river that is Prakriti and though his reflection in that river is moving, he is not moving.

(1024) There is creation and destruction going on in the Prakriti, but he is the constant, the eternal, and therefore, he becomes the controller of all from the Brahma to the little ant.

(1025) Prakriti gets the Jeeva, or the life from him, and on the base of his power she gives birth to the world, and therefore he is like the husband supporting her.

(1026) He is the state in which all the worlds which are continuously created by her, merge at the time of the end of Kalpa, that is final dissolution at the end of great cosmic period.

(1027) He is the great authority of the Mahat, which is the vast nature of Prakriti. He holds the ropes which direct the universe, and being immeasurably vast, he measures up the world.

(1028) And the one who is called as Paramatman in this body is he himself.

(1029) He is the Purusha about whom, O the son of Pandu, people say that he is beyond the Prakriti.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह|
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते॥

He who knows this Purusha to be like this and also knows the Prakriti with her qualities, though living actively in this world. does not take birth again (23)

(1030) He who knows the Purusha clearly like this and knows that the (three) qualities are the products of Prakriti.

(1031) O Dhananjaya, this analysis is like knowing that this is the form, this other is the shadow of the form, the reflection of the form and that the water is the Maya or Prakriti.

(1032) O Arjuna, he to whom the differentiation of the Prakriti and Purusha is clear like that,

(1033) May do all activites by being in this body but is free of them, just as the sky is not actually dirtied by the fog.

(1034) Even though he has the body, if he is not caught in its attachment, he will not be born again after his present body comes to an end.

(1035) You should thus always make the distinction between the Purusha and Prakriti which is really good for you to know.

(1036) Now, please listen to the various ways which help this distinction to be active in the mind like the Sun who has arisen.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना|
अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥

Some see this Paramatman within themselves by way of meditation, some see the Atman by the Atman only and some see it separate from Prakriti through the system of thinking according to the Saankhya Philosophy while yet others understand him by way of the Yoga of Action. (24)

(1037) O the great warrior! Some kindle the fire of discrimination and burn the dross by the constant hammering of the thought of what is knowledge, what is essenial and what is not essential relatively with Atman.

(1038) Thus they, one by one, discard the different thirtysix divisions of Prakriti and get the pure gold of the Absolute Brahman, separated from them.

(1039) They see themselves as the Absolute Brahman through self-knowledge in their meditation.

(1040) Some others who are fortunate, pay close attention to the Absolute principle through the Yoga of Saankhyas while others accept all the actions which are laid down for them, but wihout attachment.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्यः उपासते।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः॥

Others, however who do not know this, listen to the advice given by others and thus being good listeners they are also liberated from the Death. (25)

(1041) It is true that in so many ways as described, they dissipite the fear of this worldly life.

(1042) And there are some others who give up all pride and with one-pointed faith, they follow steadfastly the advice given by one wise man, or the master.

(1043) Those wise men who know clearly what is good and what is not; who have compassion about the sufferers, and by carefully asking about the cause of suffering they relieve the suffering of people.

(1044) The faithful seekers listen with respect to what is spoken by these men of wisdom, and make themselves one with that advice by both the body and the mind.

(1045) They believe that just in that listening alone all the necessary penance takes place and surrender their life and soul at the altar of those words.

(1046) O Kapidhwaja, they also finally come out of this sea of birth and death safely by their faith.

(1047) So, there are these various paths for knowing the only one Absoute Reality.

(1048) But let us keep this lengthy description aside. Now we will simply place on your open palm the butter of the final single truth which is churned out of all the opinions, and that will be enough.

(1049) O the son of Pandu, this is sufficient for you to do by which you will have the realisation of the Brahman. You will not need to undertake any other efforts.

(1050) For that purpose only, we will discard all the arguments of others in this matter and will describe for you the essence of all doctrines which is the final truth.

यावत्संजायते किंचित्सत्त्वं स्थावरजंगमम्।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ॥

O the great Hero of Bhrarats, whatever inanimate thing or animate being is born it is only through to mixture of the field and the knower of field, which fact you should clearly understand. (26)

(1051) I have explained to you that the knower is the self and I have also told you that the whole world is the field.

(1052) All this world of beings is the product of the mating of these two, just as by the force of wind there arise waves on water.

(1053) For example, mirage appears when bright sunrays fall on the arid desert land.

(1054) Or there grow innumerable sprouts out of the earth when the whole land is full of water by the heavy showers of rain.

(1055) Similarly, whatever is known by the name of Jeeva, is produced by coming together of the two elements.

(1056) Therefore, know this, O Arjuna, that actually all the creatures are not separate from the knower himself.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्|
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥

One who sees the Almightly God as equal in all the beings, established permanently, indestructible among all perishable things, is the real seer. (27).

(1057) Consider that cloth itself is not the thread but it so appears because of the thread in it. Thus the unity of the field and the knower of the field should be minutely seen.

(1058) There are many beings but they are all the manifestations of the one. This should be verified by you by self-knowledge.

(1059) Their names are different and their behaviour is different as also their conditions and attires etc., are different.

(1060) O Arjuna, by seeing this, if you maintain the idea in your mind that all are really different, you will not be free even after crores of births.

(1061) For example, the creeper of the gourd has fruits of various shapes and sizes of it, such as large, longish, twisted, small, etc.

(1062) The branches of a berry tree may be either straight or crooked, but the fact that they are of the berry tree does not change by that; similarly the beings may be of any shape, but the Atman is

straight.

(1063) The heat in the various embers of fire is the same; similarly in all the groups of innumerable forms, the Supreme God is the same.

(1064) He is the same in the forms of all the beings just as in all the drops of rain, water and the wind are common factors.

(1065) Just as the space is the same, may it be within a pot or in a room, so, the various beings are different but the Absolute Thing (Paramatman) is common to all.

(1066) When this appearance of various beings will be destroyed, the Atman remains undestroyed just as the gold is common in various ornaments like 'keyoora'.

(1067) So, only he who knows that the Atman is united in a way with all beings but is different from the conditioning and limitations of their forms, should be recognized as having real insight among all those who are able to see.

(1068) O the leader of all brave people; he should be considered as the real clairvoyant among all the seers. This is not a praise. Really this man is the most fortunate.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥

When he looks for equality in all the manifestations and thus realizes that God is equally established everywhere, he does not cause his own death, but goes on towards the highest ranges of spiritual evolvement (28)

(1069) This body is a sack of the three qualities like Sattwa, etc.), the trinity of three substances (vi. cough, wind and bile) and a mixture of the five elements (earth, water etc.) and it is really a very fierce combination.

(1070) This is virtually a scorpion with five poisonous tails, or a fire flaring up from five directions (or sense-organs) or it is as if the stable of tender deers, found by the lion who is the Jeeva.

(1071) When one is so caught in this body, who will not thrust the stilleto of "ephemeral nature" in the chest of false notion of "permanent nature" of this body and free himself from it?

(1072) But Arjuna, the fact is that, the wise man though living in this body, never destroys his self - awareness as Atman, and naturally at the time of death of the body also, remains in the same state of Atman.

(1073) The state from which, Yogis always say that they will not come down to the mundane world

when they reach it after skipping crores of births and deaths.

(1074) That state which is the bank on the farther side of 'form', that which is the extreme periphery of 'sound', which is the central living room of the fourth or Turya state and which is called the absolute Brahman.

(1075) And that state where all the upward paths rest at the end, together with the Liberation, just as the rivers like Ganges run towards the sea.-

(1076) Comes to him while he is living in this body only, as a servant of his feet, if that man is not disturbed by the outward inequalities of all the beings.

(1077) That Almighty God is existing uniformly in all the beings just as the light is the same in millions of lamps.

(1078) O son of Pandu, he who looks with such equanimity, is not affected by birth or death.

(1079) Therefore, we are again and again praising that fortunate person, because he is quietly resting on the bed of equality with his eyes in the trance.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः|
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति॥

He who sees that all the actions are being done in all respects by the Prakriti only and, sees likewise the Atman as not the doer, is the real seer among the wise men. (29)

(1080) And he who sees that truly all the organs of action, led by the mind and the intellect are working because of the Prakriti only;

(1081) For example, while the inmates of a house are doing their jobs the house does not do anything, or while the clouds float under the sky, the sky is quiet as it is;

(1082) Similarly Prakriti, in the light of the Atman, plays in the various Qualities and starts many activities, while the Atman being as unconcerned as a pillar, does not take cognizance of that play at all.

(1083) So, only he, in whose mind this light of definite knowledge is there, under-stands the real principle of Atman not being a doer.

यदा भूतपृथग्भावमेकस्थमनुपश्यति|
तत एव च विस्तारं ब्रह्म संपद्यते तदा॥

When he sees that all the various forms of beings are inherent in one Atman only and knows that

all the expansion has taken place from that only, he attains the Brahman (30).

(1084) O Arjuna, a man can only attain Brahman, when he sees all the various forms of beings contained in one Atman.

(1085) They are as the waves in the water, dust particles in the earth, and rays in the Sun.

(1086) Or like the limbs of a body, or moods in the mind, or the embers or sparks of the fire.

(1087) Similarly when the vision is able to see all the forms of beings, belonging to the one principle, then only the boat of the riches or glory of the state of Brahman is at hand (and thus the seeker is saved from drowning in the sea of worldly life).

(1088) Then the eyes are opened by Brahman only to see each and everything, or in short he enjoys the limitless bliss.

(1089) Thus, O Partha, you have properly known the realationship of Prakriti and Purusha, in all their facets.

(1090) You should consider this as such a fortunate thing, as receiving a handful of nectar unexpectedly or suddenly finding a big treasure.

(1091) But, O the husband of Subhadra, you should not carry in your mind any conclusive opinion about this, without actual experience, but you should keep that decison in abeyance.

(1092) There are still one or two words to be told to you which are very important; but first you should keep your mind as a hostage with me and then only listen to these words.

(1093) (Saint Dnyaneshwar says)- In this way he Lord Shrikrishna said and continued further which Arjuna began to hear with all his body.

अनादित्वान्निर्गुणत्वात् परमात्माऽयमव्ययः|
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते॥

O the son of Kunti, this Paramatman is imperishable because it is having no beginning and having no modifications, and eventhough he is in the body, he does not do anything nor becomes affected. (31)

(1094) So, please understand that Paramatman is like the Sun whose reflection falls in the water, but he does not become wet by it.

(1095) Because the Sun is before the water and even after the removal of the water, and O the crowned one, only in the period in between he appears to others as if fallen into water, but he is where he is.

(1096) Similarly to say that Atman resides in the body is not correct, because Atman is in his own state wherever he is, permanantly.

(1097) When we see the reflection of our face in the mirror, we say that our face is in the mirror, Similarly it is said that Atman is within the body.

(1098) It is totally wrong to say that the Atman and the body meet each other, because is there any meeting between the sand and the wind?

(1099) Is it possible to sew together the fire and the cotton by any thread? How can there be a joint between the stone and the sky?

(1100) Supposing one person is going to the east, and the other is going to the west. This meeting of Atman and the body is like the meeting of those two persons.

(1101) Please know that the meeting between the Atman and the body is like the meeting of light and darkness or the similarity between the dead and the living.

(1102) The difference between these two is as clear as that between the night and the day, or the gold and the cotton.

(1103) Now see that this body is formed by the five elements and is tied tightly by the bondage of Karma, and it is continuously revolving on the wheel of birth and death.

(1104) This body is like a little ball of butter, kept in the mouth of the fire of death, and is prone to end in the short time, which a fly takes to flutter its tiny wings.

(1105) If this body is put into fire, it will be turned to ashes, and if dogs eat it, its destiny is excreta of the dogs.

(1106) And if at all it is not subjected to these conditions then the maggots will definitely turn it into a disintegrating, rotting heap. In short, O Kapidhwaja, whatever may be its destiny, it is definitely miserably obnoxious.

(1107) Such is the condition of this body, but the Atman is beginningless and therefore, eternal and self-sufficient.

(1108) Being abstract he is not with parts or cannot be said to be without parts. He is neither dormant nor active. He is neither thin nor fat.

(1109) As he has no shape, he is neither appearing nor non- appearing, neither clear nor hidden; neither small nor large.

(1110) As he is void, he is neither empty nor filled, neither alone nor accompanied, neither embodied nor disembodied.

(1111) Being Atman himself, he is neither joyful or without joy, neither one, nor varied; neither free nor bound.

(1112) As he is outside the ken of sight, he is neither this much nor that much; he is neither readymade nor constructed; neither talking nor quiet.

(1113) He is not constructed by the creation of nature, he is not destroyed by the universal destrucion and he is in a way the end of both the terms viz. 'He is'; or 'He is not'.

(1114) He is not deteriorated; he cannot be measured nor described; does not increase or decrease, does not get pale nor die!

(1115) When Atman is as described above, when it is said that he lives in the body, that statement is, my dear friend Arjuna, like calling the space in a room to have the shape of a room.

(1116) It is like saying that the forms of bodies come and go but Atman is as he is.

(1117) The bodies come and go on the back drop of Atman just like the night and the day take place and end under the sky.

(1118) Therefore, though thus seemingly in the body, he does not cause anything to be done nor does he do anything, and does not even set about doing any action which presents itself.

(1119) Thus, there is no decrease or completion applicable to him and in short he is not affected by the body though he is appearing to be in the body.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते|
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते॥

Just as the sky which is everywhere is not smeared by anything because it is very subtle, similarly the Atman, who is everywhere and also in the body does not get affected. (32)

(1120) My dear, the sky cannot be said to be not existing anywhere (it is everywhere), but it is not polluted anywhere.

(1121) Similarly the Atman is everywhere in all the bodies completely, but it does not become dirty by anything.

(1122) This sign is again and again explained to you so that you should know that the knower of the field is separate from the field.

यथा प्रकाशत्येकः कृत्स्नं लोकमिमं रविः|
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत॥

O Bharata, just as the sun alone gives light to this whole world, similiarly the owner of the field (the knower of the field) gives light to the whole field. (33)

(1123) When iron comes in contact with a magnet it moves but it is not the magnet. Similar is the relationship between the field and the knower of the field.

(1124) The activities in a house go on in the light of a lamp; but there is vast difference between the lamp and the house.

(1125) O the crowned one, the fire is dormant in the wood, but fire is not wood; the knower of the field should be seen in that manner.

(1126) When you see thoughtfully, you will know that the difference between the knower of the field and the field is similar to the difference between the sky and the clouds or the Sun and the mirage.

(1127) But let this all be. Just as one Sun gives light to everything and makes various things in all the worlds visible, including the sky,

(1128) Similarly the knower of the field in this case gives light to all the things appearing in the field. Now do not ask any questions or raise doubts about this matter.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा|
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥

Those who know by the eyes of knowledge the difference between the field and the knower of the field as well as the freedom from the elements and the Prakriti, go to the supreme abode. (34)

(1129) My dear Arjuna, you are the knower of essence of the real meaning of the words. Now, it is that intelligence which is truely able to see, which sees the inequality between the field and knowner of the field.

(1130) In order to know the difference between these two, the clever people approach the door of the house of the men of wisdom.

(1131) The saints maintain the glory of peace, and maintain the cows of scriptures who give milk, taking their care in their own houses.

(1132) With the hope of gaining this knowledge, some seekers try to reach the sky of the study of yoga with a great spirit of adventure.

(1133) Some discard all their possessions as if these are merely blades of grass and turn to the service of the feet of these saints.

(1134) In this way many people take great troubles, being inspired for attaining self-knowledge by such various paths.

(1135) Then those who have really understood the difference between the field and the knower of the field through these efforts, will be honoured by us, by presentation of festival lights before them.

(1136) And this false illusory Prakriti which is decorated by the varieties of the great elements etc., which has spread all over,

(1137) Which becomes binding to each according to his imagination like the case of the parrot being tied down on the hanging tube, though it is not really binding.

(1138) And the false appearance of serpent on the garland should be removed and the eyes should correctly see the garland.

(1139) Or the illusion of silver on the shell should be removed and the shell should be seen clearly as it is.

(1140) In this way, those who know in their consciousness that the Prakriti is different from the Purusha, really become one with the absolute Brahman- this is my opinion.

(1141) That Brahman is vaster than the sky. It is the other border beyond the unmanifest, and when it is attained, the differences or the similarities are out of question.

(1142) It is that non- duality, where the form dissolves, the state of being a Jeeva disappears; and duality ends.

(1143) Dear Partha, those who are like the king swan in bifurcating the Atman and the non-Atman, become that supreme principle by themselves, about which I have said these things.

(1144) In this way, the Lord Shrikrishna gave the explanation of the Atman and the non-Atman to his friend Arjuna, in all its aspects.

(1145) The Lord Shrikrishna gave all the self-knowledge to Arjuna without keeping anything back, just like the contents of a jar which are emptied completely into another jar.

(1146) Further here who is the giver and who is the receiver? Arjuna was the sage 'Nara', who is none else than Narayana. In addition, Shrikrishna says that he is himself Arjuna.

(1147) (Saint Dnyaneshwar says) - But let it be. Why should I change the subject unnecessarily

without being asked? The essence of all this is that the Lord had given all his knowledge to Arjuna.

(1148) But the result was that Arjuna did not say ‘enough’. His desire to listen to the knowledge went on increasing.

(1149) Just as when some more oil is put into a lamp, the flame becomes brighter, similarly the desire to hear more was enhanced by the act of listening.

(1150) Then just like serving of the food and eating it goes on and on when the cook is specially adept in preparing recipes, and the diners are real gourmets,

(1151) Similar was the case with the Lord Shrikrishna. He had four times more inspiration to speak more and more by the increasing eagerness of Arjuna to listen.

(1152) Just as with the proper wind, the cloud develops swiftly in the sky and just as the sea has high tide by the rising of Moon, similarly I am having great flood of inspiation because of the interest shown by the audience."

(1153) Sanjaya said, "O Your Majesty, you may please listen further as the Lord Shrikrishna will fill the universe with great joy.

(1154) Dnyanadev says, "In this way, the story of Geeta, which Shri Vyasa has told by his supreme intellect in the Bheeshma Parva in the epic Mahabharata;

(1155) Is the dialogue between the Lord Shrikrishna and Arjuna which I am telling clearly in the beautiful and sophisticated Marathi language in the form of Ovi.

(1156) The story which I am going to tell is pertaining to the mood of peace in the literature, but it will definitely super-impose itself on the mood of romantics.

(1157) Marathi is the local language, but I will use it so skillfully that it will rejuvinate the literature and will defeat nectar by its sweetness.

(1158) These Marathi words will be comparable to the Moon in the juicy coolness and being charmed by the resonance of the sweet words, the very Brahman of Music will become subservient to it.

(1159) The arrangement of the words will make the heart of even the ghosts melt with pious compassion and by the very listening to it the saints will experience deep trance in the state of Atman.

(1160) Now I am going to make manifest such a glory of language that I will fill this universe completely with the meaning of Geeta and I will build a temple or a field of bliss for all the

world to enjoy.

(1161) By listening to this talk, let the power of discrimination be satisfied and the ears and the minds may have the fulfilment of their life, and whoever desires may attain the realisation of the Absolute Brahman.

(1162) The supreme principle which is Atman may be visible to the eyes of all, let there be opened a new era of happiness and let the whole universe experience the happy days of knowledge of the Brahman.

(1163) And I will give such a beautiful talk that all there good things will surely happen because I am blessed by my Guru, the great God Shri Nivrittinatha.

(1164) Thus I will simplify every word by disentangling the complex terms, which are replete with similes and other figures of speech, so that the meaning of the book will be totally clear.

(1165) Up to this stage, my great glorious Guru has made me perfect with the richness of language.

(1166) Sirs, because, by the grace of my Guru, everything which I say is agreeable to you, and I have dared to speak on the meaning of Geeta before such listeners as you.

(1167) Further, since I have come near the feet of the saints like you, there is nothing which becomes an impediment in my way.

(1168) Sir, will a mute child be ever born of the mother Saraswati and is it possible that the goddess Laxmi will have shortage of any of the good signs indicating prosperity?

(1169) In the same way, what scope has ignorance in the presence of saints like you? Therefore I say that I will pour showers of the nine literary moods.

(1170) In short, I request that I may be given enough scope, so that I can speak on this book in a very clear style!" So says Dnyandeva.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे|
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञयोगो नाम त्रयोदशोऽध्यायः॥

Thus in the Upanishads sung by the Lord, in the science of the knowledge of Brahman, in the scripture of Yoga, and in the dialogue between the Lord Shrikrishna and Arjuna, the thirteenth chapter by name "The field and its knower" comes to an end. (13)

■■

Chapter - 14

(1) Victory to the Great Teacher! To the greatest of all Gods! To the Sun of the Light of Intuition! To the Advent of Happiness!

(2) Victory to the place of rest for all beings! To the giver of the bliss of the state of Atman! To the ocean on which the waves of various worlds appear!

(3) O the brother of the forlorn, please listen! You are the ocean of eternal compassion and you are the beloved spouse of the science of Spiritual Wisdom.

(4) You show this world to the man to whom you are not visible and make manifest all this existence of name and form.

(5) Sir, it is called 'Hypnotism' when somebody's sight is baffled and blinded, but the wonderful thing about you is that you make yourself hidden from the world.

(6) O the Royal Teacher : It is all your magic that somebody sees all this as illusion and somebody experiences the self-realisation, but you are the totality of all this Universe: To you who are like this, I offer my salutations!

(7) We know only one thing. What is called water in this world has got the taste because of you and the earth has got the quality of sustaining because of you.

(8) The Sun and the Moon which are like the shining shells of the universe, get their brilliance from you only.

(9) The movement of the wind is your divine power and the sky also plays hide and seek in your wholeness of existence.

(10) In short, it is by your power that the illusion, the Maya comes into being and the knowledge can perceive anything. But enough with this description, because even the Vedas get exhausted while trying to describe your greatness.

(11) So long as there is no direct realisation of your own nature, Vedas are verbose in their description, but once they come eye to eye with you, the tongue of both the Vedas and our own, become mute.

(12) When there is the total deluge, where can any great river be separately identified? The question of seeing a separate drop of water does not arise there at all.

(13) When the Sun rises, the Moon fades like a fire-fly. Similarly, in the light or your Atman, ourselves and the Vedas simply become equally faded.

(14) Then with what power of speech can we describe you, where the duality becomes non-existent and the speech which is abstract becomes defunct together with the articulate?

(15) Therefore, by stopping my effort to praise you, it is wiser to put my head at your feet.

(16) Therefore, I bow to you, my Royal Teacher, of whatever Nature you really are, and pray that you may kindly help me with inspiration to successfully complete the commentary on this book.

(17) Now, please open the store of your blessing and fill my bag of intellect with it so that I will have full knowledge necessary for this work;

(18) So that I will go on easily with this work and by my speech I will give virtually ornaments for the ears of the saints and will adore them

with the signs of discrimination.

(19) I have an aspiration to open up the hidden meaning of the Geeta and therefore, I pray that you may apply the divine ointment to my inner eye, which is your benediction.

(20) You may please rise with your whole compassion and give me light so that my intellectual eyes will see at a glance the whole world or literature.

(21) O the supreme among the compassionate teachers! I pray that you may become that spring season which makes the vine of my intuition bear the fruit of Poetry itself.

(22) Sir, let your benedictory glance shower on me your kindness in such profusion that the Ganges of my intellect will be flooded with the final doctrines of philosophy.

(23) O the resting place of all the universe, let the moon of my intuition be endowed with the inspiration of the full-moon!

(24) By the glimpse of that full-moon, my sea of knowledge will have high tide and it will overflow with all the nine literary moods.

(25) Listening to this, the Guru said– "By way of requesting me, you are again praising me.

(26) But enough of this unnecessary praise. Please continue with the very fragrant commentary of this book. Do not try our patience and dilute our eagerness.

(27) Dnyandeva said- "Is it so, sir! I was simply waiting for the words- "Please continue" to be spoken by you!"

(28) Sirs, the grass called Doorva is of itself very long-living and this is like the flow of nectar coming over it!

(29) So, by your own grace and blessing I shall now explain the words of the original scripture of Geeta with complete sophistication of language.

(30,31) But I have only one wish, that such sweetness should be saturated in my speech, by the alms received through my guru's blessings, that in the minds of the listeners if there is a boat of doubt, it will sink down and their interest in listening will increase.

(32) In the last, thirteenth chapter, the Lord Shrikrishna has told Arjuna that

(33) By the unification of the field and the knower of the field, this world comes into existence and the Atman is involved in the worldly life by being associated with the qualities such as Sattwa, etc.

(34) And this is the cause of his having to suffer pain or enjoy pleasure; otherwise he is alone devoid of and beyond those qualities.

(35) So, the question is how does he who is detached, become attached and how dothe field and the knower of the field come together and how has he to experience the pain and pleasure?

(36) How many are the qualities and what is their characteristic? How do they become the cause of bondage? What are the signs of one who is beyond these qualities?

(37) To explain all the meanings of these problems, is the subject of this fourteenth chapter.

(38) So, please listen now what the Lord of the Universe, the Lord of

Vaikuntha intends to tell.

(39) He said, "O Arjuna, by collecting all the "army" of attention together you should come into direct contact with this knowledge.

(40) We have shown this to you earlier in various ways but it seems that your mind is not yet experiencing this actually.

श्रीभगवानुवाच -

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम्।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः॥

The Lord said - "I shall repeat this knowledge which is the highest of all knowledges, having attained which all the sages' have gone from this world, to the supreme state of fulfilment. (1)

(41) (The Lord said)- Therefore, now that knowledge will further be told to you which has been declared with praise, as the higher knowledge, by Vedas also.

(42) Actually this is the knowledge of ourselves only, but as we are being much attached to the knowledge about this world and the other world, this knowledge has become a 'higher' knowledge or the knowledge of the 'other' category!

(43) And we say that this knowledge is surely the highest, because it burns down like a fire all that grass of mundane knowledge.

(44) Those branches of knowledge in which people think that this world and the heaven world are real, sacrifice is the only good action and the duality seems to be true. Because of their analytical attitude which sees the differences in everything,–

(45) It becomes false by this knowledge like a dream, or like the wind becoming merged into the sky.

(46) Or like the light of Moon etc. fading at sunrise, or the rivers being merged in the great waters of final deluge.

(47) O Dhananjaya, this knowledge is the highest because, when this knowledge arises in our mind all other knowledge disappears into oblivion!

(48) O the son of Pandu, by this knowledge we regain the freedom which is beginningless and which is our own inheritance!

(49) By experience of this knowledge, the great thinkers, who are brave, do not allow the thought of worldly life even peep in their mind.

(50) They have withdrawn the mind by the mind and have themselves become the peace incarnate and they do not become enslaved by their body though they are in it.

(51) They, once for all, escape the snare of the body on one flight and become one with me, as if in a balance, equal to me -

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः|
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥

Having taken refuge in this knowledge, those who have attained unity with me are not born again with the creation of the universe nor suffer at the time of final dissolution. (2)

(52) O Arjuna, being one with me, they become equally eternal, by my eternal nature and become complete by my completeness.

(53) As I am unlimited joy and really Siddha, being always complete, they also become like me. There does not remain any difference.

(54) Just as the space in the pot is united with the outer space, they become equal to me, as vast and as great as I am.

(55) Or like the various flames when extinguished, remain invisible in the lamp itself.

(56) Arjuna, like this when the movement in the duality comes to an end, then every thing with its name and relative significance remains in the alone-ness, without the sense of I and you.

(57) So, because of this aloneness, the devotee has not to be born or involved in the creation when it takes place.

(58) And how can those who have nothing to do with adoption of a body at the beginning of the creation, die or come to an end at the time of final dissolution?

(59) O Dhananjaya, they are therefore beyond birth or death, because they have become one with me through the said path of knowledge.

(60) Thus the Lord praised the path of knowledge so as to awaken in Arjuna, the interest in knowledge.

(61) Then the condition of Arjuna was changed. His whole body became all ears and he became totally attentive.

(62) Now by the flow of love of Lord Shrikrishna, Arjuna became so happy that the sweetness of that advice was beyond the heavens!

(63) Then the Lord said, "O the Beloved of Intuition, my oratory has become fulfilled because you are a listener equal in caliber to my talk.

(64) Now how these hunters in the form of the three qualities catch me who am alone, in the snare of the body?

(65) And how, in association with the field, I create all these world? I am going to tell you. Please listen.

(66) The reason, why Prakriti is called the field is that she grows the crop of various beings from the seed, which is her association with me."

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम्|
संभवः सर्वभूतानां ततो भवति भारत॥

The Brahman, which is the "Mahat" is the place, where creation takes place, and I place the foetus in it, and O Bharata, from it all the beings are born. (3)

(67) The reason why this Prakriti is called 'Mahat Brahman' is that it is the resting place of all the principles including 'Mahat' etc.

(68) Dear Arjuna, she is called by this name because she gives strength to various modifications.

(69) The persons who propound the philosophy of 'Unmanifest' as the root of all, call her as the 'unmanifest' and she is the Prakriti according to the philosophy of Saankhyas.

(70) She is called Maya by the followers of Vedanta philosophy. But O Arjuna, the beloved of intuition, how many such names should be told? This Prakriti is nothing but ignorance.

(71) Dear Dhananjaya, 'To forget our own Reality' is the form or the nature of this ignorance.

(72) There is also another way of understanding its nature. This ignorance does not remain, when thought is explicit, just as when the lamp is lit, darkness does not remain.

(73) When milk is disturbed by a spoon, the layer of the cream dissolves, but if the milk is kept as it is for some time, that layer is again formed.

(74) Or it is like the state of deep sleep, where there is no waking consciousness nor dream state nor the trance in the state of Atman.

(75) This ignorance is like the sky which remains still, when the wind stops blowing.

(76) When there is something at a distance in a hazy light, we cannot decide whether that is a pillar or a man; but we feel that, "Something appears to be there."

(77) Similarly in this ignorance there is a condition, when there is no proper understanding of the Atman nor is there any definite perception of any particular thing.

(78) Just like there is only dusk and there is neither night nor day in the evening, so this ignorance also is neither against nor opposite to the Atman or conducive to its knowledge.

(79) So the condition of doubtful perception, which is neither true knowledge nor something opposite of the knowledge is called 'Ignorance', and this very state of the Atman, which is wrapped in this ignorance is called the 'knower of the field'.

(80) Please know that to increase ignorance and to forget the reality or Atman is the special characteristic of the 'Knower of the field'.

(81) My dear, this is what is called the combination of field and the knower of the field. This is the natural quality of the sense of separate Atman.

(82) Now really according to this ignorance, Atman is thinking that he is seeing various forms and things though in reality, he is looking at himself everywhere.

(83) For example a mad man may say, "Get out! I am the king," or a person who was unconscious and has regained his consciousness says, "I have just returned from heaven."

(84) Similarly, when the vision is blurred by illusion, everything which is perceived is called the 'creation', and this creation is of course born from me only, which is the base of everything.

(85) Just as only one man feels that in his dream, he is many people, so the Atman sees many things, when he forgets his real nature.

(86) Now I will explain this truth, this doctrine, in such a way that there will be no doubt; so, please experience this.

(87) This is my wife, who is eternally young and having indescribable qualities, but she is called Avidya (ignorance).

(88) Her characteristic existence is that she is not. Her vastness is unlimited. She is very near to those who are asleep, but very far from those who are awake.

(89) When I myself go to sleep, she remains awake, and she bears child only by her conjugation with the Atman himself.

(90) Then this root matter or Prakriti develops in her womb, the child with the eight types of various

modifications, thus-

(91) With the mating of the Prakriti and Purusha, first of all the element which is called 'intellect' is born. Then the mind which is rich with this element of intellect is also born.

(92) When the sense of possession develops in the mind, the "Ego" is formed and from that ego the great five elements are manifest.

(93) And naturally these elements are adherent to the senses and their objects; and, therefore, these latter are also born together with them.

(94) When the distortions in the one principle increase in this manner, the trinity of the 'qualities' starts its activities in the form of a child in the womb of desires.

(95) Just as the tiny little seed starts its time-bound plan of growth of the tree as soon as it comes into contact with water;

(96) Similarly as soon as the ignorance which is the root Maya comes into contact with me and herself begins to produce sporuts of the whole world having names and shapes.

(97) My dear, gentle Arjuna, please listen how the foetus begins to take various forms, such as

(98) Those born out of eggs, out of sweat, out of earth and out of placenta.

(99) The element of sky and the element of wind (Wayu) come together to create minerals.

(100) When the element of water together with the element of fire becomes disturbed by internal development of Tamas and Rajas, the category of beings is born out of the sweat.

(101) When the elements of water and earth come together in a big way and Tamas is predominant in them, there comes into being a lower category of inanimate things which should be known as born out of earth.

(102) When the five organs of activity and five sense -organs help each other and become endowed with mind and intellect, they bring forth the category of living-beings, which are born through placenta.

(103) Now please conceive that these four divisions of creation are the straight hands and feet and the basic Prakriti consisting of eight elements is the head.

(104) Of his body, the 'outward attitude' is the bulging belly and the withdrawing introvert attitude is the straight back. The eight categories of gods make the upper portion of the stomach.

(105) Heaven is his developed throat, while this mundane world is his waist. The nether worlds are

his buttocks.

(106) Such a strange child was born to the root Maya, and the chubbiness of that child is the vast spread out of the three worlds.

(107) The eighty-four lakhs of categories of creatures are the various joints of the bones in his body. Then this child gradually began to grow.

(108) This root-Maya started to put ornaments of various names and shapes on this child and to feed it every day with a new kind of milk of ignorance.

(109) She put various rings of creation on the fingers of this child. The lustre of each such ring is quite unique.

(110) Thus by delivering this only child consisting of the whole animate and inanimate universe, the Maya began to congratulate herself, for her fullness.

(111) Brahma the creator is the morning of this child, the lord Vishnu is the noon and the Lord Shankara is the evening.

(112) This child having played to its mind's satisfaction, goes to sleep on the bed of the great deluge and when the new Kalpa or the creation is to begin, it wakes up by wrong type of knowledge or confusion.

(113) Dear Arjuna, thus in the house of ignorance and illusion, this child begins to take faltering steps of Ages after Ages.

(114) This child whose friend is the concepts and counter doubts, while ego is his playmate, come to its death only by knowledge of truth.

(115) But enough of this lengthy allegory. Maya has in this way created this universe and my power was useful to her in that project.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः|
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता॥

O the son of Kunti, Brahman is the big place of birth of every manifestation in all the streams of life and I am the father, who provides the seed. (4)

(116) O the son Pandu, I am therefore the father, the root-Maya ‘Mahat’ is the mother and this apparent world is our child.

(117) Now do not be misguided by seeing these various bodies in this world because all the beings including the mind, the intellect and other manifestations are essentially one only.

(118) My dear, are there not different limbs in the body? Similarly this universe which appears to be variegated is really one.

(119) Dear, just as from one single seed, various branches, low and high, are grown.

(120) Or just as by the peculiar relationship, a pot can be said as the son of Earth and the piece of cloth can be said to be the son of thread and the grand-son of cotton.

(121) Or just as there is the peculiar relationship by which the sea begets the offsprings as waves, so is the relationship between both of us and the whole world.

(122) So just as the fire and the flame are both the fire only, so this universe is myself and to conceive this world as separate from me is ignorance.

(123) If it is presumed that my real nature becomes defunct when this world is formed, then by which support is this world going on? For example, does a ruby become invisible or disappears by its lustre?

(124) Or does the gold lose its goldness by formation of an ornament? Or does the full blossoming of a lotus causes the lotus to disappear?

(125) Dear Arjuna, you should yourself tell me! Is a man invisible because of his various parts of the body or is he the parts himself?

(126) Just see: if the stalk of the grain of jawar grows very fast, does its breed becomes thwarted or becomes more proliferated?

(127) So it is not that I am to be seen by setting aside this world. My Reality is not like that. This whole universe is myself.

(128) You should, O the brave warrior, hold this definite knowledge nearest to your heart.

(129) You should also keep it in mind that I present myself to the world in various bodies in various shapes and natures by utilizing the three qualities of Sattwa etc., which are created by me only.

(130) O Kapidhwaja, it is as illusory as our own death which we experience in our dream.

(131) A person suffering from jaundice has his eyes turned yellow and than he sees everything yellowish.

(132) Or when the Sun rises, the cloud becomes visible, and by the clould itself the Sun is not visible, but this is also visible because of the same sunlight.

(133) Or we may sometimes be afraid of our own shadow, but are we different from the shadow?

(134) Now there is a kind of bondage which affects the 'me' by myself becoming subjected to these differences. Please listen to that also.

(135) The question whether "Am I free or am I in bondage?" arises because there is ignorance about the Reality of Atman.

(136) Therefore, O godly Arjuna, please listen. How and by what quality, I appear to be in bondage?

(137) Please listen to how many qualities there are; what are their specialities, their signs, their names and from where they come into being.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः|
निवध्नन्ति महाबाहो देहे देहिनमव्ययम्॥

O the man with great arms, there are there qualities in this body as - Sattwa, Rajas and Tamas born out of Prakriti which tie down the owner of the body, who is actually imperishable. (5)

(138) The three qualities have the names as Sattwa (piety), Rajas (Activity), and Tamas (Ignorance or inertia) and they are born from the Root Prakriti, the primordial matter).

(139) Here Sattwa is the highest, Rajas is common, mediocre and Tamas is the lowest.

(140) Just as there are three stages of childhood youth and oldage in one body, these three can be contained in one attitude of mind.

(141) It is like gold becoming more and more impure as we go on adding lower type of metal to it, and finally coming down to 5 digits.

(142) It is like sleep which overcomes and stays on, when by laziness the keen awareness becomes more and more listless.

(143) Similarly when the attitude of the mind is embraced by the ignorance, it becomes active by being coloured by Sattwa and Rajas and even becomes contracted by Tamas.

(144) O Arjuna, these are called the qualities. Now we will show you how they cause bondage.

(145) As soon as Atman assumes the position of the knower of the field, he gets tied down to the concept that he is his body, identified with his body.

(146) Then from the birth to death, he holds on tightly to the identity with his body.

(147) Then just as the fish grasps the bait the next moment the angler pulls the tackle and the bait, –

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।
सुखसंगेन बध्नाति ज्ञानसंगेन चानघ॥

O the sinless Arjuna, in this process the Sattwa quality being pure, giver of light and good health, binds the Atman by association with pleasant conditions. (6)

(148) Similarly this hunter called by the name Sattwa, pulls the nets of pleasure and knowledge in which the Atman gets caught just as a deer.

(149) Then he boasts of his knowledge, gets too much elated by his ego, and loses the real happiness in the Atman, which is so near him.

(150) He is very happy, if somebody gives him respect and he becomes elated, if he gets a little pleasure, boasting, "Am I not very lucky? Is there anybody happier than myself?" and he is subjected to the eight kinds of pious ecstacies.

(152) This does not stop here. There is some additional factor of pride. He is possessed by the ghost of being a clever man.

(153) Not caring about his loss of own natural abode of all knowledge, he becomes as vast as the sky due to pride, by the little objective knowledge of things.

(154) This is like a king, who dreams that he is a beggar and when he gets some grains in charity, he says, "Am I not very fortunate like Indra?"

(155) Similarly Atman, who is alone without any form becomes embodied and considers himself as a soul, attached to the body and becomes deluded by outer knowledge.

(156) He becomes clever in the outward activities, knows the ritualistic sacrifices thoroughly and thinks that heaven is just near him because of his being knowledgable.

(157) Now he boasts, "There is nobody as wise as I am and as the moon shines in the sky, my wisdom shines in my mind."

(158) Thus, by pulling the rope of pleasure and knowledge, which is tied around the neck, the Sattwa quality turns the man into a bull used by some mendicants for religious shows.

(159) Now please listen, how this soul, or jeeva is tied down by the quality of Rajas, which is being told.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्॥

Know that Rajas is consisting of attachment which is produced by thirst for pleasures and association with objects, which give pleasures; and O the son of Kunti, it binds the bearer of the body, the soul, by the involvement in Karma. (7)

(160) This quality is called Rajas because it entertains the soul and there is ever youthfulness in its wake, of desires for sensual pleasures.

(161) This quality gains a small opening in the consciousness of the soul and turns to the path of desire for objects and rides upon the wind of passion.

(162) The pit of sacrifice is burning with red hot embers and inflamed further by constant pouring of ghee.

(163) Similarly the hankering for pleasurable objects goes on increasing and the man starts liking those pleasures also, which are coupled with pain and suffering and then he feels that even if the glory of Indra is enjoyed by him, it is not quite adequate.

(164) When this hankering is very acute, the man is pushed to undertake even harder adventures even if the mountain Meru is in his hands.

(165) The paradox of his being involved in activities is such that in order to achieve his goal, he may even lose his life in the bargain or value even a blade of hay as a tremendous achievement.

(166) He expands his business in such a way that in the hope of gaining tremendous profit tomorrow, he is ready to invest in it everything which he possesses.

(167) He says to himself- "It is quite desirable to go to heaven; but what am I to enjoy there?" Thus, thinking about future provisions of enjoyments, he goes in for performing various rituals, etc.

(168) Then the whole range of social philanthropic activities begins and he digs public wells, and lakes or makes public utilities available, but all this is always not without any selfish desire.

(169) Just as the premonsoon winds have no rest even for a moment, this soul is also ever busy in his constant heavy involvements.

(170) The fish in water are not so fickle, the glances of a damsel are not so changing and the flickering of the heavenly electrical lightning is also not so momentary.

(171) His relentless activities provoked by desires are quickly changing and increasing further and further, which is like taking a leap in the fiery sacrificial pits.

(172) Thus, though the soul is separate from the body, he gets himself tied with the chains of desires and takes great burden of various actions on himself.

(173) The most fearsome bondage of the quality of Rajas imprisons the Atman in this body. Now please listen to the great power of the quality of Tamas.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्|
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत॥

O Bharata, please know that Tamas is produced by ignorance, which confuses all the beings and it binds the soul by error, laziness and sleep. (8)

(174) That which causes the vision of ordinary worldly duties also to be blinded, and which is like dark clouds of the night of darkness of confusion,

(175) That which has the nucleous of ignorance at his heart, and by one single cause of which this universe is misguided and deluded,

(176) That which is the code word for thoughtlessness, which is the glass of the wine of stupidity and which is the weapon for baffling all Jeevas-

(177) O Partha, that is Tamas, which by its evil skill, binds persons who are proud of their bodies, from all directions.

(178) Once this goes on increasing everywhere in the living and inanimate things in the universe, there is hardly anything else getting any scope there.

(179) By its effects, a man has heaviness in all his sense- organs and action organs, has stupidity in his mind and there is a very hard core of laziness in all his body.

(180 He lazily reclines and twists his limbs in his lassitude, has absolutely no interest in doing any work, and sleeps yawning continuously.

(181) O the crowned one! Though his eyes are open, he does not look at anything in particular and gets up saying "yes!" though nobody has called him.

(182) Just as a big stone when fallen on the ground, does not move on its side, he also does not move at all when once he goes to sleep.

(183) Even if there may be a big earthquake or the sky may fall upon him, he lies down like a log of wood, and does not get up.

(184) When once he makes himself lazily listless and goes into his drowsiness he does not remain aware of right and wrong. He has only one interest in his mind and that is just to continue his sleep.

(185) He supports his head by his hand, and turns his knees into a kind of pillow!

(186) He is so addicted to sleep that if he gets a chance to sleep he thinks that he has attained the happiness which people get in heaven!

(187) He is always wishing that he should have such a long life as God the creator and he should be able to pass all that time in sleep.

(188) If he is walking by a path and luckily gets a quiet place to take rest, he becomes sluggish and goes into a deep sleep. Then he will not get up even if somebody offers him nectar.

(189) If he is, in peculiar circumstances, compelled to work, he is so angry that he is devoid of any clear thinking.

(190) Then he does not know what should be done and when, what should be spoken and with whom or whether a particular task is possible to be done or impossible.

(191) Just as a little butterfly may have ambition to wipe away the forest-fire by its feeble wings,

(192) Similarly he becomes restless with the desire to do very heavy job which is beyond his capacity. In short, he can only be able to think like a stolid fool.

(193) In this way, Tamas which is a rope having the three plies of sleep, laziness and thoughtlessness, binds the blotless and pure Atman very tightly.

(194) When a piece of wood is burning, the fire takes the shape of that wood, or the space within a pot seems to be of the shape of that pot,

(195) Or in a lake full of water, the moon appears to have fallen, in the shape of its reflection, so, the Atman appears to be bound by these apparent three qualities.

सत्त्वं सुखे संजयति रजः कर्मणि भारत|
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत॥

रजस्तमश्चाभिभूय सत्त्वं भवति भारत|
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा॥

Dear Bharata, the Sattwa quality comes into existence in comfort and pleasure, Rajas is evident in the various activities and the Tamas which covers knowledge is evident in the committing of mistakes. (9)

O Bharata, the quality of Sattwa comes into being by overpowering the qualities of Rajas and Tamas, while Rajas defeats the quality of Sattwa and Tamas. Further the Tamas overcomes the

qualities of Sattwa and Rajas. (10)

(196) When the bile is predominant in the body by overcoming the forces of cough and wind, the body becomes hot.

(197) Or when the rainy season as well as the summer become weak and the weather becomes cooler, there is winter season.

(198) When the state of wakefulness and the dream disappear and the state of sound sleep remains then there is only that state of consciousness for sometime.

(199) Similarly when the Sattwa quality becomes powerful by defeating the other two qualities of Rajas and Tamas, it provokes a man to say, "How happy I am!"

(200) When the Sattwa and Rajas become ineffective and Tamas predominates a man naturally commits mistakes.

(201) Similarly when by devouring the Sattwa and the Tamas, the quality of Rajas becomes active,

(202) Then the king who rules the body believes that there is nothing better in the body than constant activity.

(203) Thus I have explained in short the signs of the three qualities, in the three verses. Now please listen to the detailed signs of the predominance of each quality separately.

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते|
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा|
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च|
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्|
तदोत्तमविदां लोकानमलान् प्रतिपद्यते॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते|
तथा प्रलीनस्तमसि मूढयोनिषु जायते॥

When, in the body, mind and senses, light and knowledge are evident, then really one should

recognize that Sattwa quality is predominant. (11)

O the great hero among Bharatas, when Rajas quality is more enhanced in life, there are greed, more activities, selfish beginning of actions, restlessness and a thirst for enjoyment, more evident. (12)

O the son of Kurus, with the growth of the quality of Tamas, there is crookedness in the mind and senses, apathy to perform one's obligatory duties, and there are wrong actions and confusion of intellect. (13)

If a man goes into Pralaya (dies), while the Sattwa quality is more pronounced, he attains the blotless higher worlds, which are the inheritance of men who know the best. (14)

If a man dies, when the quality of Rajas is more active in life, he is reborn among those who are attached to action- and the man who expires while Tamas is very much powerful in his life, is reborn in the categories of ignorant creatures. (15)

(204) Now let us go into details - When in this body, the Sattwa is increased by attaining victory over Rajas and Tamas the following signs are seen.

(205) Just as in the spring, the fragrance of lotus flowers does not remain confined, but spreads everywhere, so the knowledge of the man simply overflows in his every-day behaviour.

(206) We can even say that the power of discrimination works like a sweeper in the courtyard of all the senses, and truely the hands and feet are able to see. They become very sensitive.

(207) Just as the swan decides by its beak, what is milk and what is water,

(208) Similarly his senses themselves become able to decide what is right and wrong, and the self-control itself becomes the servant of that man.

(209) The ears themselves avoid what should not be heard. The eyes themselves omit what should not be looked at, and the tongue itself avoids to talk which should not be talked.

(210) Just as darkness cannot stand in front of a flame, so the undesirable actions do not present themselves in front of the senses.

(211) His intellect freely roams about in all the sciences, just as a river in spate in rainy season.

(212) Just as at the full moon- night, the moon-light spreads all over the sky; his intelligence freely functions in the field of knowledge.

(213) His desires become narrowed down to one noble aim, his outward projections of thought becomes less and less, and his mind is tired of objects of senses.

(214) Generally these signs are evident, when the quality of Sattwa is increased, and if death comes to this man in this condition,–

(215) Then there is happiness similar to that of a householder in whose house the best food is ready and some heavenly guests come for dinner.

(216) Similarly if there is enough money in the house and the nature of the house-holder is generous and patient, then will not the fulfillment of this life as well as happiness in the other world be easily achieved?

(217) O Dhananjaya, is there anybody equal to this man? And after all what other higher destination is there for a man of Sattwa?

(218) Thus consider that the Jeevatma (soul), who leaves this hut of earning and enjoyment, while he is accompanied by the pure Sattwa quality at its highest level –

(219) He becomes the very image of Sattwa or when he takes the next birth, it is among the men of knowledge.

(220) O the great archer! If a king climbs a mountain with all his glory, does he become any lesser person?

(221) O Pandava, if a lamp from one village is taken to another village, there also it remains a lamp.

(222) Similarly by that Pure Sattwa, knowledge becomes far more developed, and his intellect floats happily on the water of discrimination.

(223) In his case, it so happens that after tackling the essence of all the elements right from Mahat, he becomes merged, together with all his thoughts, in the Reality of Atman.

(224) That which is beyond the thirty- six principles and counted as the thirty-seventh or the twenty fifth principle beyond the twenty-four and that which is the fourth remaining after disappearance of the three trinities, namely the three qualities, the three bodies and the three states of Jeeva-

(225) That which is the highest Sattwa, is achieved by him and by virtue of that purity, he obtains spiritually advanced body, which is superior to many.

(226) And further, when in the life of a man, the quality of Rajas becomes predominant by defeating the Sattwa and Tamas;

(227) Then he creates a great ballyhoo of various activities in the town of this body. Please listen to those signs.

(228) Just as the wind whirls everything up when there is tornado, similarly the predominance of

Rajas pushes all the sense organs into various objects without any control.

(229) He does not consider it immoral to look at the wives of other people with sexual desire and allows his organs to enjoy their objects, like the mouth of sheep eating leaves.

(230) His desire for sense objects increases so much that, only those things which he cannot catch remain untouched.

(231) Whatever easy or complicated task there may be, dear Arjuna, he does not stop from jumping into it.

(232) Not only this, he has great ambition, which is quite insane for him, to venture for building a palace or performing a sacrifice wherein a horse is slain as the offering.

(233) He desires to plan big cities, to dig lakes, and build many projects or to develop large gardens and forests.

(234) He starts such prodigious and ambitious plans but his desire for worldly enjoyments and attaining heavenly pleasures does not get satiated.

(235) In his mind, there are thirsts, which are so unquenchable that the vast expanse of ocean, and the great burning power of the fire would prove insignificant before them.

(236) There is hopeful desire gallopping in front of the mind and at the back of the mind also; and he is covering the whole world under the feet of his ambition.

(237) In this way all these signs become evident when the Rajas is rampant in his mind and if his body comes to an end, in this state of turbulance;

(238) His soul enters into another body with all this disturbance, but he gets rebirth as a human being only.

(239) My dear, supposing a beggar sits in a royal place and is surrounded by all the pleasures, does he become a king?

(240) A bullock has to eat his fodder only; it does not matter whether he is with the marriage party of a rich person.

(241) Similarly this man takes birth in the family of such persons who have no respite throughout day and night in their continuous business.

(242) In short, when a man dies being drowned in the pull of Rajasic activity, he takes birth among the people who are heavily burdened with action.

(243) Now by swallowing the Rajasic and Sattwic forces, the Tamas becomes dominant in somebody's life.

(244) Please listen to the signs which become evident in that condition both in the mind and the behaviour of that man.

(245) By the effect of this Tamas, the mind becomes as dark as the dark night, when there is neither Sun nor Moon.

(246) Similarly his mind becomes depressed, inert and completely dejected. In that condition, there is no scope for any thought.

(247) The intellect is so hard without any softness that even the stone cannot compete with it; and good memory seems to have been banished.

(248) The thoughtless arrogance is reigning freely in his body and such a man only functions foolishly in all his activities.

(249) Though the awareness of having done wrong things is constantly pinching his mind painfully, he continues to indulge into his sinful and harmful activities.

(250) Further just like an owl, which can see in darkness, the mind of this man is more active, when any evil work is to be done.

(251) If there is any action which is known to be forbidden, he becomes more interested in it and his organs run together with his greed.

(252) This man zooms without taking liquor, chatters without delirium and becomes ensnared without having love.

(253) His mind is not sane. He is not in his proper senses and his mind is not in any higher state, but he is out of his mind by force of great illusion.

(254) So these are many signs which become evident when the Tamas quality is more powerful in the life of a man.

(255) And if this man is invited by death in such conditions, he goes out of the body with the whole bundle of Tamasic tendencies.

(256) For example, the mustard plant keeps its quality in its seed and when that seed grows afterwards in due course, what else than mustard plant is going to come out of it?

(257) Suppose the original fire on which a lamp is lit is itself extinguished, it does not matter so long as the fire is alive in the lamp, in its total potency.

(258) Similarly when the soul leaves the body at the time of death by packing his desires in the bundle of Tamas, he enters another body which has the same qualities of Tamas.

(259) But it is not necessary to explain these things further. When the man dies in the condition of Tamas, he is born either as a beast or a bird or a tree or an insect.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्|
रजसस्तु फलं दुःखमज्ञानं तमसः फलम्॥

The result of good deed is said to be Sattwic and clean; The result of Rajas is pain and sorrow and the result of Tamas is ignorance. (16)

(260) Thus, in other words, that which is born out of Sattwa quality is good Karma or meritorious Karma in the opinion of all the Vedas.

(261) Therefore, that fruit or result which is consisting of happiness and knowledge is called the Sattwic result which is produced by the blotless pious actions.

(262) The actions of Rajas should be supposed to be as bitter gourd because their results appear to be good and comfortable, but bitter and painful as that gourd.

(263) Or just as the ripe neem fruit appears good but is bitter inside, so is the result of Rajasic actions.

(264) Ignorance is the fruit of all the Tamasic actions, just as a poisonous tree bears poisonous fruit.

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च|
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥

By Sattwa, knowledge is born, while by Rajas greed is born. By Tamas the committing of mistakes, confusion and ignorance are born (17)

(265) Therefore, O Arjuna, just as the Sun is the maker of the day, so Sattwa quality is the cause of self- knowledge and -

(266) As the forgetfulness about our own reality produces duality; so the Rajas creates greed.

(267) And O the learned Arjuna, the quality of Tamas is the cause of the group of bad qualities of confusion, ignorance and committing of mistakes.

(268) I have explained to you the different signs of these qualities as clearly perceptible to your intellect as the small fruit of emblica on the open palm.

(269) Thus, you should understand that only the Sattwa quality is capable of defeating Rajas and Tamas and there is no other quality than Sattwa which leads one to self-knowledge.

(270) Therefore, just as some people relinquish every possession and take up the life of Sanyasi, which is the fourth degree of devotion, similarly some people take a life-long vow of living a life of piety (Sattwa quality).

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः|
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥

Those who abide in the quality of Sattwa, go to higher levels in the heaven world as well as after rebirth; those of a Rajasic nature maintain their status in the heaven worlds in the lower heaven and after rebirth also; while those having Tamas in their nature, go to the nether worlds as well as among sense-less categories of beings after rebirth. (18)

(271) Thus, those who live with predominant Sattwa quality in their nature and die in the same inner condition, reach heaven and enjoy that life as kings.

(272) Similarly, those who live with desires and activities of Rajas, and die in the same condition, take birth in the human kingdom only.

(273) In this life they received and experienced a mixture of pain and pleasure or some happiness and some sorrow, and their death is also not an exception to that condition, as it does not improve their lot.

(274) And those who live and grow while Tamas is more powerful in their nature, and leave this body of sensual enjoyments, go to hell as if they are the licensees of that land of the dead.

(275) O son of Pandu, I have told you the cause of these three qualities which is the Brahman and also told you their different functions.

(276) Actually, the Brahman is as pure as it is, in all conditions, and it is itself which becomes apparently coloured by the qualities and acts according to their particular way of manifestation.

(277) When a king sees a dream, sees in it that his city is attacked by his enemies and experiences either victory or defeat, it is he himself who projects all those situations and experiences.

(278) So, all the different characteristics of the three qualities such as the higher, the middle and the lower are appearing as such because of the particular point of view; otherwise, the absolute Brahman is pure as it is without this point of view of separate functions.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति|
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥

When the observer sees no agent or any doer other than the three qualities, and has realization that "I am the supreme spirit, who am entirely beyond these qualities," he becomes merged into my own existence. (19)

(279) But let us stop these analytical descriptions. You should not give attention to anything other that the supreme Brahman. I will just tell you again what I have earlier told you.

(280) You must realize that these three qualities are able to show their peculiar powers only through the physical body, and with its support.

(281) It is like fire becoming of the shape of the firewood etc., which it burns, or the juices in the earth become outwardly of the shape of a tree when they enter the tree.

(282) Or, like the milk which assumes the nature of curds but it is milk only in another form, or like the sweetness of the juice which takes the form of sugarcane plant.

(283) Similarly these three qualities, take the form of the body which is endowed with the mind and, therefore, it becomes responsible for bondage.

(284) But, O the great archer! The wonderful thing in this process is that all these complex functions of these three qualities and the body with its organs do not affect in any way the freedom of the Jeeva itself.

(285) Those three qualities while consuming the past Karma of the Jeeva and creating new Karma according to their peculiar way of function, do not affect adversely the status of the Jeeva which is beyond them.

(86) We propose to tell you that it is quite easy for the Jeeva to remain free from this great whirlpool of the three qualities; because you are interested in self-knowledge as a blue-beetal is addicted to the honey in a lotus. In your case, knowledge is that lotus.

(287) This is similar to the crux of the problem which we told you earlier in verse 24 of chapter 3 that the spirit does not take the limits of the qualities though it functions in them.

(288) O Partha, just as a man knows that the dream was unreal, after he awakes, similarly the Jeeva knows this after he attains the self-realization.

(289) Or just as we realize that our reflection which moves with the waves in the water is not our own self, only when we are aware that we are sitting on the bank of the water.

(290) Or just as an actor does not get himself deceived even if he does a lot of make-up to play a role of somebody else, similarly the Jeeva should look at these three qualities without being involved.

(291) The sky presents us with the three different seasons, but it does not allow its purity being unreal or subjected to variations.

(292) Similarly that which lives in these qualities is actually self-evident alone and free I-ness, and is always seated high on the reality of knowing that- I AM BRAHMAN.

(293) Looking down from his high citadel, Atman says - ‘‘I am only a witness. I do not do anything. These qualities are spreading all this complex expanses of actions.’’

(294) The Karma spreads its network due to all these qualities of Sattwa, Rajas and Tamas, and all the rites and rituals are only the variations arising out of these qualities.

(295) And what is my status in these qualities? It is just like the spring season which indirectly becomes the cause of all the glory of nature.

(296) Or some happenings like fading of starlight and their becoming invisible, or the burning of the stone sensitive to sunlight, the blossoming of lotus flowers or dissolution of darkness -

(297) Are not directly caused by the Sun himself and they are not done by him. Similarly though I may be indirect cause as the root base for all the actions, I am not the doer, and these do not affect me.

(298) No doubt the qualities become manifest because I show them, it is I who strengthen their power, but I am that eternal and untouched principle, which remains after the destruction of these facets or qualities.

(299) O Dhananjaya, he who has thus raised himself above these things called qualities is the really free man, beyond this trinity and reaches a very high state.

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते॥

The man who goes beyond these three qualities which are born in the body, becomes free from birth, death, oldage and sorrow, and enjoys the deathless state. (20)

(300) He rightly understands that principle which is beyond the qualities because knowledge itself has made an impression upon his mind.

(301) Or, O the son of Pandu, he attains unity with my state just as a river merges into the sea.

(302) Just as a parrot escapes from the rung and goes to sit on the branch of the tree in its own freedom, this man also becomes one with me which is his root existence.

(303) Because, O the Enlightened Arjuna, he who was snoring deeply in his sleep of ignorance has now become awake by self-realization.

(304) O the great warrior Arjuna, he had a mirror of duality in his hand but it fell down and broke, so, he cannot now see the illusory reflection.

(305) O The brave one! Since the wind of the pride and identification of mind with the body has stopped, there is unity of the soul and the spirit (or Jeeva and Shiwa) like the waves subsiding in the sea.

(306) So, Jeevatma dissolves himself into my existence just like the thin clouds disappearing in the sky when the rainy season is over.

(307) So, being myself for all purposes, he does not get caught in the qualities produced in that body though he lives in the body.

(308) Just as the light of a lamp is not prevented or destroyed by the transparent glass, or just as the fire in the ocean is not extinguished by the ocean,

(309) Similarly his self- knowledge does not get sullied by the development or disappearance of any of these qualities. His being in the body is like the reflection of Moon which appears to be in water.

(310) The three forces of the three qualities are making the body dance according to their movement but this man does not even throw a glance at them, and does not deviate from his conviction that he is Brahman.

(311) He stays so fixed in his Atman that he is not at all aware what is going on in the body.

(312) This happens like the skin thrown by a serpent who goes afterwards into a hole, and there is nobody to take care for that skin.

(313) Or he is like this - When the fragrance of a lotus goes away into the environment it does not come back to that flower.

(314) Similarly when there is complete unity with the Brahman, there is no cognizance of what is the body and what are its characteristics, etc.

(315) So, all the six stages of birth, growth, youth, decadence, oldage and death, which are relevant to the body only, have no relationship with him in the Atman.

(316) It is similar to the undisturbed state of space which is in a pot, remains as it is even if the pot is broken.

(317) Similarly when the memory of "I am body" is gone and only the reality that "I am Brahman" remains, what else than the Reality can be there?

(318) As he is in the body, but is with this very high level of realization, he is called by me as Beyond Qualities.

(319) At this explanatory teaching, Partha was very happy like a peacock at the call of the cloud.

अर्जुन उवाच-

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो|
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते॥

Arjuna asked - "O Lord, with what qualifications and signs does a man become one beyond the qualities? And by what actions and how does he go beyond these three qualities? (21)

(320) With that satisfaction the brave Arjuna asked- "O Lord, what are the signs seen in such a man who has such self-knowledge?

(321) Please be kind to tell me how he maintains his state of freedom from the qualities, and how he discards the effect of the qualities.

(322) Upon this question of Arjuna, Shrikrishna, the king of sixfold glory, said to Arjuna in order to solve his question-

(323,324) He said "O Partha, you are a wonderful man. How are you asking this question? The name Gunateeta (Beyond qualities) is really an incorrect name. You are asking about how that man does all activities; but since he has no relationship with all that happens in the body, and if you presume that he has something to do, does it not prove his name as "Beyond Qualities" an incorrect name? He who is called like this, does not get involved in them, and even if he is living with the qualities around him, he is not caught in them.

(325) Now, you may have doubt, how he is not caught by the qualities if he is actually functioning surrounded by all the upheavals of those qualities.

(326) If so, you may freely put that question to me and now listen how we will reply.

श्रीभगवानुवाच-

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव|
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥

The Lord said- "O Pandava, even if light of knowledge shines, even if mind runs out towards objects through the organs of the body, even though there is enticement to anything- he does not hate these movements nor does he desire them if they become absent from his life. (22)

(327) Rajas becomes powerful. Body has sprouts of action growing from it and the Jeeva is simply surrounded by outgoing attentions.

(328) In that situation, this man has no such concept that he is alone the actor, the doer; nor does he lament if that action is not successful.

(329) When all the senses in his body become sharp and sensitive with quick grasp of any subject he is not elated by his learning and cleverness.

(330) And if there is Tamas increased in his body, he is not confused and is not sorry that he has no knowledge about some things.

(331) When there is confusion, he is not eager to change that condition into that of knowledge; when there is knowledge he does not boast about his good actions and does not feel sorry if any work is not finished.

(332) Just as the Sun knows no difference in the morning, or noon, or evening, this man also does not differentiate between any conditions.

(333) Is there any necessity of the light of the knowledge of other person, for this man to be learned? Is rain necessary for the sea to have high tide?

(334) Will he be involved in the compulsive performance of rituals even if he may be doing what is fit for the occasion? Arjuna, do tell me! Does the mountain Himalaya shiver by snow-fall?

(335) Or will such a man abhor knowledge even if there is a confusing situation? Please tell me, can summer, however hot may it be, burn the fire itself? (Thus the man is not affected by any conditions).

उदासीनवदासीनो गुणैर्यो न विचाल्यते|
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते॥

He is relaxed as if uninterested in anything, and he is not disturbed by the qualities. He considers- "O! Only these qualities are themselves active!" Thus he remains in his peace, and is not ruffled a bit. (23)

(336) Looked from other point of view, he considers that the function of the three qualities is not separate from himself. They are himself only. Therefore, he does not try to cut them away.

(337) As he is in this comprehensive attitude, he lives in the body like a traveller staying in a Sarai for some time.

(338) Just as the battle ground has nothing to do with the victory or defeat of any army, this man also does not take part in any action which the quality does or does not do.

(339) Just as the vital breath is not attached to any particular part of body or a guest called for dinner at a stranger's place is not interested in other things in the house and just as a pillar on a city square is oblivious to whatever is going on around it- so, this man is not concerned about the qualities.

(340) And O Pandava, just as the mountain Meru is not affected by the waters of mirage, so this man of wisdom is not disturbed by any coming and going of particular qualities.

(341) What more can be said, my dear? Just as the sky cannot be blown away by wind or the Sun cannot strangulate the darkness personally.

(342) Or just as a dream cannot deceive a man who is awake, so, the qualities cannot bind the really wise man.

(343) Though he is not caught by the qualities when he looks at the various activities of the qualities for a fun to be enjoyed aloofly, just as a spectator sees a puppet dance only for pass-time.

(344) The Sattwa quality indulges in any good and pious activities, Rajas takes interest in selfish and sensual subjects while the Tamas is freely roaming about in a condition of hallucination, illusion or ignorance, etc.

(345) But please remember that all these activities of the qualities go on only by the order and power of the God. For example, the activities of people go on because they say that sun has arisen, but then he only looks on like a disinterested person.

(346) Though at the rising of the moon, there is high tide, the Somakant jewel melts and night lilies bloom, the moon is aloof from them.

(347) The wind may blow fast or become slow, the sky remains still and undisturbed. Similarly this man is not disturbed by the qualities.

(348) O Arjuna, by these signs one should recognize the man who is beyond the qualities. Now listen to his actions.

समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः|
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः॥

Such a man is at peace with himself; he considers the pain and pleasure as equal and he gives the same value to a lump of clay, or iron or gold. Further, he behaves with equal justice with one who is liked or one who is not liked; he is courageous and he is equally disinterested in blame or praise directed at him. (24)

(349) O the crowned one, just as there is only the thread in the cloth, in any way you may look at it, similarly this man looks at all the world as if it is Myself.

(350) So, just as the God gives equally generously to his devotees and to those who hate Him, this man also gives equal weight to pain or pleasure which he may get.

(351) Actually when the soul lives in the body as fish lives in water, it is but normal that he will get pain or pleasure.

(352) But this man has removed himself high up from this duality and he is always steady in the state of Atman. It is like a seed which becomes quite full in the crop when the crop is ripe.

(353) Or it is like the ending of all the turbulence of the river Ganges when at last it reaches the sea and merges into it.

(354) So, when this man dwells in the Atman only, both the pain or pleasure remain with the body without affecting him.

(355) Just as night or morning is the same for the pillar, so, for a man who lives blissfully in the Atman, the sensations of pain and pleasure in the physical body, are not disturbing.

(356) The dualities in the body are having no difference for a man living in his Reality, just as for a man who is asleep, it makes no difference if a serpent goes by or a heavenly damsel sleeps beside him.

(357) Thus, for him there is no difference between dung and gold and flint-stone and diamond.

(358) He has no disturbance in his peaceful mind even if the heavens may come to his home or a tiger may attack.

(359) His equanimity is not disturbed just as the thing crushed does not get up, or the seed burnt does not grow.

(360) Just as the ash is neither burnt nor again extinguished, this man is not concerned whether he is praised as Brahma the creator, or scorned at as a loafer.

(361) Thus in the case of this man, criticism or flattery have no place just as with the Sun, there is neither darkness nor a wick for lighting a lamp.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः|
सर्वारंभपरित्यागी गुणातीतः स उच्यते॥

He who is equal in reacting to respect or insult, and equal to friends and men of opposite party; and he who abandons all pre-meditated actions is called a man beyond qualities. (25)

(362) Though this man is worshipped as a god or harassed by taking him to be thief, or made a king with elephants and cattle;

(363) Though friends gather near him or enemies attack him, he, just as the light of the Sun has no difference between the night or day- and

(364) Just as the sky is not touched by any of the six seasons, his mind does not know anything abnormal in these different situations.

(365) There is yet another sign. Though he functions in various activities, he does not appear to do those intentionally.

(366) He uproots all bondages of Karma. He destroys the very base of outgoing attitude. He is like fire in which the fruits of action are burnt.

(367) As nothing about the happiness in this world or the higher world is born in his mind, he simply meets everything that comes along, in a detached manner.

(368) He does not celebrate happiness nor laments any pain because just like a stone, his mind has given up all planning and doubting.

(369) But enough with this prolonged explanation. He is the real man beyond qualities whose behaviour is evidently like this.

(370) The master Shrikrishna said - "Now listen to the way by which a man is able to go beyond the Sattwa etc., qualities.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते|
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते॥

And he who serves me with the yoga of devotion with one -pointed concentration goes beyond these Qualities and becomes worthy to be one with Brahman. (26)

(371) And he can burn these qualities, who by undivided attention serves me with the yoga of devotion.

(372) In this context, it is necessary to define who I am and what the undivided devotion is.

(373) Thus, O Partha, please listen, I am in this universe like the gem and its lustre, which are unified together.

(374) Or just like liquidity is water, space is the sky and sweetness is sugar and not any other different thing.

(375) Or fire is the flame, petals and lotus are one and tree and branches, fruits etc. are the same.

(376) My dear, what is Himalayas but the snow heaped at one place, or curds is milk only in changed form.

(377) Similarly, in the name of the universe it is I only who exists. There is no necessity to peal off the Moon in order to know it.

(378) Or ghee which is not heated and made liquid is still ghee only, or a bangle though not melted is the gold only.

(379) Even if a piece of cloth is not torn, it is but the thread only, and the earthen pot is earth only though it is not liquefied and turned into clay.

(380) Therefore, it is not that the universe itself should be gone and then I should be reached. I am everything in one only.

(381) When a devotee knows me like this, then only his devotion should be known to be undivided, and if at all he sees any separateness here, that amounts to deviation, or divided attention.

(382) Therefore, by giving up any sense of separateness, I should be seen as one with himself, by a mind which knows no division.

(383) O Partha, if a golden part of ornament is attached to the golden ornament, there is no difference in the whole, similarly one should not consider oneself different from the world.

(384) What comes out of light, is itself light and is one with the light and is called a ray. Such is the nature of the unity of us with the universe.

(385) Now, just as earth has dust particles and Himalaya has snow particles, devotee should know that the ego, the I- is in me only.

(386) Though a wave may be very small but it is not separate from the sea. Similarly the devotee should know that he is one with God, not separate at all.

(387) We say that when the vision is very happy in this kind of unity it is the real devotion.

(388) And by the name 'vision', I mean the knowledge and also the essence of the Yoga.

(389) O, the brave hero! This unbroken attention in that unity is just like continuous rain waters pouring into the sea.

(390) Just as the sky and the mouth of a well are not joined together by any joint of space, and the space is the same in both the places, this devotee is one with the Supreme Being, without any artificial joint.

(391) The light is continuously straight between the reflection and the thing itself, the concept of "I" in the case of this devotee is "I AM THAT"- meaning his unity with Brahman.

(392) When once that concept of I becomes one with THAT, he is merged together with his awareness of I, into the supreme principle.

(393) O Pandava, when once a cake of salt is dissolved in the sea-water, the quality of dissolving also does not remain as such.

(394) The fire burns the hay and is itself also extinguished. Similarly this knowing of unity destroys the duality, the separateness, and itself becomes destroyed.

(395) Then the concepts ‘‘that I, the God is on the other shore or beyond, and the devotee is on this shore’’ - are gone and only the beginningless eternal unity remains.

(396) O the crowned one, when once this unity is established, the idea that the devotee has to attain victory over these Sattwa etc. qualities is also gone.

(397) O the man with beautiful teeth! (Actually the man with esthetic interest), this is the state of Brahman. He who worships me in this manner, reaches this Brahman.

(398) We again say here that to my devotee who worships me like this, the state of Brahman serves as a faithful wife.

(399) Just as the water which runs turbulently in the Ganges, has no other goal except the sea,

(400) So, O the crowned one, he who worships me with this vision of spiritual wisdom of unity, becomes the crest-jewel in the crown of the state of Brahman.

(401) O Partha, this state of Brahman is itself called "Saayujjya" liberation, or total Freedom, and this same is called Moksha, the fourth or the highest human achievement.

(402) But do not take me to be a means or an instrument, because my devotion in this manner becomes a staircase or a path towards merger into the state of Brahman.

(403) Perhaps by misunderstanding, your mind will have such a misconception. Therefore, I again say that Brahman is not separate from me.

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च|
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥

For, I am the base of the imperishable Brahman, of the immortality of the eternal Religion and the highest happiness in the Unity (27)

(404) O Pandava, when the term Brahman is used, it means me only. By all these terms (i.e. immortality, eternal religion, highest happiness, etc.) only I am indicated.

(405) My dear Arjuna of the good inner consciousness! the Moon and the orb of its light are not two separate things. Similarly there is no difference between "me" and the Brahman.

(406) My dear, that which is eternal, unmoving, clear, of the nature of religion, blissful, unlimited and one without a second,

(407) That state which discrimination reaches after dismissing all other states, and that which is the highest goal of knowledge - that is me!"

(408) Sanjaya said- "In this way the Lord Shrikrishna who is the relative of the devotees, was telling to the brave Partha."

(409) Dhritarashtra said- "O Sanjaya, who has asked you about this? Why are you telling me all this without being asked?

(410) Tell me about the victory (of Duryodhana) and relieve me of my gnawing anxiety." But Sunjaya said in his mind. ‘‘Leave any hopes of victory now!’’

(411) Sanjaya was much wondering in his mind, "Alas! How bitter hatred this old man has in his mind about the Lord!"

(412) Even then, let that kind Lord have pity on him and by drinking the medicine of discrimination let the great disease of illusion be cured from his mind,"

(Dnyanadeva says -)

(413) While Sanjaya had such thoughts in his mind by remembering the dialogue between the Lord Shrikrishna and Arjuna, his mind again became filled with an upsurge of joy.

(414) So, he will tell the teaching of Lord Shrikrishna, with this ever-increasing enthusiasm.

(415) And I, the disciple of Nivrutinatha, humbly say that I will make the meaning of each letter understood by you; so, please listen.

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे,
श्रीकृष्णार्जुनसंवादे, गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः॥

Thus in the Upanishads sung by the Lord, in the science of the knowledge of Brahman, in the scripture of Yoga, and in the dialogue between Lord Shrikrishna and Arjuna, the fourteenth chapter by name "The Yoga of Divisions of the three Qualities" comes to an end.

■■

Chapter - 15

The Yoga of the Supreme Person

(1) Now I will place the feet of my guru on the lotus flower of my heart which is fully blossomed.

(2) I am offering flowery tributes of my slightly opened senses by holding them in the cup of my palms, which is the unity itself.

(3) I also apply the sandal-wood paste which is purified by the one-pointed devotion.

(4) I put around the tender ankles of my Guru, ankle-rings made of pure gold of my love for him.

(5) I also put the pair of toe-rings made of the pure undeviated love, around his toes.

(6) On his feet, I put the fully blossomed lotus of eight petals which is of the eight Sattwic emotions and which has the fragrance of joy.

(7) Now I burn the incense of ego and wave before his feet, the sacred lamp of 'Soham' and then with the eager sense of unity, I hold his feet to my heart.

(8) I put the two shoes of my body and Pranas beneath his feet and

throw the Neem and salt of enjoyment and liberation by waving them around his face, so as to ward off evil.

(9) I pray that I should be worthy of the service to the feet of my Guru to such an extent that all the capacities of the four human achievements are contained within it.

(10) The flow of my knowledge may go straight to the final place of rest, which is the state of Brahman, in such a way that my speech should have the sweet taste of ocean of milk.

(11) I also pray that there should be such sweetness in every letter and word of my speech that crores of full moons may prove less cool than those.

(12) When the east is honoured by sunrise, it offers an empire of light to all the world. Similarly I pray that my speech should afford the festival of lights of knowledge to the listeners.

(13) There is such a fortune, by which when the words appear from the mouth, even the Vedas begin to become less effective and even the final liberation cannot be equal to them.

(14) There is such a fortune, by which the creeper of speech develops with such a force that the whole universe experiences the beauty of the spring under the Pandal of Joy of Listening.

(15) There is a fortune by which the supreme God, from whom the mind and the speech turn back after a futile effort to find him, comes within the purview of words, most miraculously.

(16) There is a fortune by which the absolute principle of Brahman, which is beyond the power of knowledge and beyond the capacity of meditation, becomes capable of being contained in words, though it

is beyond all senses.-

(17) That fortune it is possible for the speech to enjoy by being lucky enough to get the touch of the particles of dust from the feet of the Guru.

(18) What more can be said? I, Dnyanadeva, clearly declare that no other love except the mother's love can equal the Guru's love.

(19) Because I am like an innocent child and my Guru is a mother having only one child, his love flows singularly to me only.

(20) Dear listeners, please see how the cloud pours all the riches of its waters only for quenching the thirst of the bird Chataka. Similarly my Guru has showered me with his compassion.

(21) Therefore, my empty mouth having nothing else to do, started casually uttering some words, and miraculously the great wisdom began to be expressed sweetly in them.

(22) When one is lucky, even the dust turns into a gem, and when the time of death has not come, a man who comes to kill, begins to love.

(23) If the Lord of the world takes up on himself to provide good food at the time of dinner of his devotee, even the pebbles put in hot water to boil, will turn into rice as sweet as nectar.

(24) Similarly when the Guru kindly accepts disciple in his grace, even his ordinary worldly life becomes a saga of liberation.

(25) Just see! Had the Lord Shrikrishna who is the eternal, the most ancient Narayana, worshipped by all the world, allowed Pandavas to feel any lacuna in their life?

(26) Similarly Shri Nivritti, the King (Of spiritual wisdom) has turned my ignorance to the high level of knowledge.

(27) But let it be. While I talk, my love of my Guru is overflowing. But is anybody having knowledge enough to describe sufficiently the greatness of Guru?

(28) And dear listeners! Now by the blessings of my guru whom I have just now praised, I am going to offer the meaning of Geeta at the feet of saints like you!

(29) Now the Lord Shrikrishna who is the ruler of total liberation of aloneness has at the end of the fourteenth chapter conclusively said that-

(30) As Indra is the ruler of all the glory of heavens, similarly the man of knowledge is the ruler of liberation.

(31) For example only the man who performs the rituals of Brahman for hundreds of incarnations becomes himself the God Brahma, and nobody else.

(32) Or only man who has eyes can see the light of the Sun! So also the great bliss of liberation can be enjoyed only by the man of knowledge.

(33) And when the Lord Krishna desired to find out who is really capable of attaining that knowledge he found only one person.

(34) There is a divine ointment, which enables one to see the treasures hidden underground, but for that to become effective the man must be one, who is born with his feet first.

(35) Similarly there is no doubt that the knowledge makes it possible to

attain liberation, but in order to have this knowledge thoroughly imbibed in the heart, it is absolutely necessary that the mind should be very pure.

(36) And the Lord has further convincingly stated with full thought to the matter, that unless a man is really desireless, this knowledge will not abide in the heart for long.

(37) Now the Lord has also thought, in what way the desirelessness comes to stay permanently in a man.

(38) For example, suppose, a man knows that his food is prepared with some poison in it, he definitely abandons that plate and goes away.

(39) Similarly if the impermanance of life is keenly felt and fully experienced by a person, he may even forcefully turn away the quality of desirelessness but it again follows him closely.

(40) Now the Lord is telling allegorically the impermanence of the worldly life by using the image of a tree, in the present fifteenth chapter.

(41) Now if we uproot a tree and put it with its foliage down and its trunk on the upper side, it dries up; but that is not the case of the tree of the worldly life.

(42) Thus by the skillful use of one image of the tree, the Lord is, in one sweep discarding the whole round of births and deaths.

(43) This fifteenth chapter is told with the purpose of proving the futility of the worldly life and for the permanent establishment of the state that, "I AM BRAHMAN" in the consciousness of the listener.

(44) And I am going to explain clearly the secret of this chapter, with

all my sincerity. Therefore I request you to please listen to this.

(45) The Lord Shrikrishna, the ruler of Dwarka who is like the full moon who causes the high tide in the sea of the highest joy, said that-

(46) My dear son of Pandu, the illusion of this universe which becomes an impediment in the way to reach the Reality,

(47) Should not be taken as the panorama of the universe as it appears, but should be seen as a great tree.

(48) But this tree has no roots down in the earth and branches above like any other tree and, therefore, generally nobody can grasp what is its structure and nature.

(49) If a tree is burnt or cut at the root, then even if it has great expanse of foliage;

(50) It immediately topples down, But this tree of worldly life is not so easily destroyed.

(51) Dear Arjuna, this is an extra-ordinary thing that this tree has its growth downwards.

(52) Just as the Sun is at an uncalculated height, and its rays spread downwards, similarly this tree of worldly life develops and expands downwards.

(53) Just as the waters at the time of final deluge occupy the whole sky, similarly this tree of worldly life fills every nook and corner of the universe.

(54) Or as, when the Sun sets, the night is full of darkness; similarly the whole sky is totally filled by this tree.

(55) Dear son of Pandu, it has no fruit which can be eaten, no flower which can be smelt. What is, is only this tree.

(56) Though it has its root above, it is always green because it is not like a tree uprooted and kept upside down.

(57) Though it is true that this tree is called to be having "roots above", it is a fact that there are more roots to this tree at the lower level also, which are innumerable.

(58) Just as the banian and peepul trees have secondary roots growing out of their branches, similarly this tree has many roots at low level, which grow as fast as grass.

(59) Dear Dhananjaya, it is not that there are such extra roots and branches at only lower level,

(60) Because, there is great growth of branches at the highest level also.

(61) When we see this tree, we feel as if the whole sky has got tender leaves, or the wind has taken the shape of a tree or the three states of creation, existence and destruction have taken an incarnation of a tree.

(62) So, such a tremendous tree which fills the universe and is having roots at the highest level has come into existence.

(63) Now, what is the meaning of the term 'Above', what are the signs of its roots, its nature, why it is growing downwards and what are its branches-

(64) Or what are the roots of this tree which grow at the downward level and what is the nature of its branches which are at the highest level-

(65) And why this tree is called 'Ashwattha'– are the questions, which are answered by those who are well-versed in the knowledge of Brahman.

(66) All this, I am going to tell you in such simple words as will be followed by you very easily.

(67) Therefore, O the most fortunate Arjuna, this is a subject which is fit for your listening only. Therefore make your mind steady and put all your attention into your ears.

(68) When the Lord Shrikrishna, the leader of Yadavas said with great enthusiasm the above words, Arjuna became the very image of

attention.

(69) Then the eagerness to listen became so great in the mind of Arjuna, that it was as if trying to embrace the sky from all the directions.

(70) Or Arjuna was the new sage Agasti, who had appeared in order to gulp down the whole teaching of Lord Shrikrishna, which was as vast as ocean.

(71) When the Lord saw that the eagerness in the heart of Arjuna is indescribably increased, he, with great satisfaction honoured that intensity to listen.

श्री भगवानुवाच-

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्॥

The Lord said, "The tree which has roots at the top and branches downward, is endless and is called Ashwattha. The Vedas are its leaves and one who knows the nature of this tree is the knower of Vedas. (1)

(72) My dear Dhananjaya, the supreme Brahman is the root of this tree.

(73) Actually, that which is the only one single principle has no such levels or parts like the top or the middle or the low.

(74) That principle is a sound which cannot be heard, the fragrance which cannot be experienced by nose, and the joy which is without contact with the objects of senses;

(75) That which is itself nearer, which is itself beyond, which is both at the back and in the front, which is invisible but is seen without the observer;

(76) That which becomes the universe when name and form are attached to it;

(77) That which is sheer knowledge without the knower and the object of knowing and which is the complete void of the sky, but is completely full of happiness.

(78) That which is neither the cause nor the effect; that which is neither duality nor non-duality; and that which is with itself alone as Atman.

(79) That non-dual thing in itself is the top of this tree of the worldly life. I shall tell you now how this root is having sprouts.

(80) This name Maya is a false one given to the illusion, just like saying that a barren woman has a child.

(81) She is neither existing nor non-existing, she cannot stand the sharp probe of thought and still she is called 'Beginingless'.

(82) She is the box of various differences and she is, like having many clouds in it, containing many worlds and she is the original fold of the absolute Brahman after it becomes embodied.

(83) She is the tiny seed of the tree of the worldly life, she is the base of family life and mixture of five elements and she is the frozen flame of wrong type of knowledge.

(84) She is within the abstract non- qualified Brahman in the state of non- existence and whatever activities are seen to have been done by her are actually the effect of the light of that absolute Brahman.

(85) For example, when we go to sleep, we make ourselves devoid of all knowledge or a lamp develops a little carbon on the wick.

(86) Also a man experiences a dream, and in it he sees a young lady by his side awake and so embraces her in the dream and becomes sexually disturbed even though actually there is no one to embrace.

(87) Similarly, O Dhananjaya, this Maya comes into existence within the abstract Brahman and there is 'forgetting' of the Reality- this is the first root of the tree of worldly life.

(88) This state of 'forgetting' which takes place in the original state of Brahman is the first and Primary root of this tree. This is called in Vedanta as Beeja- Bhava (The State of "Seed")

(89) The state of deep sleep, which is total ignorance is called "Beejankura-Bhava (the state of first sprout of the seed), and the two other states namely the dream state and the walking state are called the "Phala-Bhava" (The state of fruition) of the state of deep sleep.

(90) These are the terms used in Vedanta to explain the various states, but let it be. Our present intention is only to show that 'ignorance' is the root of this tree.

(91) The top - most part of this is the pure Atman, and the roots which are said to be both in the lower level as well as on the higher level are grown in the garden bed of Maya.

(92) Further, innumerable bodies are born at the lower level and on all the four sides, there are offshoots which spread tremendously.

(93) Thus this root of this tree of worldly life gets its strength from the non-dual Brahman at the top and it projects bunches and bunches of offshoots at the lower level.

(94) The first is the most tender leaf of the element 'Mahat', which is the 'consciousness' in each 'being'.

(95) From it, at its lower end, another stem comes out which is 'Ego' and it has three leaves as Sattwa, Rajas and Tamas.

(96) From this offshoot of Ego, the branch of intellect is developed and it keeps the branch of mind always fresh by various different moods.

(97) From the original root, which is at the top, the offshoots of the branches of the four parts of consciousness grow and they are heavily saturated with the juice of Vikalpa (doubts), on this tree of worldly life.

(98) Then there are straight greater branches of the five elements namely, the sky, the Wayu (air), light, water, and earth.

(99) On these straight branches only there are the various leaves, which are curved inside and they consist of the five sense organs such as ears, eyes, etc. and their objects. These leaves are strangely fascinating and very delicate.

(100) Then the sprout of sound which is the object of the ear, grows very fast and the power of listening increases very much and there are visible the various stems growing one after another, which are innumerable desires.

(101) The creeper which is the body and the new foliage which is the skin, produce many sprouts of the sense of touch and quite a new powerful network of passions forms itself.

(102) Then the tender leaves of shapes grows and when the stem of the power of eyes to see objects increases, there is an overflow of confusion and delusion.

(103) And when the desire for taste creates another offshoot of 'juices', then there is the tongue having great desire for fulfillment of the instinct of tasting of various things.

(104) Then there is another very powerful protrusion of desire for smelling, to fulfill which the nose becomes very active, and addicted to various smells.

(105) Thus the elements of Mahat, the ego, the mind, the intellect, and the five elements like earth etc. enhance the expanse of this tree of the worldly life.

(106) Or rather, we can say that these eight factors produce more and more branches, but when silver appears to be on the inner surface of a shell, it is limited by the shape of that shell only.

(107) Or the waves on the sea spread only within the limits of the shores. Similarly the non - dual Brahman itself assumes the form of this worldly life.

(108) For examples, in dream we ourselves project various people though we are only one individual. Similarly the whole expanse and shape of the apparent tree of this worldly life is the 'Brahman' only.

(109) But let us stop here. In short, this strange and wonderful tree comes into existence and because it has various sprouts like 'Mahat' etc., its branches grow further on the lower levels.

(110) Now I shall tell you, why the men of knowledge give this tree the name of Ashwattha.

(111) The letter shwah (श्वः)means the next dawn or the day of tomorrow and this tree has no endurance even up to the next day.

(112) Every moment the colours of cloud undergo many changes and the lightning does not remain steady even for the moment of batting of the eye.

(113) Or the trembling lotus-leaf cannot remain steady on the surface of water or the mind of a man who is suffering from something is never peaceful.

(114) Similar is the case of this tree of worldly life. It is being destroyed every moment and therefore it is called 'Ashwattha.'

(115) Some say that the meaning of the term Ashwattha is the common 'peepul' tree, but the lord Shri Krishna is not referring to it here.

(116) But suppose we take that meaning, then also we can understand the imagery with proper sequence. But let us put it aside. What concern have we with common-place things?

(117) Therefore, O listeners, please listen to the original text being explained, which is quite out of the ordinary. Thus this tree should be called Ashwattha because it is impermanent.

(118) And yet there is one more thing special about this tree. This tree is called "unending" but its meaning is quite different.

(119) The sea is being dried up through heat and clouds are formed, and at the same time, on the other side, it is being filled in by rivers.

(120) Therefore, it does not become smaller or larger, but the chain of clouds and rivers should not be cut.

(121) Similarly the existence and the ending of this tree cannot be logically understood separately and, therefore, people say that this tree is unending.

(122) Just like a generous man spends money on one side and earns merit on the other side, so this tree seems to be unending because it is continuously ending from moment to moment.

(123) For example, the wheel of a chariot which is moving very fast appears to be not moving or remaining fixed on the ground.

(124) Similarly when one branch of beings of this tree dries up by a certain time, many other branches grow.

(125) But like the clouds at the onset of rainy season in the month of Ashadha, we cannot understand when one branch is lost and crores of other branches have grown.

(126) At the end of the great world period, (Mahakalpa) the whole nature comes to an end and is dissolved, but at the same time, the whole jungle of another world is created.

(127) When by the great winds at that time, the outer forms of all beings are dissolved, other great complex structures of new creations at the time of the beginning of new Mahakalpa begin to have tender

leaves.

(128) Just as the nodes of sugarcane grow one after another, similarly one ‘Manu’ follows another ‘Manu,' and there is a continuous chain of races and sub-races.

(129) When at the end of Kaliyuga (the age of Kali), the dry peels of the four ages fall down, another fresh great skin of Kritayuga, suddenly spreads.

(130) We do not understand properly whether the present year is passing or the new year is coming as if invited; or when this day is going into the past and when tomorrow is coming.

(131) Just as there are no clear joints between the breezes of the wind, so it is not clearly understood how many branches of this tree fall and how many new come into being.

(132) While the twig of one body is cut, twigs of many more bodies come into being and, therefore, this tree of the worldly life appears to be constant, without end.

(133) Just as the water in a stream flows speedily and immediately its place is taken by more water following it, similarly this tree, though not the same at all times appears to be constant.

(134) For example, on the surface of water, there are waves after waves appearing in quick succession, within the time of batting of an eyelid, and the ignorant man things that the wave is permanent.

(135) It is just like the illusion of two pupils in both the eyes of a crow, caused by the quick movement of its one pupil in both the eyes.

(136) When the 'top' is rotating fast around itself on the ground, it

appears to be still, because of its great speed.

(137) When in darkness a torch is moved rapidly in a circular motion there appears to be a circle of light.

(138) Similarly as this tree of worldly life is not clearly seen while coming into existence or being destroyed, ordinary ignorant people take it to be constant.

(139) But one who sees very quickly the constant becoming and ending of this tree within a second, crores of times, he recognises it to be really momentary.

(140) Really, he who recognizes that there is no other root except ignorance, for this tree and its existence is unreal, and this tree itself is false;

(141) O the son of Pandu, I say that he is the man of complete knowledge and he is himself the ideal of the doctrine of Vedas.

(142) All the yogic practices are useful only for such a man of wisdom or we can say that the knowledge itself survives because of this man.

(143) But enough with the prolonged explanation. Who can really describe adequately the greatness of such a man who knows this tree to be ephemeral?

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः|
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके॥

Fed by the three Gunas and having sense-objects for their tender leaves, the branches of the aforesaid tree (in the shape of the different Orders of Creation) extend both downwards and upwards; and its roots, which bind the soul according to its actions in the human body, spread themselves in all regions, higher as well as the lower. (2)

(144) Then there are many branches which grow straight upwards to this tree of worldly life, which

has, as already told, many downward branches.

(145) Further even to the downward branches, there are more roots and below those roots are creepers having new tender leaves.

(146) This which we have already told you in the beginning, we shall now explain in details.

(147) Now the eight - faceted Maya consisting of the elements like "Mahat" etc. comes into existence from the firm root of ignorance and then there grow great forests of Vedas, which embody all knowledge.

(148) But first there are four equally strong broad branches of the 'Born of sweat', 'Born of placenta'; 'Born of earth' and 'Born of eggs'.

(149) From each of these four branches, there are further strong offshoots of eighty-four lakhs of species and there are on the branch of living Beings further innumerable divergent stems of Beings.

(150) Some branches are straight, but there are many horizontal and crooked branches growing out of them which are the chains of innumerable species of Beings.

(151) By the distortions in the life force of these branches, various types moulded as male, female, and neutrals come into being and spread everywhere.

(152) Then due to the ignorance, many forms and shapes come into existence like the innumerable shapes of clouds gathering in the sky in rainy season.

(153) Afterwards, when these branches become heavy by their own weight and get entangled among themselves, the three qualities of Sattwa, Rajas and Tamas become agitated and they create great wind of turbulences.

(154) Then this tree having its root at the highest level, becomes trisected by the forces of these qualities.

(155) When the waves of the wind of Rajas begin very powerfully, the branch of human race becomes over-grown.

(156) It neither climbs up nor turns downward, but becomes more and more solid within itself, and there are transverse branches of the four classes of human beings.

(157) Then there are delicate and beautiful twigs of the dictum of Vedas, which have great tender leaves of 'What is right and what is wrong action."

(158) From them the desire for money and lust for enjoyment grow tremendously and by ever new

offshoots, there are many temporary spots or resorts or enjoyments of pleasures on these branches.

(159) And the extrovert projections of desires become so powerful that there is no limit to all the good or bad activities indulged into by men.

(160) In this process, the broken trunks of old and weak, 'used-up' bodies which have become useless by over-indulgence, fall down, but at the same time new growths of new bodies come forth.

(161) And new foliages of the objects of sense organs, such as the sound, the smell etc., grow up every moment which are very attractive because of their naturally brilliant colours.

(162) In this way, the human kingdom is established and developed by the great gusts of the wind of Rajas, forming great crowd of various human races.

(163) Later, when this hurricane of Rajas subsides to some extent another tornado of Tamas starts its noisy action.

(164) Then on this very branch of human race, on its lower side, there are tender leaves of lowest type of passions, which grow into various branches of wicked and sinful deeds.

(165) Then the dirty half burnt offshoots of sins come out straight, very forcefully, on which there are profusely developed twigs of vices which are full of very heavy growth of leaves.

(166) We should understand that the trinity of Vedas namely Rigveda, Yajurveda, and Samaveda which indicate the right and wrong actions is the delicate topmost group of tender leaves,

(167) After that the tender leaves of Atharvaveda which has charms used for evil purposes grow into a creeper of desire.

(168) As this activity goes on continuously, the trunks of bad deeds begin to become very broad and branches of re-births spread further and further on that tree.

(169) Then there is a great downward branch of human beings like Chandala etc. which is very low, and people who commit sinful actions get themselves entangled into that net.

(170) Then more branches grow there, being the lives of animals and birds, viz. pigs, tigers, scorpions, and serpants etc., which spread horizontally.

(171) O Pandava, these branches are always fresh-looking and well-nourished because there are in store for them the fruits of bad deeds, in the form of hell.

(172) These sprouts, constantly indulging into vices such as violence etc. continue to grow fast in

births after births.

(173) In this way, there come into being such things as iron, clod, stone, or grass or bushes and trees, their fruits being similar to them.

(174) Dear Arjuna, in this way the branches from the human races down to the inanimate things grow on and on.

(175) Therefore, we should consider these branches or the main branch of human beings to be the roots of downward growth, because this tree of worldly life spreads at the lower level from the human kingdom.

(176) Otherwise O Partha, when we consider the primary root, which is at the top, we have to consider these offshoots in the middle and lower portions as branches only.

(177) But for the branches of good action and bad actions belonging to the Tamas and Sattwa quality, which are developed downward and upward,

(178) And the tender leaves of the three Vedas, which are already developed, have no other existence, O Arjuna, except in the human world.

(179) Therefore, even though human body is a branch produced from the primary root at the topmost level, it must be understood that this branch becomes the root cause for the development of Karma.

(180) Similar is the case with all the trees. As the branches grow large and thick, the roots also go deeper and spread wider, and further, as the roots become stronger, the tree expands more and more.

(181) Similar is this human body. So long as action (Karma) takes place, there is the chain of bodies after bodies and so long as the bodies are there, there is no break in the chain of karma.

(182) The Lord, the father of the world, said that, these human bodies are the roots of the wider spread of the worldly life.

(183) Then, the fast blowing wind of Tamas subsides, as the tremendous tempests of pious Sattwa quality begin.

(184) At that time, on this branch of human race, there come forth the sprouts of good desires and good deeds in a very large quantity.

(185) With the sudden advent of the light of knowledge, many new twigs start to grow in many branches, because of the great power of intellect.

(186) The trunks of intellect grow straight and they have subsidiary branches of inspiration and thereby the light of the intellect shines forth with the help of discriminative thought.

(187) When from the foliage of devotion, which has the juice of intellect enriching it, there come forth beautiful and straight offshoots of benevolent thought;

(188) On these numerous sprouts of good thought and good action, there is recitation of Vedas, resounding very melodiously.

(189) Then there are leaves produced from innumerable leaves, which consist of good moral conduct, social behaviour, right ritualistic performance according to Vedas, and such performances as various Yadnyas (sacrifices).

(190) From them further twigs of penances grow, having self-control in action and thought as fruits dangling from them, which in turn give birth to the delicate but very lengthy branches of desirelessness.

(191) On the sharp tip of courage, new tender offshoot of various vows are born, and they reach very quickly to a very high level.

(192) There is thick foliage of Vedas in it, and when the wind of Sattwa quality blows very fast, this foliage makes a rustling sound of 'good knowledge.'

(193) Then a straight branch of religion grows and there is horizontal branch attached to it which is consisting of the fruits of heavenly pleasures.

(194) Then there is another reddish branch of disinterestedness to which there is constantly growing tender foliage of liberation.

(195) Similarly there are further crosswise branches of the various heavenly bodies like the sun and the moon, planets, residents in the astral world, sages, angels of wisdom, etc.

(196) There are, higher than these, other branches full of fruits, which are of the heaven world of Indra and others.

(197) Still higher are the branches which are created by various sages like Marichi, Kashyapa, etc. by the creative power of their penances.

(198) Thus these higher branches are more and more escalating, which are very small at the beginning but grow large after they bear the fruits at the top.

(199) Further, O the crowned Arjun, there are still higher offshoots of these and other subsidiary branches, which are the abodes of God the creator and Lord Shiva, etc.

(200) The wonder of these higher branches in the heaven world is that by the weight of their fruits these become heavier and bending down, come to their primary place of birth, (which is the human world).

(201) In the case of ordinary trees also they bend down when the weight of the fruits becomes heavier and the branches touch the roots.

(202) Similarly, O Pandava, this tree of worldly life comes down to its original ground, when it has tremendous growth due to knowledge.

(203) Thus Jeeva has no further progress higher than the Brahma's world or the world of the Lord Shiva, and when they reach there, there is only the Absolute Brahman, beyond.

(204) But, even these gods like Brahma, etc. cannot be equal to this tree of roots at the top, by their power.

(205) The branches of Sanat kumar and the like are still higher, which do not bear fruit or bend down but reach and merge into the Brahman.

(206) Thus the foliage of this tree which starts from the human kingdom, goes up to the level of Brahma by its large branches.

(207) The human world is called the lower roots because all the three higher branches of life start from the human kingdom.

(208) Thus we have now told you the wonderful allegory of this tree of the worldly life or Prakriti which has its roots at the top;

(209) And we have also explained to you the roots which are at the lower level and from which, animals, trees, minerals, etc. are born. Now please listen to how this tree of the worldly life can be uprooted.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा|
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्वा॥

On careful observation this tree of worldly life does not prove to be of that nature as it seems apparently to be, because it has no beginning, no end nor even any stability. Therefore, felling with a formidable axe of unattachment, this Ashwatha tree-

(210) O Crowned one! Perhaps in your mind there may be a question as to what instrument is there that can be useful to uproot this great tree!

(211) This tree has branches high enough to be in the region of Brahma and the root in the highest

state of abstract Brahman.

(212) This tree has reached to depths of the mineral, elemental kingdom and there is yet another set of roots at the level of human Life which are separate than those.

(213) You should not at all harbour in your mind the weak - willed thought of asking as to who can destroy this great menacing tree!

(214) There is no necessity of taking too much trouble to topple down this tree! Is it really necessary to send the imaginary 'scare' to other country in order to give assurance to a child?

(215) Is it actually necessary to destroy the shapes of forts seen by us in the clouds? Or to break the horns of a rabbit or to actually pluck the proverbial flower of the sky?

(216) Similarly, O the brave one, this tree of worldly life is not Real! Then what fear is there in the job of uprooting it?

(217) You should understand that the description of the roots and branches of this tree, which we have done, is like saying that the house is full with the crowd of little children of barren, childless woman.

(218) What relevance has the things in a dream to the waking state? So, you should realize that the story of this so-called tree of the worldly life is only a myth.

(219) Otherwise if this tree is really there as we have described, and if its root is really very firm;

(220) Then who is the man worth his name who can be able to uproot it? Can the sky be blown away by our blowing air through our mouth?

(221) Therefore, O Dhananjaya! It is as false as serving Ghee of the female tortoise's milk to a king when he is taking his meals.

(222) No doubt you see illusion of water in a mirage which looks like a lake, but can you sow the seeds of rice or grow bananas there?

(223) First of all, ignorance is itself unreal, then how far can its effect be true? Therefore, the tree of the wordly life is totally unreal.

(224) And when it is said that there is no end or destruction of this tree is in one sense, a truth.

(225) Can the sleeping state end while waking state has not come into existence? Is dawn possible while the might has not ended?

(226) Therefore, O Partha, so long as the discriminative intelligence has not arisen, the tree of this

worldly life has no end.

(227) So long as the fast blowing wind has not become still, we have to say that waves are an unending fact.

(228) For example, when the Sun sets, then only mirage disappears; and when the lamp is extinguished, its light also disappears.

(229) So, this tree comes to an end only when knowledge, which destroys the basic Maya (or Avidya) comes into existence.

(230) Similarly it is not wrong to say that this tree has no beginning; it is logical according to what we have just now said.

(231) When there is no real existence to the tree of the worldly life, who can say that it has a beginning?

(232) We can say that a certain thing has a beginning, if that thing really comes into existence somewhere, but how can there be a beginning to a thing which is not real?

(233) Therefore, who can be named as a mother of one who is not at all born? Thus, this tree is proved beginningless because it has no reality at all.

(234) How can we prepare a horoscope of a child of a barrern woman? Can we imagine that there is blue land in the sky?

(235) O Pandava, who will pluck the stem of the flower of the sky? Therefore, how can there be a beginning to this world which has no reality?

(236) If an earthen pot is not prepared, its non-existence is always there, which has no beginning. Please know that this tree is non-existing and thus is without a beginning.

(237) O Arjuna, please see now. When there is no beginning and no end to anything, its existence in the middle is also a false thing.

(238) It is like the mirage, which neither begins from any mountain, nor merges into a sea, and its appearance itself is an illusion.

(239) Similarly this tree has no beginning and no end, and gives a false notion of existence by a wonderful illusion, in the middle, the present.

(240) Just like a rainbow with many brilliant colours is seen, so, this worldly life appears to be true to an ignorant person.

(241) Thus, just as a clever dramatist entertains spectators by his peculiar dress; this worldly life deludes the ignorant people by its false appearance.

(242) You see, we often see that suddenly there are dark clouds in the sky, which disappear after a short time.

(243) Though we think that a certain thing in the dream is real, can it be used in our waking state? Similarly this momentary appearance is unreal and has no real substance.

(244) It appears as real as the reflection of a monkey in the water, but cannot be caught in hand, just like that reflection.

(245) This illusive appearance is so quickly taking place and becomes so quickly invisible that the fickleness of waves prove to be slower and the electric lightning cannot compete with it.

(246) Just like the wind in the pre-monsoon days comes from various directions and cannot be recognised from which direction it is coming, this tree of worldly life has no Reality in it.

(247) In short, this has no beginning, no end, no existence, no particular form. Then what is the problem in uprooting it?

(248) This tree has developed on the strength of ignorance, though it is not real. So this has to be cut by the axe of self-knowledge.

(249) Otherwise, whatever other actions you will take to cut it, except by knowledge, they will involve you further and further in this tree.

(250) If you try like that, you will be just wandering endlessly among the branches. Therefore you must simply cut the very ignorance which is its cause, by the means of the knowledge of truth.

(251) My dear, is not the trouble taken to collect sticks to kill the serpent, which appear on the rope, a useless errand?

(252) In an effort to prepare a boat to ferry across the stream of the mirage, a man runs to bring wood in deep forest, but gets himself drowned in a real stream of water!

(253) Similarly O Arjuna, the man who worries about various means to destroy this worldly life, misses the main issue of self-knowledge, and his delusion of this world gets worse.

(254) Therefore, O Arjuna, just as for healing a wound sustained in a dream the only way is to become awake; so knowledge is the only sword to cut this root of ignorance.

(255) And as step by step, this sword is used wisely and continuously the quality of desirelessness makes the intellect stronger and stronger.

(256) And when this desirelessness becomes prevalent, it throws away the three facets of human endavour, which are 'organised religion', 'earning of money,' and 'fulfilling passions' as quickly as a dog, who has eaten a wrong food, immediately vomits it out without delay and goes away.

(257) O Pandava, this austerity should be so strong that every object in this world should be easily abhored.

(258) Then one should take out the sheath of identification with the body, just like a coat and this weapon of self-knowledge should be held firmly and tightly in the hand of the 'conviction that one is Atman.'

(259) This sword should be sharpened on the grinding stone of 'discrimination' by the grip of the self-knowledge of "I Am Brahman" and should be polished by the power of complete Realisation.

(260) When this is achieved, we should make experiment in order to see, how tight is our grip of conviction. Then we should hold this sword properly balanced on the strength of deep thinking.

(261) Then by constant application of mind to this attitude, we ourselves become the sword, and there remains nothing else, which is to be cut by that weapon.

(262) This sword of self-knowledge, by the decisive power of the Light of unity will not allow the tree of worldly life to exist anywhere.

(263) Just as the wind at the beginning of the post-rainy season does not allow clouds to remain in the sky or just as the rising Sun swallows all darkness;

(264) Or the moment a man awakes, all the games of the dream come to an end; similarly the sharp edge of self-knowledge will act.

(265) Then just as there is no mirage in moonlight, there will not be the topmost root nor the jumble of branches at lower level of this tree of worldly life visible anywhere.

(266) O the bravest warrior of all, you have to cut this tree of worldly life having its root at the highest level, by the powerful sword of self-knowledge, and then-

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः|
तमेव चाद्यं पुरुषं प्रपद्ये, यतः प्रवृत्तिः प्रसृता पुराणी॥

Then that supreme state viz. the Almighty God should be sought after, after realizing which people do not come back again, and that primordial Purusha should be the one to whom they should surrender themselves, from where this flow of the ancient creation has spread. (4)

(267) Having achieved this, the state which is beyond the indication that "This is it", and which is

self-evident without our doing, is realized by itself.

(268) But you should not accept the false duality like ignorant people who see their reflection in a mirror and think that they are two.

(269) O the brave one! This seeing oneself is just like the stream of water which is there hidden underground which is not manifest because a well is not dug.

(270) Or like the reflection in water which disappears as soon as that water completely becomes evaporated, or the space within a pot which mergers itself in the wholeness of space as soon as the pot is broken.

(271) Or fire merges into its invisible existence when fuel is all burnt; Similarly O Dhananjaya, this is seeing us by ourselves.

(272) This seeing oneself is like the tongue tasting itself and the eye seeing its own pupil.

(273) Or the light mixing itself into light, or the sky reclining on itself, or water being poured into a bag made of water only.

(274) Similarly seeing oneself by oneself is as described above.

(275) Which is seeing without the act of seeing, and knowing without the act of knowing, that is called the Primordial Purusha.

(276) Even in this state, the Vedas take the support of the "qualities" and prattle endlessly about the name and form.

(277) But those seekers who are bored of the worldly things as well as the heavenly pleasures, start to attain the knowledge of yoga, by taking a vow that they will not come back here after merging in this reality.

(278) Taking a vow of austerity they run away from the base of the worldly life, and go beyond even the cliff of the region of the God Brahma.

(279) And by discarding every attachment like "me" and "mine", they become very pure and obtain as if a passport to go to their original nativity.

(280) From that original state, the whole expanse of the successive creation of universes becomes manifest, just as the futile hopes of an unfortunate man.

(281) By being ignorant of which state, people think that this vast expanse of the world is real, and the sense of 'me' and 'you', the duality, begins to assume a reality of its own.

(282) O Partha, that reality of oneself should be seen by oneself only, as snow causes snow to be formed.

(283) O Dhananjaya, there is another sign of recognizing this state. Once you reach this state there is no coming back.

(284) But only those who are replete with knowledge just as the waters at the time of final deluge are everywhere, can achieve this state.

निर्मानमोहा जितसंगदोषा अध्यात्मनित्या विनिवृत्तकामाः|
द्वंद्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत्॥

Those wise men who are free from pride and delusion, who have conquered the evil of attachment, who are eternally one with god, whose cravings have altogether ceased and who are completely free from all pairs of opposites known as pleasure and pain, reach that supreme immortal state. (5)

(285) Those men whose mind is emptied of the sense of pride and attraction, like the sky at the time when rainy season is over, which is left by all clouds;

(286) Those who are left by all types of vices just as relatives of a poor and ruthless person get bored of him;

(287) Those whose activities are dropped gradually, because of the very firm self- realization which is attained by them,

(288) Those who have been deserted by all doubts just as a burning tree is left by birds,

(289) Those who have no relationship with that discriminative, separatist intellect which is a land producing all types of grass of vices and defects.

(290) Those in whose case, the pride of physical body and other sorts pride have been destroyed, together with ignorance, just as night is itself gone at sunrise;

(291) Those whose sense of duality born of ignorance has left them just as the body gives up the life-force when time of death is there.

(292) Those in whose mind there is drought of sense of duality just as the magic stone Parees has no sense of duality about iron and the Sun has no recognition of darkness.

(293) Those in front of whom the feelings of pain and pleasure, as different things do not stand even for a moment.

(294) Or, when one is awake, one is not having a feeling of elation or sorrow by gaining of a kingdom or meeting death respectively, in a dream.

(295) Similarly, just as the serpents cannot attack the eagle, those who are not affected by the pleasures and pains, or the merits or sins.

(296) And those who are like swans who discard the things which are Non-Atman like water; and enjoy the milk of the juice of Atman;

(297) Like the Sun who gives rain to the earth but receives back by his rays the same water;

(298) Similarly those who bring back together into themselves the Atman which was lost into wilderness due to delusion.

(299) Or, those whose total concentration is in the Atman only just as the flow of Ganges merges into the sea,

(300) And those who have no touch of any desire because everywhere they experience the oneness only, just as the sky has no other place where it can go by travelling beyond itself.

(301) And those whose mind has no place for any distortions to be harboured, just as the great fire of the volcano does not grow any seed in it;

(302) Those whose consciousness is devoid of any craving and, therefore, is as calm as the sea which became calm when the mountain Mandar which was churning it, was removed from it.

(303) Just as the Moon does not appear to be defective in its shape when it is full, so those people who have no defect of any hankering in their mind,

(304) But why lengthen this description? Those who have not even a particle of desire in them just as the dust particle cannot remain where wind is gushing speedily.

(305) So, those who have become like this by the fire of knowledge, merge into that state like gold in gold.

(306) You will ask what is that state; so, you should understand that it is a state which has no deterioration in any way.

(307) It is not a state which can be seen by eyes or known as an object of knowledge, or can be pointed out as "it is such and such a thing."

न तद्भासयते सूर्यो न शशाङ्को न पावकः|
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥

Neither the Sun nor the Moon, nor even fire can illumine that supreme self-illumined state, attaining which, the Seers never return to this world. That is my supreme abode. (6)

(308) A thing is seen in the light of a lamp, or it is illumined by the Moon, or it is illumined by the Sun;

(309) But the visibility of that state is not like this; It is the state which is understood by its being invisible; or we can say that the universe is visible because that state is hidden.

(310) As we do not see the shell as shell but to our eyes there is silvery sheen visible, or when we do not see a rope but to our eyes a serpent appears there.

(311) Similarly, the great heavenly bodies such as the Sun and the Moon are visible because the light of this state is hidden.

(312) That thing is the Absolute Reservoir of light, and it permeates in every being and gives light to minds of the Sun and the Moon also.

(313) The spots of light that are the Sun and the Moon are caused by the light of this Brahman, and therefore the light of the shining things is part of this Brahman only.

(314) And when this Brahman is brilliantly visible, all the lights of all these and the world become invisible just as the stars becoming invisible at sunrise.

(315) It is like all the sound of dream state being shut off when we wake up; or the scene of mirage disappearing when it is evening.

(316) Similarly that state is my supreme abode, where there is no scope for any duality and appearances.

(317) Those who have reached that state, never come back, just like the streams of water meeting the sea.

(318) Or it is like a doll of salt, in the shape of an elephant, which merges in the sea and cannot come back.

(319) Or like the flames of fire which go up in the sky and do not come back, or like water on a hot iron plate which cannot be retrieved.

(320) Similarly for those who get united with me totally through knowledge, the path of return is closed.

(312) On this, that intelligent Arjun said, ‘O Lord! I am much obliged by your explanation; but there is one request, to which I beg for your attention, please!

(312) Are those who merge into you and never come back, really separate from you or united with you?

(323) If they are really separate by their very nature, the statement that they do not come back is not valid; because if the black bees go to the flowers (and enjoy the nectar) do they become those flowers?

(324) They return after touching you just like arrows, which hit the target and fall down.

(325) If on the other hand, you and these souls are naturally united, then who is to be merged with whom? How can a weapon prick itself?

(326) So, just as we cannot speak about joining or separating of the limbs of a body, from the body, similarly the statement about joining or separation between both of you cannot be agreeable to my intellect.

(327) And those who are permanently separate from you, will never become homogeneous with you, and therefore the question whether they come back or not is meaningless.

(328) So my Lord, please explain to me properly, who are the devotees, who do not return after being united with you.

(329) The Lord who is the wisest of all persons of knowledge, was very glad to listen to this question of Arjuna, because he was convinced about the intellect of his disciple.

(330) Then the Lord Shrikrishna said, "O Arjuna, the clever man! Those who merge into me and do not come back are separate from me, and at the same time not separate from me.

(331) If we see deeply using our observant faculty, we will realize that these devotees and myself are one, but if we just see casually, they appear to be separate from me.

(332) For example, the waves appear dazzling separately on the water, but actually it is all water only.

(333) Or the ornaments appear different from the gold, but if we see properly, all is gold only.

(334) Similarly, O the crowned one! If we see with the vision of intelligence, the devotees are completely united with me, but the separateness appears due to ignorance only.

(335) And if we really meditate thoroughly, we will find that in me, who is Brahman alone how can there be any other thing, as can be verified whether it is united with me or separate from me?

(336) Suppose the whole Sun spreads through out the sky from horizon to horizon, where will his reflection fall? And where will his rays go?

(337) O Dear Dhananjaya, when the water of final deluge is everywhere, is there any scope or possibility of small streams running towards it and merging into it? Therefore how can there be parts in me who am without any distortions and alone without a second?

(338) But it is also seen that if two streams have a confluence the water in either of the streams, though straight earlier, becomes curved at that place. By
the medium of water, the sun is having the nature of duality through its reflection.

(339) How can we say whether the sky is squarish or roundish? But if we consider the space, which is covered by the shape of a pot or a house, we can relatively say that the space has some shape.

(340) When a man dreams that he is a king, does he not alone rule all the world due to his sleep, though it is he himself alone imagining it?

(341) When the gold is mixed up with a metal of lesser value, the gold loses its purity, and shows itself to be of different quality. Similarly when my own Maya appears to be covering my real nature,

(342) Ignorance is born and developed and asking the question with doubt, as 'who am I?'– it ends that doubt and decides that 'I am body'.

ममैवांशो जीवलोके जीवभूतः सनातनः|
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥

The eternal Jeeva, who is in the world of Jeevas (causal plane) is my own reflection which pulls the five elements together with the mind, which are inherent in the Prakriti. (7)

(343) In this way when the concept of 'I' as 'body' becomes the boundary of self-knowledge, my nature seems to have a part (as Jeeva).

(344) By the wind, the sea dances with waves and a man with lesser intellect thinks that the sea is only waves.

(345) Similarly, I appear in this world of the Jeevas, as one who gives quality of movement to the inanimate and one who produces pride about the body.

(346) This great activity in this world which is perceived by the limited intellect of the Jeeva or soul is called the world of Jeeva.

(347) I call as Jeevaloka or the worldly life, the concept which thinks that 'to be born and to die' is a real thing.

(348) You should see me in this world as the Moon which is reflected in the water, but is beyond

and outside water.

(349) If a crystal is kept on a spot of red-lead, the crystal seems to be red, to ordinary persons, but it is not so.

(350) Similarly though my quality of having no beginning and not being a doer, is really not affected, I am thought to be the actor, the doer and the receiver of the results of action; which is a delusion.

(351) In short, Atman, who is pure becomes joint with Prakriti and himself assumes the qualities of Prakriti to be his own.

(352) Then, by thinking that the mind and other sense organs like ears, etc., making a total of six, are his own, he starts functioning in this world.

(353) This is like a monk becoming himself his own family in the dream, and running here and there to feed it.

(354) Similarly Atman forgets himself, and thinks that he belongs to the Prakriti and is similar to her; and worships her.

(355) Then he rides up on the chariot of mind, enters into the hole of the ear and gets himself involved in the forest of words.

(356) The same Atman by holding the robe of Prakriti turns to the skin and enters the heavy forest of the objects of physical contacts.

(357) Further, he enters in the eyes and roams about at random on the mountain of the objects of shapes and forms.

(358) He enters the tongue and gets himself bound in the narrow valley of taste.

(359) And when this Atman being proud of his body enters into the nose, he walks in the meandering paths of the forest of various smells.

(360) In this way, this Jeeva who is proudly attached to his body, embraces the mind tightly and through it enjoys the various groups of sense objects like sound, sight, smell, etc.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः|
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्॥

Even as the wind takes away the scents from the flowers, which are their seats, so the Jeevatma, who adopts this body and holds it in his power, taking these with him, leaves the body behind and goes beyond (to another body). (8)

(361) When this Atman travels from one body to another, he feels that he is the doer and receiver of the results of his actions.

(362) O Dhananjaya, when a man is actually living and enjoying in a place as rich as a palace, then only, we recognise him to be a rich person.

(363) Similarly when the Atman takes up residence in a body, the concept of "I am the doer" becomes very strong, and then there is great havoc in the various senses and their objects.

(364) If he leaves the body, he takes with him the whole caravan of the sense organs;

(365) Just as a guest when insulted takes away the spiritual merit of the host, or just as the string, which pulls the puppets takes away their movement.

(366) Or just as the setting Sun takes away the power of vision of all the beings or just as the wind takes away the fragrance of flowers.

(367) Similarly O Dhananjaya, the Atman who is the owner of the body takes with him the mind and other sense organs and goes out.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च|
अधिष्ठाय मनश्चायं विषयानुपसेवते॥

While dwelling in the senses of hearing, sight, touch, taste and smell as well as in the mind, this Atman, (Jeeva) enjoys by proxy the objects of senses. (9)

(368) And then either in this region of death or in the heaven, whatever body he occupies, he develops in the same body, the senses as well as the mind according to the conditions there.

(369) Dear Pandava, suppose a lamp is extinguished, it takes away its light, but if it is rekindled, it starts giving light again. This is like that.

(370) O the crowned one, those who have insight can see this much.

(371) Because they think that everything is real, when Atman seems to have entered the body, to have enjoyed the objects; and to have left the body and gone out.

(373) But really, Atman who is not attached to the body knows that coming, going, doing and enjoying are all belonging to the Prakriti.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्|
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

The ignorant people do not know how the Atman dwells in the body, departs from it or enjoys the objects of senses being connected with the three qualities; but those who have the vision of knowledge only realize it. (10)

Yogis who are striving to see it are able to realize this Atman as established in their heart. The ignorant however, whose consciousness is not pure and who are not having the insight do not know this Atman inspite of their best endavours. (11)

(373) When the form of the body appears to be standing and the power of movement has come in it and therefore the body is moving, people say that Atman has entered in it.

(374) And O the husband of Subhadra! When the sense organs accompanying this body function in various respective objects, that is called 'enjoying';

(375) And when naturally the body becomes weak and dies, people declare that the Atman has gone.

(376) But O Pandava, is it correct to say that there is air when the trees are moving; and there is no air or wind, when the trees are not moving?

(377) Or is it correct to say that, one is existing only when one sees one's reflection in the mirror, and one has got oneself and one was not there earlier?

(378) Or is it correct to think that our own existence has gone, when the mirror is removed and the reflection disappears?

(379) Sound is, in fact the quality inherent in the element of sky, but it is generally said that the clouds are thundering. Or when the clouds are running past the Moon, the Moon appears to be moving, which is an illusion.

(380) Similarly this appearing and dying of the body is blindly attributed by the ignorant, to the Atman, who is really without any modifications.

(381) But only those who have discrimination and see that Atman is eternally as he is and the modifications of the body are natural for the body only,– are really quite different persons from these.

(382) Those wise people whose eyes do not limit their vision only to the physical body, and just as the sunrays are very powerful in summer season,

(383) Similarly those whose power of discrimination is completely developed and their intuition is

established in the Reality, know the pure Atman himself.

(384) The whole sky with its stars is reflected in the sea, but it does not mean that it has fallen in the sea.

(385) The sky is where it should be, and the reflection is a delusion. Similarly though the Atman seems to be involved in the body, it is only an unreal appearance.

(386) The turbulence of water is confined to the water only and though the reflection of the Moon seems to be moving in it, actually the light of the Moon is steady with the Moon only.

(387) The pool of water is filled and is dried up and the reflection of the Sun appears in it and disappears, but the Sun itself is as he is in the sky. Similarly though the body may be there or may die, I am as I am, unaffected.

(388) The pots and the houses may be made and destroyed but the space occupying all is as it is, self-existing.

(389) Similarly the men of wisdom know perfectly that while the existence of Atman is unbroken, the body appears to come into existence and end according to the ignorant's view only.

(390) The men of pure knowledge know well that the spirit does not increase or decrease, does not act or cause action.

(391) Suppose a man attains knowledge and his intellect becomes so sharp as to be able to measure the atom, and he becomes master of all sciences.

(392) Though he is so well-versed and learned, if there is no desirelessness, he will not be able to meet me in my all-pervading nature.

(393) And O the great Archer! A man may talk endlessly about the virtue of discrimination, but he will not understand my real nature if the lust for sensual pleasures is prevalent in his heart.

(394) Further, can the problems of life be solved by the babbling of philosophy in a dream or can one understand the contents of a book by simply touching it?

(395) Or can the value of pearls be known by closing one's eyes and holding the pearls near the tip of one's nose?

(396) Similarly while the ego is very powerful in the consciousness, your tongue may prattle about the word-knowledge of scriptures, for crores of reincarna-tions, but you may not come to me.

(397) I shall explain to you the wholeness of my all-pervading nature, my being within each and every creature.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥

The light in the Sun that gives illumination to the whole world, and that which shines in the Moon and the fire, know that light to be mine only. (12)

(398) It should be known that the light which illuminates the Sun and the whole structure of this universe, is my own light from the beginning to the end.

(399) O the son of Pandu! It is my soft light in the Moon which provides life-giving nectar to the world when the Sun sets.

(400) And it is my enhanced heat which cooks the food, or burns, which is in the fire.

गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः॥

And entering the earth, I support all creatures by my vital power and becoming the moon full of nectar, I nourish all plants. (13)

(401) I have entered into the earth and, therefore, though the earth is full of dust, the great waters cannot dissolve it.

(402) And I myself enter the Earth and give the earth the strength by which it sustains the burden of all creatures.

(403) O son of Pandu, by being the Moon I have become the moving lake of nectar.

(404) I make its rays into the streams of nectar and nourish plants on the Earth.

(405) Thus I produce grains etc. in plenty and feed all the creatures so that they live.

(406) But though the grains are available who gives the heat necessary to cook food?

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥

Taking the form of the fire in the bodies of all creatures, and united with vital breath and the Apana of breath, I digest the four kinds of food. (14)

(407) For this, I become the oven on the navel of beings and the heat in their stomach.

(408) And by bellows of Prana and Apana continuously functioning, I digest innumerable foods in the bellies of these beings.

(409) I digest all the four types of food, viz dry, oily, boiled and roasted.

(410) Thus I am the people, their life and the main means of their survival namely the fire.

(411) When this is the state of things, what further wonderful description should I tell you about my all-pervading nature? Really, I am everywhere. There is nothing else in the universe.

(412) If this is true, then why some beings are always happy and some are unhappy?

(413) If throughout a city the same lamp gives light everywhere, why should there be darkness in some places?

(414) This may be perhaps your worry. This will also be removed. Please listen.

(415) No doubt I am alone permeating everywhere, but people see me only according to their conditioned intellect.

(416) This is like various sounds produced by various musical instruments though sound; as the quality of sky is one principle only.

(417) Or like the Sun who is only one and quite unrelated to all activities but the use of sunlight which people have is quite different for everyone.

(418) My own nature becomes manifest separately for every person, just as water becomes differently useful for various kinds of trees according to their species.

(419) For example, when a garland of blue jewels having two threads was seen by two men, the fool thought it to be serpent and a cause of fear, while the wise recognized it as a the garland and was glad.

(420) Or, the rain water which falls in the period of "Swati" (15th lunar asterism) becomes a pearl in a shell but if drunk by serpent it produces venom only. Similarly for the wise, I am a source of happiness and for the fools, I am a source of sorrow.

सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च॥
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्॥

And I am seated in the heart of all, being the source of memory, knowledge and the faculty of thinking and rethinking- I am alone the object of knowing, of the Vedic scriptures, and I am the creater of Vedanta and the knower of Vedas. (15).

(421) There is a concept in everyone's mind, that "I AM". That concept is my own Nature.

(422) But when persons remain in the company of saints, practise yogic methods, serve the feet of the guru with complete desirelessness;

(423) By doing these good deeds, the ignorance of these persons disappears and their self-pride is dissolved in the Atman;

(424) And they realized my nature and became happy with that realization. What other cause is there for their happiness?

(425) O Dhananjaya, just as we see the Sun by his light only when it arises, I am known by my own knowledge only.

(426) On the other hand there are persons who hold fast to the pride of their being the body and listen constantly to the praise of this mundane life, and therefore their concept of self is limited to their body only.

(427) While running after the worldly and heavenly pleasures they get the heaviest suffering.

(428) But the dream of a man who is asleep is caused by his waking state only. Just like this, it is I who am the primary cause of their suffering also.

(429) Just as the cloud which brings darkness is seen by the light only, which it tries to cover; it is by my power only that people see the objects of senses through ignorance about my reality.

(430) O Dhananjaya, just as only because the man is conscious, we say whether he is awake or asleep, so, there is consideration of knowledge or ignorance, in a Jeeva, only because of my being the root cause.

(431) O the great archer, only because the rope is existing, there is the question whether it appears as a rope or a serpent; similarly, for the state of ignorance or knowledge, I am the most evident root cause.

(432) Not knowing me in my own reality, Veda tried to know me, but in that process, O Dhananjaya, it was divided into various branches.

(433) But please know that all there various branches indicate me only, just as the sea is the final aim for rivers running in the east or the west.

(434) And just as the fragrant breezes of the wind become merged into the sky, all the Vedas with all the words come to rest at the great Doctrine of "I AM BRAHMAN"

(435) And also it is by my power only that all the Vedas become dumb and quiet at last.

(436) And it is only I who knows the awareness that by knowledge of reality the whole world with the Vedas disappears totally.

(437) Just like a man does not get attached to anything in his dream after he wakes up, but knows himself to be alone;

(438) I know the aloneness of mine without any duality and I am also the cause of the knowing of the self as such.

(439) O the brave one! Just as there is neither flame nor soot remaining when camphor is totally burnt;

(440) So, when knowledge eats up all ignorance and that knowledge also becomes totally destroyed, there is no being or non-being.

(441) How can we find a "robber" who has stolen the whole universe with his clue also? Similarly I am that indescribable state which is pure itself.

(442) Thus when the animate and the inanimate are both filled completely by the Absolute Brahman, then the self rests in itself which is blotless.''

(443) –All this teaching was totally reflected in the mind of Arjuna just like the reflection of the Moon in the ocean of milk.

(444) Or the reflection of a wall in the wall opposite to it, when that wall is well polished. Such was the fullness of understanding in both Arjuna and the Lord of Vaikuntha (Shrikrishna).

(445) But the peculiarity of self-knowledge is that it goes on increasing with the progress of learning. So, Arjuna, who was really the greatest among men of self-realization, said-

(446) "My Lord, you have, while discussing about the quality of all-pervasiveness, indicated something about the blotless reality.

(447) Please tell me again for my sake, clearly about that reality. On this, the ruler of Dwarka said- "Very good!"

(448) O Arjuna, we also like to talk about this continuously! But what can be done? We do not get such an enquirer like you.

(449) Today my aspirations are fulfilled, because you are asking questions very freely, without any inhibition.

(450) You have made me even more happy by asking about the blotless bliss of Reality which can only be experienced after reaching the state of non-duality.

(451) I have got in you the most skillful questioner and expert in the art of dialogue, which is like being able to see in a mirror held near our face, our own eye by our own eye.

(452) My dear! This is not a type of dialogue where you are asking out of ignorance and we are then starting to teach you.''

(453) By saying thus, the Lord embraced Arjuna, looked at him most lovingly and then said-

(454) ''Your asking and my replying is so united as one speech in two lips or one walking by two feet.

(455) Thus, we should see this occasion in such a way that the questioner and the responder are one person only.

(456) While talking like this, the Lord was overwhelmed with love and he sat there embracing Arjuna for a while, but having some fear in his mind, said to himself-'This emotion is not good.'

(457) Even if the cake of jaggery is prepared, some salt is required to be put in it to prevent its being fermented. Similarly by emotion, the pleasure of the dialogue may be spoiled.

(458) Already as the sage Nara and the sage Narayana, there is unity between him and me, and therefore, I must control my emotions from within only.

(459) Thinking on these lines, the Lord said quickly- "O the bravest warrior, what was the question that you asked?"

(460) At this, Arjun who was about to be dissolved with the Lord Shrikrishna in his consciousness, resumed his sense of objective reality about his question.

(461) He said with great affection, "Sir, sir! I asked you to tell me about your blemishless Reality.

(462) The holder of Sharnga bow, who was going to tell the same thing to Arjuna, began to describe the Upadhi or attributes in two ways.

(463) Some will ask here as to why the Lord would describe the nature of attributes when the Reality without any attribute was what was asked about (by Arjuna).

(464) The answer is that to take out the essence of buttermilk is the same as obtaining butter out of it; or to burn the dirt means in other words to get pure gold.

(465) Only when the moss is removed by hand from the surface, then the water is obtainable, and when clouds go away, then the sky is there eternally present.

(466) What delay is there to get the grain when the husk over it is thrashed away?

(467) Similarly by thought when the covers of the attributes over the thing in itself are discarded, what remains is the sheer Brahman, without anybody's saying it in so many words.

(468) When a lady is asked to take the name of her husband by her lady-friends, she says No, No, to each name asked about by them, but when the name of her husband is uttered, she indicates it to be true, not by saying so, but becoming shy!

(469) The way of describing that which in beyond description is like this, and therefore, the husband of the Goddess Laxmi described the attributes first.

(470) The talk about anything which has attributes but cannot be separately indicated, is like showing the tiny slip of a moon on the first night of bright fortnight, by first pointing to a branch of a tree nearby, which gives right direction to the eyes of the beholder.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च|
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥

There are two kinds of male nucleus principles or Purusha in this world - one is perishable and the other is Akshara, or imperishable. Of these, all the beings, in their physical aspects are perishable while the hidden soul or Jeevatman is called imperishable. (16)

(471) Then the Lord further said- "O the ambidextrous Archer, the town of this worldly life has a very small population- only of two Purushas.

(472) Just as there are only day and the night residing in the sky, so, this is the only two-some residing in the capital city of this worldly life.

(473) There is another third Purusha, but he cannot tolerate even the mention of the name of these two and who eats up both these, together with this city, if he arises.

(474) But let us not talk about him now. We have to listen to the story of these two for the present. They have come to stay in this town of the worldly life.

(475) One of these is blind, mad, and lame while the second is quite healthy in all respects. Since they are living in one town, they have become friends.

(476) One of these is called 'perishable', while the second is called 'imperishable'. This world is occupied completely by these two.

(477) Now my dear, I shall explain who is the 'perishable' and what is the sign of the 'imperishable.'

(478) O the great Archer, whatever is creation, animate or inanimate, right from the 'Mahat' to the little blade of grass,

(479) Whatever is great or small, the moving or the fixed and whatever is perceptible by the mind and intellect,

(480) Whatever is made up of five great elements, whatever has name and form and whatever is within the scope of the three qualities.

(481) That gold from which the coin of each and every 'being' is minted, and whatever pawns are used in the game of gambling with 'Time';

(482) Whatever is known by wrong knowledge or due to delusion, whatever is born from moment to moment and is destroyed.

(483) Whatever false structure of the creation is posed as true through the great confusion of false concepts- in short, whatever is called 'the world'.

(484) That which is consisting of eight divisions, because of the power of illusion and whatever is consisting of thirty-six different elements in the field which is our body.

(484) How much more should be told again, which has recently been described by the image of tree of worldly life?

(486) Thinking that, this is all its place of residence, the spirit itself has become of the shape of this world.

(487) Just like the lion seeing his reflection in a well, thinks that there is another lion there, gets angry and jumps into it.

(488) Or just like the reflection of the sky above falls on the water, which is also of the nature of the sky, so the non-duality de-generates and accepts the state of duality.

(489) O Arjuna, in this way the Atman imagines that this is the city to be dwelt in, forgets his own real nature and goes to sleep there.

(490) Now just as a man sees a bed-room in his dream, and goes to sleep there in the dream only; the Atman goes to sleep in this imagined city.

(491) In that sleep, he starts snoring to the effect that 'I am happy', and 'I am unhappy', and starts chattering in the dream with the words full of the notion of 'I' and 'Mine'.

(492) "This is my father, this is my mother, I am fair, I am very poor, This is my son, this is my wife, they are mine, is it not?"

(493) Saying such things in that dream, he enters the forests of this world and the other world. O Arjuna, the consciousness which acts like this is called the "perishable."

(494) He who is called the knower of the field, and the state which is called as "Jeeva" by all the people;

(495) He who forgets himself and behaves in accordance with the conditionings of whatever body he occupies, that Atman is called the 'Perishable' or 'Kshara, Purusha'.

(496) Since, he is really the absolute Brahman, the name Purusha is proper for him and since he sleeps in the town of body the name Purusha is proper in that sense; also. (Pur = town; puri - in the town) shete- sleeps.

(197) And he has been wrongly accused of being perishable because he has become a slave to the conditionings and attributes of the body.

(498) He appears to be undergoing changes, just like the reflection of moon fallen in moving waters appears to be moving.

(499) Just as the light of the moon reflected in the water disappears, when the moving waters are completely dried-up, so, when the conditioning or attributes are eliminated, the distortions due to those attributes also disappear.

(500) Since the Purusha becomes ephemeral by the force of the conditioning to which he becomes attached, he is called by the name of "Kshara Purusha."

(501) Therefore, the spirit at the level of the Jeeva should be known as 'perishable male principle. Now I shall explain nicely what is the nature of the 'Imperishable.'

(502) O the great Archer, this second Purusha is only a witness, just like the mountain Meru among all mountains.

(503) Because just as the mountain Meru is not divided in three parts, in spite of its existence in the three worlds, namely the earth, the nether-world and the heaven, similarly this Prursha is not involved either in knowledge or ignorance.

(504) He does not attain unity by right knowledge about truth, nor assumes duality by ignorance, Thus, pure, non-cognisant stability is his nature.

(505) For example, when the quality of earth is lost, neither pots nor vessels can be manufactured out of it. This witness, is the imperishable like the earth without its quality.

(506) The abstract state of this disinterested 'Purusha' is like the condition in which there is neither wave, nor water, when the sea is dried up.

(507) O Partha, there is a condition in which wakefulness has been reduced to nil and actual dream has not started, and there is only a non-specific state in which the eyes neither 'see' nor 'do not

see'. The state of this 'Purusha' is like this.

(508) Awareness of the surrounding universe has ceased and the self-knowledge has not yet become quite clear. This state of nescience is called Akshara.

(509) The nature of Akshara is like the invisibility of the Moon, having lost all her phases on the darkest night of the lunar month.

(510) The state of the Jeeva dissolves by elimination of all the attributes; and when the fruit of a tree is ripe, the whole tree is dormant in its seed.

(511) Similarly when the attributes cease to exist, it remains dormant. That state is called 'Avyakta' or unmanifest.

(512) The deep sleep is equivalent to deep ignorance, and the dream state and walking state are the fruits of that state of sleep.

(513) What is called as the state of seed, in Vedanta terminology is the abode of this Akshara - Purusha.

(514) That is the place from which wrong type of knowledge comes forth and it roams about in the forest of logic and bad-logic through the states of dream and wakefulness.

(515) That is the place from where both the "I" as Jeeva and "All" as the Universe come about, and where the unmanifest and the manifest meet together- O Arjuna, that state is called Akshara Purusha or the imperishable principle.

(516) The other Purusha, who is perishable, and who plays the games of dream and wakefulness in the outer world is born out of this state.

(517) Similarly the state just below or lower than the state of Brahman, which is well known as the state of sleep is of the nature of deep ignorance.

(518) And O the brave warrior! If an appearance of two states of dream and wakefulness were not there, it would have been properly called the state of Brahman;

(519) But it is the state like the sky in which two clouds of Prakriti and Purusha (Matter and Spirit) are born and there is illusory perception of "The field" and "The knower of the field"

(520) In short, that is the root called Akshara purusha, from which the tree of life with branches growing downwards are coming forth.

(521) Then why is this called Purusha when he is complete in himself as Atman? That is because he sleeps in the town of this Maya.

(522) The state in which the activities of various modifications and distortions, which is only a work of ignorance are not experienced, is this state of his sleep.

(523) Therefore, He is never destroyed. He is also not affected by lack of knowledge.

(524) Therefore, in the terms used while explaining the final principles in Vedanta, He is called Akshara or non-perishable.

(525) In short, know that it is spirit only which is called Akshara Purusha, who is the cause of the existence of Jeeva as a separate entity; and attachment with Maya is his sign of recognition.

उत्तमः पुरुषस्त्वन्यः परमात्मात्युदाहृतः|
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः॥

The supreme person is yet other than these, who having entered all the three worlds, upholds and maintains all, and is the imperishable lord and the supreme spirit. (17)

(526) Both the states of dream and wakefulness, which are caused by wrong type of knowledge in this world, merge into this state of deep ignorance.

(527) But when that ignorance is destroyed by knowledge and when the knowledge comes ahead in its fullness, then just as the fire burns the wood and ends itself also;

(528) So, the knowledge destroys the ignorance and by indicating the state of Atman, it becomes itself destroyed. Then there is still something, which remains without the knowledge.

(529) He is the supreme person. He is proved to be different from the two persons described earlier as the 'Perishable' and 'Imperishable.'

(530) O Arjuna, for example, the waking state is quite different from the state of sleep and the state of dreams.

(531) Or the vastness of the solar effulgence is quite different from its normal rays and the illusory mirage. The supreme person (Uttama Purusha) should be known like the Sun.

(532) The fire which is in the wood is quite different from the wood. Similarly the supreme person is quite different from the Kshara and the Akshara persons.

(533) And the one totally pervasive sea at the time of final deluge, devours all the water sources, rivers and seas in one watery existence;

(534) Similarly, in Him not even the names of the three states of waking, dreaming and sleeping remain; just as day and night become extinct at the time of the final deluge, in the totality of light.

(535) And as all the states are dissolved, there is no experience of duality or non-duality in his being.

(536) And that which is something still existing, is the supreme person, and is called by the name of Paramatman.

(537) But, O the son of Pandu, that is only possible to say, by keeping our state of Jeeva active, and our not merging into that Paramatman, just as it is possible to talk about somebody's drowning, only for a man on the bank of the pond;

(538) Thus it is possible for Vedas to talk about what is here on this shore and what is beyond, only by standing on the bank of discriminative power of knowledge.

(539) Therefore, the Vedas have called as 'lower person' both the perishable and imperishable, and called the supreme person who is beyond these as the 'Paramatman'.

(540) O Arjuna, please know that this supreme person is called "Purushottama".

(541) Actually, not to talk is the talking in that state, not to know anything is the knowledge in that state, and not to be anything is the being in that state.

(542) There the concept of 'SOHAM' (I AM THAT) does not remain, the speaker becomes the spoken, and the observer disappears together with the 'observable'.

(543) We may not be able to see the light between the reflection and the original thing; but we should not say that it is not existing;

(544) Similarly, though the fragrance between the flower on one side and the nose on the other side may not be visible, but we cannot say that it is not existing;

(545) Similarly though the observer on one part and the observable thing on the other part may disappear, it is not logical to say that nothing remains. Therefore what is experienced in that state should be known as the existence of the supreme person.

(546) He is not being illuminated by anything, but He is illuminating everything; He is not the controlled but is Himself the controller; and He is Himself the space and the occupier of the space;

(547) He is sound listening to sound, taste tasting the taste, and joy enjoying the joy.

(548) He is the completeness of the complete. The Purusha is the supreme Purusha and the rest has come to rest in him.

(549) He is happiness getting happy, light finding the light and in him the void at the Jeeva level

merges into the greater cosmic void.

(550) He is beyond all development. He grasps the power of grasping; and He is more than the most of all the greatest.

(551) Just as a shell gives a false impression of silver to an ignorant, though it is not actually silver;

(552) Or in an ornament, gold is hidden though not invisible. So, He is not universe but gives the visible effect of universe;

(553) Or just as there is no essential difference between the water and the waves; He has become the support of the visibility of the world; while He is also the world.

(554) Just as the Moon is herself responsible for her reflection in the water which is smaller or longer according to the phase of the Moon; but the Moon is not dependent on the reflection.

(555) Similarly, He, the supreme person becomes somewhat manifest by the world, but He is not dissolved by the dissolution of the world, just as the Sun does not change by the night or day in this world;

(556) Similarly He is not affected or spent up by anything coming to an end; and He is comparable with Himself only.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः|
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥

As I am totally beyond the perishable world and superior than the imperishable Jeeva, I am known traditionally as the supreme Purusha (Purushottam) in the common men's language as well as in the Vedas. (18)

(557) O Dhananjaya, He illumines Himself; or, why go into lengthy description? There is none other, second to him.

(558) That I am, without any attributes, beyond the perishable and the imperishable, and alone; so the Vedas and common people call me as the Supreme Person (Purushottama).

यो मामेवमसंमूढो जानाति पुरुषोत्तमम्|
स सर्वविद्भजति मां सर्वभावेन भारत॥

O Bharat, the wise unconfused man who thus realizes me as the supreme person, knows all and constantly worships me with all his mental faculties. (19)

(559) But dear Dhananjaya, let this be. He who has known me after the dawn of knowledge has

arisen;

(560) He who, after being endowed with self-knowledge, is feeling that this world is false like a dream.

(561) Or, just as when one actually holds in his hand a rosary, the illusion and fear of its being a serpent become nullified; so, he is not caught in the mundane life when he gains knowledge about me.

(562) He who knows that the ornament is really gold only, says that the shape of the ornament is false. Similarly he who has known me and therefore discarded duality;

(563) And then he who says-"I am all– pervading, alone without a second; self-evident, complete in my existence, life and joy," and not harbouring any thought about his separateness, knows my reality as Atman-

(564) Has known all; but this statement is also short of truth; because in him there is no ‘‘duality’’ which is the object of description.

(565) Dear Arjuna, therefore only such a person can be my true devotee; just as only sky can embrace the sky.

(566) The sea of milk only can give a dinner to the sea of milk and only nectar can be mixed with nectar if its purity is to be maintained.

(567) Just as pure gold mixed with pure gold becomes pure gold only, so, by becoming me only, my true devotion is possible.

(568) Just see! If the Ganges will not be ready to be like the sea then how can it meet that sea?

(569) So, he who worships me just like the wave which is totally inseparable from the water;

(570) Has such an intimate relationship with me that can be compared with the relationship between the Sun and his light.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ|
एतद् बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत॥

O the sinless one! O Bharat! This most esoteric teaching has thus been imparted by me. By grasping it intellectually a man becomes endowed with wisdom and becomes one who has accomplished his duties in life. (20)

(571) (Saint Dnyaneshwar says) The Lord finally said- "Thus, right from the beginning of this chapter, the essence of all the scriptures is propounded, which gives fragrance of the Upanishads

like that of the lotus petals.

(572) That totality of the substantive meaning which is obtained after churning the Brahman in the form of words, (Vedas) which is the outcome of the intelligence of the great sage Vyasa, is offered to you very simply.

(573) This is the river Ganges of the nectar of knowledge, or the seventeenth ultimate phase of the 'Moon' of joy, or a new 'Goddess Laxmi' emerging out of the sea of 'milk' of proper thought.

(574) Therefore, she does not know anybody else than me, by her 'terms', her 'letters' or the essence of love in the shape of their 'meanings'.

(575) The perishable and the imperishable came in front of this goddess but disregarding their masculinity or their being Purusha, she surrendered herself to me, the supreme person.

(576) Therefore, Geeta is my beloved and loyal wife, the wife of Atman that I am; and you have heard this now.

(577) This science of Geeta is not easy to explain in the ordinary language; but this is a weapon which conquers the mundane life; and it has letters which invoke the Atman!

(578) O Arjuna, I have, however, revealed it to you, which is as if I have taken out a secret treasure in my heart and given it.

(579) O Partha, I am the Lord Shankar in the field of spiritual knowledge and this Geeta is like the most valuable treasure like the Ganges held on the head of that god and just as sage Gautama became the man who brought down the Godawari (Southern Ganges) in this world you have become instrumental to bring this Geeta to the world, by your deep interest in it.

(580) O Dhananjaya, you have become a mirror which I hold before my eyes in order to be sure about my true nature.

(581) Just as the sea brings within it the whole sky with all the stars, as a reflection, you have got in your mind, Geeta as well as me, in totality, as 'Understanding.'

(582) Arjuna! Since you are free from the blemishes of the three 'Gunas' or modifications, you have become the place of residence for Geeta.

(583) But how can I praise this Geeta adequately? He who knows this vine of knowledge, really becomes free from all attractions.

(584) O! Son of Pandu, if a man drinks from the river of nectar, it definitely cures the disease and gives immortality to him.

(585) What wonder is there that by knowing this Geeta, the attraction of sense-object disappears? More than that it gives self-knowledge and makes it possible to attain the state of Atman.

(586) And when that self-knowledge is attained, Action also dissolves, knowing that its life's mission is finished.

(587) O the brave man! Just as the search comes to an end when the lost thing is found, the temple of Action has the dome of knowledge on it, completed; and therefore, action ceases to be.

(588) Therefore, a man of self- knowledge has no necessity of doing any action. -Thus the resort of all destitutes, the Lord Shrikrishna said- says Dnyaneshwara-

(589) That nectar of the words of Shrikrishna was filling the mind of Arjuna and was overflowing from it which., by the grace of Vyasa, Sanjaya was also receiving.

(590) Since Dhritarashtra was the recipient of it from Sanjaya, later on he did not suffer much at the time of his own death.

(591) Even if it is felt that a certain man is not worthy of listening to Geeta, later on Geeta definitely becomes his saviour.

(592) We may think that milk poured at the roots of grape-vine plant is wasted, but when we taste the fruit, we see it to be doubly useful.

(593) Thus Dhritarashtra listened to Sanjaya, who told him respectfully the words uttered by the Lord himself, and he became happy in the due course of time.

(594) The same teaching, I have somehow, according to my ability, crudely put into Marathi language.

(595) In the flower like 'Shevanti,' people may not find a much attractive shape, but its quality is known by the blue-beetles which take away the nectar.

(596) So, I request you the listeners to please accept what seems to you the correct doctrine and leave untouched what is not, for me only, because it is but natural for a child not to know right or wrong.

(597) Even if the child is ignorant, the parents are happy beyond limits as soon as they see it and lovingly fondle it.

(598) Similarly, the saints like you are my parental home and meeting you, I have become a bit bold and pampered. My commentary on Geeta may be seen as an example of my boldness.

(599) And now, the king Nivruttinath, who is Universal God for me, may please accept this worship

in the form of these words!"- so says Dnyandeva.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुराणपुरुषोत्तमयोगो नाम पंचदशोऽध्यायः॥

Thus in the Upanishads sung by the Lord in the science of the knowledge of Brahman, in the scripture of Yoga, and in the dialogue between the Lord Shrikrishna and Arjuna, the fifteenth chapter by name "The Yoga of the Supreme Person" comes to an end.

■■

Chapter - 16

The Yoga of the Division of Divine and Demonic Qualities

(1) My Guru who, like the wonderful Sun, has arisen and is making the recognition of mundane universe disappear and is causing the lily of non-duality to blossom! I shall now offer my salutations to him!

(2) This is the Sun who makes the dark night of ignorance dissolve, devours the stars of knowledge as well as ignorance and causes the auspicious day of self-knowledge dawn for men of wisdom.

(3) When the day dawns by the power of this Sun, he gives the birds of Jeevas the visions of their reality and they leave their nests which are of the identification with their body.

(4) This is the Sun by the rising of whom the blue-beetle of spirit caught in the lotus flower of the emotional body, becomes free.

(5,6) This is the Sun by the rising of whom the Chakrawaka couple of intellect and knowledge, which was separated from each other by the crevices of words on both the banks of the river of duality, is joined together by the sky of spirituality being illuminated.

(7) This is such a Sun who by the dawn of his day the dark hours of duality are over and Yogis who travel on the path of liberation, come to the right path of self-realisation.

(8) This is such a Sun by whose rays of selective discrimination between right and wrong, there are embers of inspiration caused by the magnifying glass of knowledge and also, the jungles of mundane life are burned.

(9) This is such a Sun that when his rays become hot and relenteless and incessantly fall on the land of the state of Atman, there is a spate of the mirage of high occult power.

(10) This is, however, such a Sun who shines in the noon of Brahma-Realisation on the head of the self-knowledge, the illusion which was confusing the Atman earlier, becomes a shadow hidden below his own Being.

(11) And then as the night of Maya in not at all there, the awareness of the outer world and the sleep of wrong knowledge do not get any place to live.

(12) And as there is the bliss of non-duality prevailing everywhere, there is some slackness in the trade of giving and receiving of the experience of happiness.

(13) In short, he is such a sun, by whose light, such a day of complete freedom is eternally enjoyed.

(14) He is the ruler of the sky of self-abode, and when he rises, he dissolves the very phenomenon of rising and setting and the concept of ten directions.

(15) He eliminates the seeing and not seeing i.e. the knowing and not

knowing, but reveals that Atmic principle which is so far hidden by those both- such is the strange dawn of this Sun!

(16) Who is capable of seeing that Sun of knowledge who is beyond the day and night? He is light eternal, without any object to be illuminated by him.

(17) I offer my salutions again and again to Nivruttinath, my Guru, who is such
a Sun of knowledge, because if I try to praise him by so many words, I come to realize how weak is speech!

(18) The praise can be worth its name only when the object of praise and the intellect become one, after understanding the greatness of the God in our heart.

(19) O my Guru, you are only to be known when our awarenes of all objects with name and form comes to an end, you can only be experienced in the tight embrace of silence and can only be realized by a soul who has negated himself totally.

(20) In an effort to descirbe your greatness, the speech which is articulated, dissolves itself in the Madhyama and Pashyanti, together with the Para Vani, which is voice of silence.

(21) To say that you may please tolerate and consider good my effort to praise you in a prayer composed of words, by conceiving myself as your servant, is to bring at a lower level the bliss which is in the non-duality.

(22) But suppose a poor man sees the ocean of nectar, he becomes confused and forgetting the propriety or otherwise of his actions, he offers ordinary vegetables as a welcome to the ocean.

(23) And as it is proper to kindly consider the great respect, which he has and to accept that humble offering with benevolent kindness, I request you to please accept the little wick lighted by me by your own radiant light.

(24) If at all a little child would know what is right and what is wrong, where is his childhood? But the kind-hearted mother always becomes pleased by its inarticulated words.

(25) If the water from storm water drains comes with all force towards the river Ganges, does the Ganges reject it and says "Go back! Don't touch"?

(26) Sir, see what a great insult was done by the sage Bhrugu, but his kick was considered by the God Narayana as a great boon and he respectfully bears its mark on his own chest.

(27) Or if the sky full of very dense darkness, dares to come forward in front of the Sun, does the Sun ask it to go away?

(28) Therefore if I, on rare occasions use the scales of the image of Sun, which is hung from the beam of duality to appreciate your greatness by comparison, it may kindly be connived at.

(29) I only request that you should forgive me in the same manner as you have forgiven those who have tried to see you by the eyes of meditation and the Vedas, who have tried to describe you in words.

(30) Sir, I have become addicted to praise you. Please do not consider this as my crime. But one thing I wish to mention most respectfully; that you may do anything but I am not stopping this praise until I am satisfied.

(31) Sir, as soon as I started to eagerly describe your nectar of a bliss

called Geeta, I have become doubly strong by my great fortune.

(32) My speech had observed the practice of speaking the truth for many many Kalpas and O the Great Teacher! It has attained this benevolent state, as the supreme fruit of that penance.

(33) I have had done many meritorious acts in the past and that is why I had the right inclination to praise your virtuous greatenes and it has paid me back so nicely.

(34) I was entangled in the forest of the false concept of Jeeva, and was held bound in the town of Death, but today the whole bad condition is over.

(35) I say this because I have got the fortune to praise your fame which has been well known as Geeta, which detroys the heaviest appearance of the unreal universe.

(36) Just see this. Can we call a man penniless pauper in whose house the Goddess of Prosperity, Mahalaxmi, comes of her own accord, to stay happily?

(37) And if by luck, the Sun comes to stay in the house of the darkness, can we not say that this darkness is itself the light of the world?

(38) Does not the God in comparison of whose greatness the whole universe is only a speck of dust, comes within the grasp of a devotional yearning?

(39) Similarly, my writing in praise of Geeta by my commentary is as impossible as enjoying the fragrance of the flower of the sky; but you being the most powerful Guru, have fulfilled even that aspiration of mine!

(40) Therefore, by your grace, I shall explain lucidly the deep meaning of the verses of the Geeta- so says Dnyanadeva.

(41) Now, let us recapitualate. In the fifteenth chapter, the Lord Shrikrishna has explained for Arjuna the whole doctrine. (about the structure of the universe, the Jeeva and the Supreme Person)

(42) He has used the figurative language of the image of a tree and described the essence of the universe, just like an expert doctor diagnosing a disease hidden in a body.

(43) He has also described in clear phrases the imperishable universal person, by whose being subjected to attributes, the spirit becomes en-formed.

(44) Then by taking the support of words, he has described the Supreme Person and shown the principle of Atman in very clear terms.

(45) Then he also said that knowledge is the only means of attaining the state of self-realization.

(46) Therefore, in this chapter there is nothing more to be explained and what remains in only the divine love beteen the teacher and the disciple.

(47) In short, the intelligent seekers are well satisfied about this subject, but there are other seekers of the state of self-realization, who are still hoping to be enlightened.

(48) "That devotee who meets me through knowledge is the real devotee who knows the Supreme Person."

(49) This is what the Lord has said in effect, in the last verse of the

fifteenth chapter, and has explained the importance of knowledge in various ways.

(50, 51) Thus Lord Shrikrishna who is the last word in regard to pure knowledge, has said that there is no other path effective enough as the path of knowledge which makes a man capable of destroying all the attachment with the mundane life and he as observer being himself merged into the Brahman- the 'observed', and the Jeeva becoming the emperor of the empire of the bliss of Brahman.

(52) Those who had that devout faith in the knowledge and keen interest to acquire that knowledge, were completely satisfied in their hearts and as if offered as an oblation their very self-hood as Jeeva, for that knowledge.

(53) Now, love is that state of mind which goes on increasingly involved in the subject in which it has deep interest.

(54) Therefore, it is quite natural for those people among the inquisitive, who have not got this experience of the love, to feel eager to attain knowledge and be anxious to maintain that state of knowledge ever afterwards.

(55) So, their anxiety is about how that pure knowledge can be attained and how it will go on increasing when once it is gained.

(56) Or, they have also to think as to why they are not obtaining that knowledge, and what force is there against it, which may mislead the seeker to wrong paths.

(57) Then they think of avoiding anything that is against knowledge and doing everything with one-pointed attention that which will be helpful in increasing the knowledge.

(58) You, the listeners, must be having this kind of wish in your mind and now the Lord is going to talk in such a way that this wish will be fulfilled.

(59) Now the glory of that divine virtue which is the real riches, will be sung by the Lord of glory which gives fourth knowledge and brings in real peace.

(60) So also, there will be description of the evil quality of the mind, by which quality the likes and dislikes become very powerful in the creation; and that description is going to be fearsome.

(61) In the ninth chapter this subject was cursorily touched while considering the good and bad deeds, etc.

(62) And it was proper to dwell upon this subject more precisely but some other subjects being more imperative, it was left unattended in that chapter. Therefore the Lord is explaning it further now.

(63) This sixteenth chapter should, therefore, be taken as a continuum of that part; as a supplement.

(64) In fine, let us turn to the consideration that these two kinds of glories, the divine and the demonic– are responsible to turn knowledge either to be desirable or undesirable.

(65) First you may please listen to the description of the glory of divine virtues which is a guide to the seekers of liberation and is like a lamp which dissipates the darkness of the night of confusion.

(66) The "riches" is the word used in the common life, for the process by which things are added one to the other to make a good collection.

(67) The riches of virtue is called divine riches because it gives

happiness and one can get it only by divine blessing or good luck.

श्रीभगवानुवाच-

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः|
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥

The Lord said- Fearlessness, Purity of consciousness, fixed attention to the yoga of meditation for reaching self-knowledge, charity with piety, control of the senses, sacrifice, self-study, penance, simplicity of the guileless mind and cleanliness of body also. (1)

(68) Fearlessness is the most prominent and leading virtue of all the divine virtues.

(69) Just as he who does not jump into a flood, has no fear of being drowned, or just as no disease can attack a person who follows strict regimen;

(70) Similarly, the quality by which a man drops all fear of worldly involvement by not allowing pride to raise its head in the performance of right action or not doing wrong actions.

(71) Or, the quality by which a man banishes the feeling of fear because his sense of total unity with the world has become fully effective;

(72) The fear totally disappears, just as salt when water tries to sink it, becomes itself one with the water,- because he dwells in complete non-duality.

(73) This should be known as the virtue of fearlessness, which is the function of right knowledge.

(74) Now the purity of consciousness should be known by the signs as follow. The ash does not burn nor does it get extinguished.

(75) Like the Moon who is not affected by the increasing phases from the first day of the lunar month or not decreased by the last night of the lunar month, but she is actually constant in her own existence;

(76) Like the Ganges which does not overflow in the rainy season nor becomes dry in the summer, but has a continuous medium flow.

(77) When the intellect drops the two qualities of Rajas and Tamas, which are like a pair of scales causing imbalance and when it is completely fixed in the performance of the ordained duties only with faith and love;

(78) When the mind neither becomes elated nor depression affects it, either by pleasurable or uncomfortable sensations brought to it by the sense-organs;

(79) And just as the faithful and devoted wife of a husband who has gone away to another town, does not relish any pleasure in anything else; or care for any loss; but remains apathetic towards everything.

(80) Or when the intellect is really enjoying the bliss in its Reality, and so there is full merger of it in the Reality, that state is the virtue called purity of consciousness, by the Lord Shrikrishna, who is the slayer of the demon Keshi.

(81) And the steadiness of the intellect in its abiding love for self- knowledge;

(82) Thus to relinquish all the desires or tendencies of the mind in the state of the merger of one's selfishness, is called "the Yoga of knowledge fully achieved." The seeker should offer as an oblation, the final sacrifice of his very being, by banishing all desires.

(83) This is like a daughter of a noble person given in marriage to bridegroom who is also from a noble family; or like the goddess Laxmi (Riches) staying permanently with the Lord Mukunda, (Vishnu).

(84) To banish all doubts from the mind and be totally involved in the knowledge of Yoga is the third virtue, called as "the state of Yoga of knowledge" by the Lord Shrikrishna.

(85) And not to deny every kind of help even to our enemy who is suffering; may the help be physical, or by a consoling speech or giving some money to him.

(86) O Dhananjaya, this quality is like the charitable attitude of a tree which gives the leaves, the fruit, the shade, the flowers and even the roots to any traveller who comes near it;

(87) In the same way, when a man offers everything including money, foodgrains etc. to anyone who comes to his house,

(88) That is called "charity" - This is such a divine ointment that opens the vision to see the total freedom. Now, I shall tell you about control of the sense-organs.

(89) This control is cutting the connection between the sense organs and their objects just as a brave soldier cuts to pieces his enemy by his sword.

(90) In this, the sense-organs are subjected to severe withdrawal so that they should not be affected by the onslaught of the sense-objects.

(91) Then the outgoing desire becomes afraid by the moral strength of the mind and leaves the mind to save itself from death, and there is fire of deirelessness guarding the doors of all the organs.

(92) This man practises such penances which are more constant than breathing and vigourously maintains it day and night;

(93) So, this is the nature of control, told to you in measured pharases. Now, I shall tell you the signs of "sacrifice."

(94) Thus, consider on one side the well-versed Brahmins with their supreme authority in performance of fire-sacrifices, and on the last line, women, etc, who have no authority to perform these; and consider all the castes which have their own grades of being authorised in this respect.

(95) In this range, those who worship their respective deities, may do so with the sense of duty as ordained by the scriptures;

(96) And you may know that both the well versed Brahmin performing his six duties and the lowly caste man who simply bows before him, reap the same kind of fruit; because their actions are equal in respect of "sacrifice".

(97) Similarly, it is the duty of each man to perform some kind of sacrifice according to his own status and authority, but it should not be poisoned by the poison of craving for results.

(98) And he should not allow the concept that he is the actor, to ener in it. Anyway, everyone has to obey the dictates of Vedas in the performance of one's duties.

(99) O Arjuna, this is the nature of sacrifice which touches every caste in the society and you should know that this sacrifice then becomes a wise companion on the path towards liberation.

(100) Now, a ball is hit on the gorund, only to get it back in our hand, and similarly, seeds are sown in the field keeping an eye on the crop which we will reap.

(101) This is like using a lamp with all the care hoping to find out what is in a dark place, or sprinkling water at the root of a tree with a hope to pluck its fruit.

(102) Or, in other words, it is like wiping clean again and again a mirror in order to see our own reflection clearly in it;

(103) So, it is necessary to take the help of the Vedas, in order to understand the real nature of god who is the subject of knowledge of the Vedas.

(104) For attaining the Brahman, study of Brahma Sutras, etc. is useful for the Brahmins and other "twice-born" and prayers or repetition of the sacred name of God is sufficient for others.

(105) O Arjuna, this is called self-study or Swadhyaya. Now I shall tell you the definition of penance.

(106) To give up every possession in charity is the real fulfilment of life; it is like the natural drying up of a plant when it bears the seeds;

(107) Or the ending of the incense after being burnt or the reduction in the weight of gold when the dirt is burnt from it; or the waning of the Moon in the process of giving nectar, during the fortnight earmarked for ancestral rituals.

(108) So, penance is the privations to which a man subjects his vitality, his organs and even the whole body, in order to achieve self-realization.

(109) Many other forms of penance are described in this respect but it is mainly like the bifureation of milk and water done by a swan.

(110) Similarly, in penance the quality of discrimination which separates the Jeeva from the body to which it is normally attached, is required to be constantly kept alert and alive.

(111) The intellect often becomes confused in an effort to meditate on the reality of Atman; at that time, just as the sleep and the dream come to an end when one wakes up;

(112) The man who uses intense discrimination in his effort for perception of Atman, can only be successful in this penance.

(113) Now, humble simplicity or straightness of behaviour is described as the quality of milk in the breast of a mother only for the careful nurture of a child or the life principle which is the same in all the creatures of various forms, and consists of kind and courteous behaviour with all.

अहिंसा सत्यमक्रोधस्त्यागः शांतिरपैशुनम्।
दया भूतेष्विलोलुप्त्वं मार्दवं र्हीरचापलम्॥

Total non-violence, truthfulness, lack of anger, abandonment, peace, abstaining from malicious gossip, pity, absence of attachment, mildness, a sense of shame about bad things and abstaining from frivolous activities. (2)

(114) And know that non-violence implies every effort taken in order that the world should be happy.

(115) The bud of jasmine flower is pointed but very soft, and the brightness of Moon is not hot but cool. His talk is like this, and that is the definition of Truth.

(116) As there is no medicine which cures the disease only by seeing it, and is not bitter to the taste; it is very difficult to give a simile to the Truth.

(117) Water has such a softness that if you splash it in the eyes it does not harm the pupils, but it is so hard that by its constant fall on a stone, it creates a hole in it.

(118) Like that, the speech which is true, is very sharp in cutting away the confusion and illusion, just as tempered steel, but it is very pleasant to listen to.

(119) While listening to it, the ears develop tongues so that they can eat it but by its acute truthfulness it analyses even the Brahman.

(120) It is very lovable but does not deceive or irritate anybody;

(121) Otherwise the song of the hunter is sweet but very dangerous to the animals and the fire, no doubt, purifies very thoroughly but it burns down anything!

(122) That speech which is sweet to the ear but its meaning is cruelly killing cannot be said to be a sweet speech.

(123) The nature of this true speech is like the mother's harsh words of admonishing her child for its naughty behaviour, which is for his welfare only; and like her very tender words like flowers while caressing it.

(124) This speech is thus pleasant to the ears, good in its effect and is free from evil thoughts. That should be known as truth.

(125) Now, a stone does not have sprouts and rice-wash water does not yield butter by churning it.

(126) The discarded skin of a serpent does not spread its hood though beaten by stick, and the sky has no flowers even though it is spring time on the earth.

(127) Or the mind of the sage Shuka is not disturbed by the supreme beauty of Rambha the divine damsel, and ashes will not be flared up even if ghee is poured on them.

(128) Similarly, even if anybody utters such harsh words by which even a child will get angry;

(129) O Arjuna, this man's peace does not get disturbed just as a dead man does not get up even if we may prostrate ourselves before God the creator and pray!

(130) That peaceful state is called lack of anger.

(131) Now, by discarding the clay one discards the pot, by giving up a thread the piece of cloth is also given up, and by rejecting a seed one automatically rejects the banyan tree;

(132) Or by giving up a wall, the painting on it is also given up and by ending of sleep, the whole activities in the dream are finished.

(133) Even by denying the water we deny the waves on it, by denying the rainy season, clouds are automatically given up; and by relinquishing money, all the enjoyments are also dropped.

(134) Similar to these examples, the wise people should give up their pride and with it all the worldly affairs.

(135) That is the real renunciation, the real giving up- so said the Lord Shrikrishna whose very being is the image of sacrifice. On this the most fortunate Partha asked him–

(136) "Now please tell me the manifest nature of peace." Upon this, the Lord said, "Please listen."

(137) Peace is that state of existence in which the knower, after merging within him the knowable,becomes non-existent together with the knowledge.

(138) This is like the great deluge of final dissolution, which wipes away all the various bodies of waters by merger and remains an all-pervading one totality

(139) Then, there is no separate recognition of river, its beginning, its flow, its final stage of merger into the sea, and the totality is water only, where there is nobody else to say that it is "water"-

(140) Thus, O the crowned one! The factor as knower, becomes one with the object of knowledge; and does not remain as any separate entity. That is the nature of peace.

(141) Now I shall tell you about lack of evil intent. A god doctor, while trying to cure his patient of a disease, does not consider his patient as his enemy, when the latter is suffering by his ailment and he is using medicines for it.

(142) Or a man sees a cow drowning in a rut of mud and tries to save her life, without checking whether she is barren or milk-giving.

(143) Or, a compassionate life-guard who tries to save a drowning man, does not check whether he belongs to the Brahmin caste or a low caste. His only concern is to save his life.

(144) Or, if a noble person happens to glance at a woman who is made naked by a sinner in a jungle, he does not look at her again without first throwing some cover over her;

(145) Similar to these examples, the persons when they see others who are either due to ignorance or delusion, or due to their wrong past deeds, rotting in the evil and miserable conditions,

(146) Give them their full personal strength and make them forget their acute pangs of sufferings due to their bad conditions;

(147) O Arjuna, they cleanse the defects of others by their kind gaze and then they start observing them in details.

(148) It is like doing meditation on 'God' by first performing worship of his image with all beautiful things or by sowing seeds in a field and then going to guard it, or to receive blessings of a guest by first giving him in reception everything which satisfies him.

(149) Similarly, they make good by their virtue, whatever is wanting in another person and then they look at him.

(150) Further they do not speak out openly any shameful actions of others that may hurt them, and they do not slander anybody.

(151) By whatever means possible, they try to re-build that man's fallen prestige or position but never castigate him about his failings.

(152) They never scorn at some as lowly in order to give esteem to some others; not only that, but normally they do not see for faults in the behaviour of others.

(153) O Arjuna, this is the virtue called lack of evil gossip, and know that this is one of the steps on the path of liberation.

(154) Now I shall tell you what is pity. This quality is like the Moon who does not discriminate between anybody as greater or smaller while bestowing the coolness of her light on the world.

(155) The man who is having compassion, does not become partial to anybody, as greater or smaller when he is trying to alleviate the sufferings of people.

(156) In this world water itself is perishable but it gives new life to grass, even while it dries up in that process.

(157) Similarly, the compassion of this man is so ardent that he does not mind even to give up everything to give relief to a sufferer.

(158) Just as a stream of water does not flow forward unless the ditch in the way is first filled up; so also, he does not go forward unless he gives relief to a sufferer who comes along.

(159) Just as when a thorn pricks a foot of a man, his face is distorted with pain, so, this man feels the pangs of the suffering of other people.

(160) He becomes very happy by the happiness of others, just as the coolness felt by the feet has a

cooling effect on the eyes also.

(161) In short, his very life is meant for giving happiness to others just like water which is created as if only for quenching the thirst of beings.

(162) O the great warrior! Know that he is the very image of compassion, and I am indebted to him right from his birth.

(163) Now, I shall tell you about not being attached to all things. This virtue is like the Sun who does not touch the lotus though the lotus may turn its face towards the Sun with all its devotion.

(164) Or like the spring season, which does not stay on even though it is the cause of great efflorence in the whole gardens of trees.

(165) Even if goddess Laxmi with all the great occult powers may approach and kneel before him, he will not give her respect, just like the Lord Vishnu.

(166) Similarly even if all the pleasures of this world or the heaven may become slaves to his wish, he will not like to enjoy them.

(167) In short, when a man does not have any desire for enjoyment of any objects of senses, you should know that state as lack of attachment to all things.

(168) Now, please listen to the signs of mildness in the man's character. It is like the honey-comb for bees, like water to aquatic animals, and the sky to the birds,

(169) Or like the mother's love for the child, or the delicacy of the breeze which is touched by the spring.

(170) His behaviour with all beings is as soft as the tender glance of lovers, or the tender gaze of the mother tortoise towards her young ones.

(171) Camphor which is very smoth to touch, tasteful, fragrant and clean white in appearance,

(172) Could have compared well with this behaviour, if it were taken in plenty, but not become poisonous;

(173) His attitude is such that he in his greatness may allow all the five great elements to live happily in his belly, or he may himself remain contented to live within an atom, or he may be as vast as the sky which covers the universe;

(174) O Arjuna, such way of living which is completely in unison with the world by his breath and soul, is what I call mildness of nature.

(175) Now I shall define what is the quality of feeling ashamed. It is a condition similar to what a king feels when he is defeated or what a respectable man feels when he is insulted.

(176) Or similar to a feeling of awkward disposition of a mendicant when he by chance stands before the house of a man of the caste of Chandala,

(177) It is like the feeling of shame when a fighter has to run away from the battle ground or the widowhood of a grently devoted wife.

(178) It is the feeling like the depression and self pity which a handsome man may experience when he is afflicted by leprosy, or the great moroseness a man of righteousness feels if he is slandered by others.

(179) Thus, this shame is like living as a dead man in this body of three and a half arms' length, or to be dying from moment to moment as soon as one is born.

(180) This is the feeling of great abhorance when one thinks of the vicissitudes of life in the womb covered by the blood, urine and fluids, as if an effigy of all these cast by destiny;

(181) There is nothing more shameful than to become a body and bear a name and form.

(182) The feeling of disgust about such body should be known as the quality of shame; which feeling is only true in case of wise persons. For ignorant, to be attached to the body is pleasant.

(183) Now listen to the quality known as lack of frivolity. If the string on which a puppet is hung is broken, the movement of the puppet is stopped! Similarly by strict discipline of control of breath, the activities of organs become slow, or they cease.

(184) When the Sun sets, the rays are also withdrawn. Similarly the sense-organs are also withdrawn when the mind is brought under control.

(185) Thus by control of the mind and control of breath, all the ten organs become steady and not over-active. This state is called lack of frivolity.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता|
भवन्ति संपदं दैवीमभिजातस्य भारत॥

Brilliance, forgiveness, fortitude, cleanliness, non-enmity and absence of self-pride; these are, O Bharata, the signs of the person who is born with the divine gifts. (3)

(186) When the mind has complete determination while stepping on the path of yoga of knowledge, then one does not feel lack of strength.

(187) A devout wife who intends to be a "Suttee", by burning herself on the pyre of her husband, is not afraid though death in itself is fearsome and death by burning is still more ghastly;

(188) Similarly, Jeeva first destroys the poison of objects of the senses in order to reach the state of Atman, and starts progressing by the path of Yoga leading to the great void, which path is really narrow like a foot-way.

(189) Then he does not care for what is sanctioned by scriptures as rightful action and what is called as prohibited action, nor is he enticed by any great occult powers.

(190) When the Jeeva, of his own force of earnestness, starts to run towards the God, that quality is called "Brilliance".

(191) Similarly, the quality of forgiveness is an attitude which is not proud with a concept that "I am the greatest of persons who forgives others freely." For example, there are innumerable hair all over our body but we are not very cognizant that we are bearing the burden of those hair.

(192) When the sense organs go out of control or some hidden ailments suddenly become manifest in the body or if he comes into contact with an undesirable thing or person,

(193) Or if the whole group of such painful situations attack him, he stands with great fortitude like the sage Agastya.

(194) And when there is tremendous smoke enveloping great area of the sky, by sudden strong winds it is dissipated in no time.

(195) Similarly this man by sheer force of his will devours the triple attack of the calamities, which are physical, cosmic or coming from other sources outside the body.

(196) And in any situation which may otherwise totally disrupt the inner poise of other people, this man remains unruffled. This quality is called fortitude, which O Arjuna, you should carefully understand.

(197) Now about cleanliness, I will say that it is like a vessel with gold plating, which is filled with the water of the Ganges.

(198) This is because the obvious signs of purity or cleanliness are the doing of actions by the body without selfish motive, and to be well-armed with the quality of discrimination in the behaviour.

(199) Further just as the water of the Ganges proceeds finally towards the sea, by quenching the thirst of all the beings in that course and giving nourishment to the trees on its banks.

(200) Or just as the Sun dissipates the blindness of the world, opens the great glorious temples of heavenly riches, and starts his travel in the sky.

(201) Similarly this man frees the men in bondage, saves persons who are drowned and removes the calamities of the sufferers.

(202) He is satisfied by giving happiness to others continuously and more and more day by day.

(203) He never thinks of hurting others in order to be successful in his own undertakings.

(204) O Arjuna, these signs which you have just now listened to, are indicative of non-enmity aginst anybody.

(205) And when the Ganges was held by the Lord Shankara in the tangle of hair on his head, she became very bashful and small. Similarly, when a man is honoured, he feels very awkward and withdraws into himself.

(206) This is absence of self-pride, which I have already described earlier which need not be repeated. You should understand this by observation.

(207) In this way, these are the twenty-six qualities or divine virtues, which are like the citations awarded in the empire of the great emperor called liberty.

(208) Or this divine riches is like the river Ganges, which is always full of the waters of the virtues and is flowing with all her force towards the sons of Sagara and this virtue is embodied as desirelessness.

(209) Or this divine glory of virtues is a garland of flowers of good qualities and it is held by the bride named 'liberation' who is putting the garland around the neck of the bridgegroom, who is desirelessness itself.

(210) Or the wife named Geeta is lighting the wicks of these twenty-six virtues, and is waving these lights respectfully before her husband, who is Atmaram.

(211) These virtues are like brilliant lustrous pearls from the shell of divine riches obtained from the ocean of Geeta.

(212) How far can I describe the greatness of this riches adequately? It is most naturally experienced automatically. Thus I have described the divine riches, which is the store-house of good qualities.

(213) Now the demonic qualities which make for evil, are being described in the flow of my address to you, which is like a creeper full of thorns of various vices.

(214) My dear, in order to discard something which is very bad we have to observe it and know that it is so. Therefore, though this evil group of qualities is absolutely undersirable, it is necessary to listen to their exact nature.

(215) Dear Arjuna, in order to earn the great suffering of total degradation, the whole gang of sins has come together with ferocious intent and in this way, this evil property has come into being.

(216) Or just as when all the poisons are mixed together, the mixture is called Kalakoot, similarly when all the sins are rolled together into a ball, it is called the demonic riches or evil property.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च|
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्॥

O Partha! Hypocrisy, arrogance and pride, anger sternness and ignorance- these are the signs of a man, who is born with demonic properties. (4)

(217) And O the great warrior, now I will tell you the characteristics of hypocrisy, which is famous for its great power.

(218) No doubt, a man's mother is really venerable and sacred but if he exposes her naked in a public place it will be disastrous for his spiritual merit.

(219) No doubt, the knowledge or the techniques taught by a man's teacher is very useful to him, but if he reveals the secrets to others, that action will be detrimental to his welfare.

(220) If a boat which helps a man to cross the flooded river, is lifted and placed on the head of a man, it will only cause the man to be drowned.

(221) No doubt, food is helpful for keeping oneself alive, but if it is gulped down profusely, it may be like a poison.

(222) No doubt, religions performances are helpers both in this life and the other world, but if one publicly advertises about one's good deeds, it becomes a blemish.

(223) O the great warrior! If we babble and proudly declare about our own religious rituals or other actions done through sympathy, and propagate them in all the quarters of this world; then that religion become irreligious. That is called hypocrisy.

(224) Now I shall describe what is arrogance. When a foolish person learns something about literature, he becomes so proud that he begins to criticize the conference of people who have realized Brahman.

(225) Or a wild horse of a horse-rider thinks itself superior to even the divine elephant Airawata, or a chamelion on the top of a thorny hedge thinks that heaven is not so far away.

(226) A little fire when it touches a heap of dried grass, flares up with such a force that we feel that

it wants to touch the sky; or a fish in a little pond thinks very little of the vast sea, because it is satisfied with the pond.

(227) Similarly a man becomes proud and arrogant by various causes such as possesion of beautiful woman, money, education, praise done by others and honour; like a beggar thinks himself very rich even by one day's food given to him by others.

(228) This foolish arrogance is like the stupid action of a man who thinks that the shade of a cloud is sufficient and therefore demolishes his house, or like the stupidity of a man who demolishes his water tank by seeing the illusory waters of mirage.

(229) In short, to be proud by possession of anything is called arrogance. There is no exception to this.

(230) Now I shall tell you about self-esteem or pride. In the world, all the people have faith in Vedas and in this faith God is believed to be the Supreme; and that God is like the Sun who illuminates all the universe.

(231) All the world has hopes for great all-embracing glory and it always hopes not to die at all;

(232) If the world praises God because of this, what strange or wrong is there in that? But a man of pride, who has this vice, becomes bitter and jealous about it all and by being puffed up, says -

(233) "I will eat up your God! I will put Vedas to death by poisoning and by my own powers I will destroy all their importance!"

(234) Just as a moth hates a flame, a firefly disrespects the Sun or just as the little bird became the enemy of the ocean because its young ones fell in the ocean;

(235) Similarly, this man, out of his misplaced pride, cannnot tolerate even the mention of the name of God. He even hates his father because he fears that his father may share his property.

(236) He is thus sullenly arrogant and very much proud of himself. He should be known as the highway to hell.

(237) What is the sign of anger? When this man sees someone else happy, he invardly becomes poisoned by anger.

(238) Just as hot oil flares up if a little water falls in it and just as a fox becomes irritated at the sight of the moon;

(239) Just as when the Sun rises illuminating the life of the world in the morning, the eyes of an owl become useless;

(240) Just as the dawn which gives happiness to the world, becomes a source of great annoyance to the robbers, or just as milk sipped by a serpent turns into venom only.

(241) Or just as the fire in the sea does not become extinguished by its waters but becomes more aggravated.

(242) Similarly this man of devilish character becomes greatly annoyed and irritated at the sight of happiness, learning, and other virtues of others. This disturbance should be called "Anger".

(243) Now I shall tell you what is the quality of stern-ness. His mind is just like the hole where a serpent lies hidden, his eyes are as sharp as arrows and his talk is like the downpour of burning coal.

(244) All other actions of this man are like the sharp saw. All his mental and outward life is sharp and hard like this.

(245) Know this man as the lowest of human beings. He is the incarnation of stern-ness. Thus I have told you about this vice. Now listen to the mark of ignorance.

(246) Just as a stone does not feel the difference between hot and cold touch, or a born-blind man does not know the difference between day and night;

(247) Just as a fire which is conflagrated does not care what is to be gutted and what is not, or a stone of 'Parees', does not know the difference between the gold and the iron;

(248) Or just as the ladle dipped in all kinds of food articles of various tastes, does not know any of those tastes;

(249) Or just as the wind does not examine what is the highway and what is the by- lane; there is in a man, total insensitivity about what is the right action and what is prohibited action.

(250) This is like a child which puts anything in its mouth without knowing what is good or what is bad.

(251) This is a state of mind which does not feel anything in committing sinful or good actions.

(252) This is called ignorance. Thus I have shown to you the marks of all the six bad qualities.

(253) With these six vices the demonic qualities are made more forceful just as there is very severe poison even in a small serpent.

(254) There are three types of fires, one is the fire at the time of total destruction, fire in the lightning and in the sea. Though these fires may appear small at the beginning, they devour all the universe like nothing! These six vices are like those fires.

(255) When all the three products in the body, namely cough, gasses and the bile, become united, death cannot be averted even if God is propiated. These six vices are double than those three!

(256) The demonic quality is built up on the support of all these six vices. Therefore it is never weakened.

(257) Just as there is a concentration of bad planets in one Rashi (zodiacal sign) or just as all the sins gather near a man who is a cynic.

(258) Or just as all the diseases attack a man whose death is near, or just as at a bad time all unauspicious planetary conjunctions happen to be evident,

(259) Or just as a trusting man should be handed over to a robber, or a man who is already tired should be thrown in a great flood; so, these six vices cause very evil things to happen.

(260) When the life of a she-goat is at an end, she suffers pain as if bitten by a very poisonous scorpion, Similarly all these six vices bite the man.

(261) Even if there is a little tendency to turn towards the path of liberation, he adamantly decides not to do so and plunges into his mundane life;

(262) He goes further and further down the steps of lower categories of rebirths and lastly goes even below the category of stone;

(263) But enough with this description. All these vices increase his character of demonic nature.

(264) So, I have told you these two separate types of characters or qualities which are well - known in the world.

दैवी संपद्विमोक्षाय निबंधायासुरी मता|
मा शुचः संपदं दैवीमभिजातोऽसि पांडव॥

The divine property gives liberation and the demonic property is considered as a binding factor, O Pandava! Lament not! You are surely born with the divine qualities. (5)

(265) Know that the first of these two which is divine property, is as if the dawn of the Sun of liberation.

(266) The second which is the demonic property is really the iron chain of enticement and attraction for all the Jeevas.

(267) But you may perhaps be afraid by hearing this. But do not fear. Can the day become afraid of the night?

(268) Only he who harbours these six vices, O Dhananjaya, is bound by this evil property, not by anybody else.

(269) O Pandava, you are, however, born with the divine qualities which are just now described.

(270) Therefore, O Partha, you should own these divine virtues and enjoy the bliss of Freedom, the Absolute one-ness.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च|
दैवो विस्तरशः प्रोक्तः आसुरं पार्थ मे शृणु॥

O Partha, there are two streams of creation in this world, one is divine and the other is of demons. The divine is described in details. Now, please listen from me the demonic division of creation. (6)

(271) There are, right from the beginning, the two streams of people either with divine qualities or bad qualities, continuously flowing in this world.

(272) This division is like the activities of creatures of the night going on at night and the activities of human and other beings going on smoothly in the daytime.

(273) O the crowned one! Like this, both the divine and the demonic divisions of people function according to their nature in this world.

(274) Out of these two, I have earlier described properly the divine quality in the chapter devoted to the path of knowledge, etc.

(275) Now we will tell about the demonic property. Please listen to it carefully.

(276) There is no sound without any instrument to produce it; and without a flower, honey cannot be had.

(277) Similarly, this evil nature cannot be manifest until it gets some 'body' to reside in it.

(278) But when it gets some such body, then it occupies it and fills it like fire occupying any wood and burning it.

(279) Then, just as the shape of the juice in the sugar-cane is equal to the shape of that cane, so, the evil property takes the shape of the body in which it thrives.

(280) O Dhananjaya, now we will describe the nature of those beings in whom the vices of the evil are fully developed.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः|
न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥

The demonic people do not know what it means to be active positively in the right action, or what is the nature of withdrawing from outer activity. There is no sense of purity of cleanliness nor proper following of good code of conduct in them. Truth has no place in their life. (7)

(281) In their mind there is dark night of ignorance regarding positive attitude about good deeds and avoidance of sins.

(282) They have no knowledge how to be free and how a man gets involved, just like the silkworm asleep in its pupae.

(283) Or, they are as stupid as a fool who gives money to a robber, without caring whether that money will be received back from him or not.

(284) Similarly, the people with the domonic vice in them, do not know whether to do a certain thing or not to do it, and they do not see what is cleanliness, even in their dream.

(285) Perhaps a coal may be free of its black, a crow may look fair, or a monster may be tired of eating flesh.

(286) But, O Dhananjaya, the demon-like peple have no cleanliness, just as a pot of wine is never clean.

(287) They have no thought about performance of rites and rituals, have no respect for their forefathers and do not care for proper action.

(288) Just as a she-goat goes on grazing or the wind blows continuously or the fire simply goes on burning things;

(289) Similarly these persons behave without any inhibition or check, and they have enmity with truth at all times.

(290) If a scorpion will ever tickle instead of biting with its sting, if that is at all possible, then only one can expect these people to speak truth.

(291) If the intestinal gas will ever give good fragrance from its farting, then only these demons will have an iota of truth in them.

(292) Even if they do not actually do any evil things, by nature itself they are falsifiers. Now I will tell you the strangeness of their talk.

(293) Can we tell which of the limbs of a camel is proportionate so that we could call it as a beautiful limb? Similar is the nature of these demonic people.

(294) I will tell you. Please listen. Just as great gushes of smoke are emitted from the top hole of a tall chimney, similar are their words.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।
अपरस्परसंभूतं किमन्यत्कामहैतुकम्॥

They declare that this world is not established on Truth, nor it is having any God, it is not bound by the law of cause and effect, and it is nothing but made to satisfy the passions of all. (8)

(295) The fact is that this universe is without beginning, and God is the conroller of this universe, which is declared to be true by Vedas on the open platform of the world.

(296) It is the faith of all, that he who is decided by Vedas to be a sinner, suffers punishment in the hell and he who is decided by them to be a just man, enjoys happiness in the heaven.

(297) Now, O Partha, these demonic people call this whole arrangement which is proved to be without beginning in a time-frame, as false and they do not at all give credance to it.

(298) They further say that– "Stupid people fond of ritualistic sacrifices are fooled by it, the worshippers of images are caught in the net of idol-worship and the so- called monks who don the saffron robes, are baffled by the idea of trance.

(299) They say that whatever is available around us, should be enjoyed with all our strength. What other merit is there than this?

(300) And if a man cannot possess various things of enjoyment and simply has self-pity because he is too weak to enjoy them- that is the greatest sin.

(301) They say that it is a sin to kill people who are rich, but it is also true that we get all their possessions, which is a merit.

(302) They further ask that if it is a sin that the stronger should eat the weaker, why are not the bigger fish without any progeny when they eat the smaller ones?

(303) They say that people arrange marriages by carefully enquiring about the family background of the bride and bridegroom, after matching their horoscopes, and on a very auspecious day, but the main purpose of marriages is to produce children.

(304) Then, the beasts and the birds produce so many young ones, but what scriptures and horoscopes do they follow?

(305) Even if the money is earned by robbery, does that money become a poison? If there is love in extra- marital relationship, does it follow that the result of it is leprosy?

(306) Therefore, if we go on to believe that God is the controller of all, he makes a man to reap the results of his good or bad actions, and the enjoyment or suffering in the other world depends upon what we do here,

(307) Then we do not see the other world nor is God found anywhere. Therefore, all this doctrine is false. If the existence of the doer is disproved, where is the question of reaping the fruits of actions?

(308) When we see the conditions in both the worlds as described, we find that the worm is equally enjoying its muddy environment as the God Indra is enjoying the company of Urvashi, the divine damsel.

(309) Therefore, it is not proper to say that the heaven and the hell are the results of merit and sin respectively because the sexual passion is equally safisfied in both the conditions.

(310) So it is obvious that when male and female come together to satisfy their lust and sex, all the beings are born.

(311) Further just as this desire which nourishes people by mutual attraction, also becomes itself destroyer of all, due to mutual hatred.

(312) Such is the train of thought of these demonic people who say that there is no other base for the whole world except sexual desire.''

(313) But enough of this undesirable and dirty description because by going into prolonged explanation of these tendencies, we will only spoil our tongue.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः|
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः॥

Having this evil attitude, these people with little understanding of life, with their soul lost for ever, become perpetrators of hideous crimes which spell the destruction of the world by their devilish intentions (9)

(314) And being jealous of god they go on simply giving vent to their bitterness, but they are not so firm in their opinions.

(315) Or we may say that just as a bone is buried vertically at the boundary of the locality of lower class people outside the main town, they bury the bone of atheism into their beings, by sponsoring the heretic atheism.

(316) In that event, both the respect for heavenly life and fear of hell, are burned down in their life.

(317) Dear Arjuna, thus they simply get caught in the strait-jacket of this body and get drowned in the, bubbling abnoxious material of sense-objects.

(318) For example, when water in a pond begins to be dried up, the fish have their doom's day at hand because the fishermen come with their net; or when the time of death comes near, diseases become more prevalent.

(319) Or just as the very rise of the planet Ketu is indication of worse conditions on the earth; the very birth of these evil men is indicative of destruction of people.

(320) When the seed of evil sprouts, these young offshoots of demonish people grow and we can say that these people are living pillars of victory of sins.

(321) And just as the fire does not know anything else than to burn both the back side and the front side, these people know only to do evil things.

(322) And listen how these people justify their stupid actions by tremendous pride- so said Shriniwas, the lord Shrikrishna.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः|
मोहाद् गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः॥

Cherishing insatiable desires and embracing false doctrines out of ignorance, these people of impure conduct, move in this world and act, full of hypocrisy, pride and arrogance. (10)

(323) The Lord said, "A net is not filled by water and the fire never finds fuel enough. Similarly these people have in them that desire, which is the most leading vice of unsatiable nature.

(324) And they hold fast to that desire and develop aound them the hypocrisy of devilish intention as well as insolence.

(325) Then they have that pride and stubborness in their character even in their old age, similar to a wild elephant, who is given intoxicating liquor to drink.

(326) They have already an adamant nature over and above their foolishness; then their adamancy really becomes indescribable.

(327) Right from the birth, these people are expert in comitting such actions, which are definitely harmful to others and which even crush people to death.

(328) Furthermore they boast of their own preposterous crimes all over the world and scornfully

disregard all others. In short the net of their desires is spread by them in all the ten directions.

(329) Just as the mouth of a cow, which is not tethered and is allowed to roam free, cuts anything that comes in her grazing way, these demonich people increase continuously their sins with sullenness beyond limits.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः|
कामोपभोगपरमा एतावदिति निश्चिताः॥

Giving themselves up to endless and measureless worries to be ended only by death, they remain devoted to the enjoyment of sensuous pleasures, and are convinced that it is the highest limit of happiness. (11)

(330) All their activities are aimed at enjoyment and they are worried about the enjoyment of pleasures beyond the earthly life also.

(331) Now the worry which is deeper than the abyss of nether-world, and higher than the sky, and even the whole universe is smaller than a molecule compared to it;

(332) That worry which using the measurement of the cloth of sensual pleasures, tries to harass the soul, and does not think to leave the soul, who is its beloved even at the time of death,

(333) Is constantly nourished by them and they get themselves addicted to the empty and perishable sensual pleasures.

(334) They harbour in their mind very firmly the concept that one should listen to the song of women, one should constantly look upon with lust at their beauty and one should embrace them with all one's limbs.

(335) Even the nectar should be discarded before these women, and in short they believe that there is no better pleasure than that which is in them.

(336) Then, only to gain that enjoyment with women they go beyond the limits of the world either to the nether world or to the heaven world.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः|
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान्॥

Bound by hundreds of chains of hopes and given to the constant lust and anger, they desire to amass money by wrong means in order to be able to enjoy the pleasures of the senses. (12)

(337) These demonic people become victims of their desires just as fish bites the bait without thinking about its result,

(338) When they do not get what they wished they start increasing the tensions of their anxieties just as a worm in a pupae state which goes on increasing the threads around itself.

(339) When the desire is not fulfilled, it turns into hatred. Thus they have no horizon in their lives to reach, except the desire and hatred.

(340) O Pandava, for example, a sentry at a watchpost walks to and fro during the day and keeps constant alert watch at night, and thus never gets rest during day and night.

(341) Similarly these people fall on the hills of anger when unfulfilled desire throws them down from great height and they know no limits in their attachment to desire and hatred.

(342) Suppose one works up himself in the ferver of lust and desires to enjoy mundane pleasures, is it not necessary to have enough money to obtain the objects of pleasure?

(343) So, in order to amass sufficient money for obtaining the objects of their desires these people run throughout the world with great greed.

(344) They kill someone by treachery, rob someone of all his belongings, and indulge in devilish magic to finish somebody else.

(345) Just like hunters going on the errand of a big hunt in a jungle they start, armed with various nets, sacks, nooses, accompanied by hunting dogs, and hawks, taking with them wooden snaps and pricks etc.-

(346) And just as those hunters kill many animals to fill their bellies. these evil persons commit horrendous sins.

(347) They obtain things they want by killing others and the proud pleasure they feel by that is worth describing.

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम्|
इदमस्तीदमपि मे भविष्यति पुनर्धनम्॥

(They say to themselves). This much I have got today. Now I shall achieve another of my aims. I have this much money. Again I shall get this much money, (13)

(348) He says- "How great I am! I have taken in my hand so many possessions of so many people!

(349) When he praises himself like this, his mind goes further and he says- "I shall get more wealth from others also.

(350) This much I have already added to my property. Using this as capital, I will do business and

even possess the whole world!

(351) He says – "I will be the owner of all the money in this world and then I will not let alone anything that I will see!

असौ मया हतः शत्रुर्हनिष्ये चापरानपि|
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी॥

He says- "I have killed this enemy. I will also kill others. I am God. I am the enjoyer! I am a Siddha, a Master. I am strong. I am happy! (14)

(352) "I have killed these few enemies. I am going to kill still greater enemies and then I will rule alone in this world.

(353) Then all will work for me. I will kill the others who will not obey me. Actually I am the God of the whole world.

(354) "I am the king of the land which is to be enjoyed by me only, I am the home of all kinds of pleasures! Even the God Indra will be nobody before me!"

(355) "How is it possible that anything which I do by my mind, my speech and my body, will not be successful? Who else is there except me who has the power to give orders?"

(356) "The Time as death is powerful so long as He has not met me! If there is a totally highest peak of happiness, I am that peak!"

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया|
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः॥

He says- "I am the righteous one! I am of the noble family. Who is there like me? I shall perform sacrifices. If charity is to be done, it is I who am the generous man! It is I who will really derive pleasures." These people are deluded like this by their ignorance. (15)

(357) Such a man says -"No doubt, Kubera is very rich, but he cannot be equal to me. Even the husband of goddess Laxmi has no riches as I have."

(358) Even Brahma the God is inadequate when my large family and my relatives are considered."

(359) "These so-called Gods who call themselves as God, are really not real Gods. Nobody can be equal to me."

(360) "I will revive the black magic which has been recently neglected by people and I shall re-establish those rituals which are useful in destroying others."

(361) "I shall give whatever those people want who will praise me and please me by their poetry, dance and other entertainments.

(362) "I shall be expert in taking intoxicating drinks and I shall be happy in the embrace of beautiful women and thus I will proudly show off how I am the happiest man in the world.

(363) What to say about these people! These are so maddened by evil character that they in vain try foolishly to smell the flowers in the sky!

अनेकचित्तविभ्रान्ता मोहजालसमावृताः|
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ॥

Being erratically pulled here and there by conflicting thoughts and caught in the net of greedy enticements, they become attached to enjoyment of their desires, as a result of which they fall into the dirty hell. (16)

(364) Like a man in delirium babbles anything, these people talk nonsense by the force of their misguided concepts.

(365) Being filled up by the dust of ignorance, they are blown away by the hurricane of hope and whirl round in the air of aspirations.

(366) They continuously desire many objects of senses, just as the clouds at the pre-monsoon period know no break, or the sea waves never stop.

(367) Then these desires become the inner bunch of creepers in their consciousness and jus as lotus may be scratched by thorns,

(368) Or Arjuna, just as an earthen pot should be broken on a stove, the souls of these people are shattered.

(369) Just as with advancing dark night, the darkness deepens, the confusion in the minds of these people goes on increasing.

(370) With increasing confusion, their attraction towards sense-objects also increases, and in the very growing attraction, sins easily find anchor.

(371) When their sins increase, they suffer so much that their life is a living hell.

(372) Therefore, O wise one, where do they go at last, who pamper and indulge into satisfying their evil desires?

(373) They go where there are trees with leaves as swords, mountains of burning coals of Khaira

wood, and seas of boiling oil.

(374) Where there is a continuous chain of sufferings and an ever new harassment and torture by the king of Death, which place is called the hell.

(375) Even when they suffer the cruelest punishment in hell; when they take next birth, they are seen again performing evil sacrifices in their confused state of mind.

(376) O Dhananjaya, really the various performances of sacrifices are misused by them with great hypocrisy and are made useless by them.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः|
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम्॥

They are puffed up by the possession of money and social status, are self-righteous and hard as pillars, and by deceptive intentions, they perform hypocritically, the sacrifices without following the proper procedure, which are only name-sake rituals. (17)

(377) Just as a bad woman though only a keep of a certain man, shows off like a legally married wife,

(378) Similarly, by thinking themselves to be very important persons, they become sullen by their conceit.

(379) Then, like steel pillars, or a cliff rising high in the sky they do not bend at all.

(380) They are so filled with self-esteem that they consider the whole world more insignificant than even a blade of grass.

(381) Further, O the great archer! They are so swollen - headed by the money they possess that they do not care at all about what is good action and what is pohibited.

(382) How can such people who are so proud, ever perform proper sacrifices? But there is no saying what these mad people will do!

(383) So, in a fit they decide to show off by performing the outward details of the sacrificial rituals to deceive others.

(384) But, there is no proper sacrificial pit, nor the canopy or the place of putting idol of various gods, called Vedi and there is no question of proper discipline nor collection of necessary utensils.

(385) They do not tolerate even the casual hearing of the names of Brahmins or the gods! Then who would attend their ceremonies?

(386) But cunning men put before the cow the dead body of a calf properly stuffed by grass etc., to create illusion that it is alive; and then induce the cow to give milk.

(387) Similarly, here people send invitations to various persons for attending their fictitious ceremonies and simply rob them by way of presents and offer-ings.

(388) So, in this way such evil persons sometimes perform sacrifices and in these sacrifices, they desire to kill many animals.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः|
मामात्मपरदेहेषु प्रद्विष्यन्तोऽभ्यसूयकाः॥

They take refuge in their egoism, their strength, their sullenness, their lust, their anger and being jealous they hate me residing in their own bodies as well as the bodies of others. (18)

(389) Then they make a great show of their initiations, etc., by drums and bugles in public, which is only false!

(390) In this way their pride reaches the highest peak, and just as if darkness is painted by black paint;

(391) Their stupidity becomes more solid, their arrongance reaches its height, ego is doubled and their thoughtless behaviour becomes more emphatic.

(392) Then in order to wipe out the name of anybody else from the face of the earth, their arrogant strength becomes very dominant.

(393) So, when their pride and power become stronger, the sea of their ego overflows the shores of restraint.

(394) When their pride so overflows, their desires develop devilishly giving vent to anger,

(395) Which flares off like a store house of oil and Ghee being gutted by fire, and aggravated by winds.

(396) When the pride and ego become so smeared by desire and anger,

(397) Would such demonic people hesitate to commit any kind of violence, which they fancy?

(398) Then, O the great archer, these people sacrifice their own flesh and blood in the pits of sacrifice in order to achieve their aims of destroying others.

(399) They burn living bodies and thus give trouble to me, who dwell as Atman in that body.

(400) Now as I am the spirit and the life force in all those bodies, they harass me only, when they burn these bodies.

(401) Now if some people luckily escape the ghastly destruction done by their black magic, they also do not escape the slanders which are thrown at them like stones.

(402) The pious women who are faithful to their husbands, the saintly persons, men of generosity, performers of good sacrifices, those who observe extra-ordinary penance and those who are Sanyasis,

(403) Similarly those who are my esteemed devotees, and by whose right performance, the rituals according to Shrutis and Smrutis become purified, are all very dear to me, as if my own 'homes'.

(404) But even these are made targets of the sharp arrows which are smeared by the poison of hatred and brightened by acute enmity, by these devilish persons.

तानहं द्विषतः क्रूरान् संसारेषु नराधमान्|
क्षिपाम्यजस्त्रमशुभानासुरीष्वेव योनिषु॥

I throw, into the categories belonging to demons, which are very evil and cursed, in the whole world, - these lowest men who are cruel and who hate me. (19)

(405) Now, please listen to what I do to these sinners who actively hate me.

(406) I punish them because taking the benefit of the human birth, they harass the world most cruelly.

(407) I put them in the obnoxious gutters of the town of sufferings or the dumping ground of all the discarded refuse of the city of mundane life, where stinking waters of Tamasic tendencies give out nauseating smell!

(408) I put them into the lives of tigers or scorpions in such barren lands where there is not even a morsel of grass to eat.

(409) There they pluck their own limbs to satisfy their pangs of acute hunger and die only to be bom in the same disgusting conditions.

(410) Or I put them to the birth of serpents and venomous reptiles where they are affected by the vapours of their own poisonous breath in the suffocating narrow holes in the earth.

(411) I do not give them any respite from their acute suffering, even for a moment that one takes to exhale the breath once taken.

(412) I do not let them out of those dungeons of life for such uncountable long periods which are

more than crores of Kalpas!

(413) And this is the first step only towards the ghastly and hideous places of torture where they are to go later on. How can they escape fiercer frustrations later on?

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि|
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्॥

O the son of Kunti, those foolish people take births after births in such evil conditions and categories and go further and further down, without any chance to reach me! (20)

(414) Thus by the demonic vices they fall to such deep detestable conditions.

(415) But in a way, in the life of a tiger or other wild animals, they can get some rest from time to time for their bodies and can relax.

(416) Then I throw them in such dark conditions of total blackness of ignorance, which if applied to dark colour, that colour will become more pitch black!

(417) They are the lowest of the lowly people in whose case, the sins get disgusted, hells get nauseated, suffering also becomes unconscious by their sight.

(418) Dirt becomes dirty by their touch, the fever becomes feverish, and the great fear becomes itself afraid of them.,

(419) The sins become bored by them, unauspicious things become more aggravated by their contact, an infection gets contaminated by their vicinity and becomes afraid of being more virulent.

(420) O Dhananjaya, by reaching such very deplorable conditions in the lowest categories of life, they become the Tamas Quality personified.

(421) Alas! How worst hellish conditions have they created and suffered! The speech stammers while trying to describe their misery, the mind is warped and withered to consider all this.

(422) It cannot be sanely imagined why these people thrive in such evil vices by which their whole life is destroyed so pitiably!

(423) Therefore, O the great archer! You should never turn towards the places where these demon-like villains live.

(424) And should not step in the situations where the hypocrisy and other five vices earlier described are prevalent.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः|
काम: क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥

This door of hell, which is the destroyer of the purity of self, is having three folds which are desire, anger and greed; and therefore, this door should be totally avoided. (21)

(425) One must know for sure that all evil gathers together where lust, anger and greed thrive.

(426) O Dananjaya, these three are as if guides appointed by all the sorrows so that people could be able to find them and see them.

(427) Or this is a big gang of sins to judge the sinners and throw into hell.

(428) So long as these three have not arisen in the mind of man, the names of Rourav etc. hells remains only a story in mythological lore.

(429) All types of troubles immediately touch man as soon as these three enter the consciousness and loss as such is not existing separately, because these three are the very essence of loss.

(430) O the great warrior! What more should I tell you about these? This triple lance is the very threshold of the meanest and the worst hell ever known.

(431) He who stands at the three-fold threshold of these evils, becomes the most honoured soul in the city of hell!

(432) O the crowned one! I therefore advice keenly that among all things to be avoided by a wise man, these three, viz. lust, anger and greed must be clearly avoided at all times.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः|
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्॥

O the son of Kunti, a man who is free from these three doors, acts only in such a way as will be conducive to his spiritual upliftment and then reaches the place above all! (22)

(433) A man may talk of fulfillment of the four human life-time achievements like Religion, etc. only if he has given up this triple alliance of evil forces.

(434) Here, the Lord Shrikrishna said- 'So long as these three are actively awake in a man's mind, even I cannot be able to hear anything positive about achievement of real welfare!

(435) He further said "He who loves his own soul and fears about his self destruction should never go to their path. He must be very alert.

(436) Otherwise it will be like jumping into the sea by tying a big stone around one's body or to take the Kaalakoot poison as a good meal;

(437) Thus is the result achieved through these three! Therefore you should completely wipe out the very existence of these vices.

(438) Only when this evil chain of these three is broken, then we can walk towards happiness.

(439) Just as a body free of the three elements of cough, gas and bile which cause ailmens becomes healthy, just as city free of gossiper, robbery and adultery is a happy city, and just as a life free of troubles due to our own physical body, troubles caused by foreign objects and troubles caused by divine providence, is a happy life;

(440) Similarly a soul whom these three evils of lust, anger etc. leave, becomes happy in this life and by turning towards the path of liberation, gains the blissful company of saints and godmen.

(441) Then, with the influence of saintly company and by the actual effect of actions done in accordance with the orders laid down in the scriptures, he travels sccessfully through the desertlike region of birth and death and goes beyond.

(442) He then reaches the city where Atmic joy is perpetually reigning, because he gets the blessings of his Guru.

(443) There he meets his mother, the Atman, which is the highest place of love, and in that state of embrace, the hubbub of all the worldly life wanes totally.

(444) Thus, only he who throws away these three vices of lust, anger and greed and stands firm in his decision, alone, can be entitled for this great bliss.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः|
न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥

He who gives up the rules laid down by scriptures and acts according to his own wish, does not get success, nor happiness nor higher states in the life after death (23)

(445) But not liking any of these rules of conduct he who indulges himself in the desires, etc. by destroying his soul.

(446) He who has disregarded the Veda who is like a father having the same kindness and justice for all, and is the light which shows both the good things and bad things in the world.

(447) He who does not regard the code of conduct, does not care about himself, and goes on pampering his sense-organs etc.

(448) He who does not leave the desire, anger etc. and never disobeys their provocative impulses, and roams about in the jungle of wild behaviour.

(449) Never gets the taste of the waters of the river of freedom. He does not see even in a dream this river which is freedom itself.

(450) And it is not worth counting upon what progress he makes in the other world; because he does not even get ordinary worldly pleasures and comforts.

(451) For example, a vegetarian Brahmin being provoked to catch a fish from water for eating it, jumped into that water but instead of catching fish, he got the blame of being an irreligious person.

(452) Similarly by greed of enjoying the objects of senses, he who tries to achieve heaven, etc. becomes a victim of death in that effort and is thrown somewhere else in the next birth.

(453) So, he does not get the heavenly pleasures nor does he get the pleasures in this life also. What to say about his liberation in such a situation?

(454) So, he who is intent upon enjoying pleasures by the impulsions of desires etc.; does not get objects of pleasures here or state of happiness in the heaven and he does not get emancipation.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ|
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि॥

Therefore, in the matter of deciding what is right action and what is prohibited one, you should abide by the standards laid down by the scriptures. You should perform actions in this world by knowing what is said in the rules ordained by the scriptures. (24)

(455) Therefore, dear Arjuna, he who cares atleast something about his own welfare and has respect for himself should not disregard the sayings of Vedas.

(456) When the faithful wife obeys her husband fully, she automatically earns her spiritual welfare.

(457) Or, a disciple who carefully follows the orders of his preceptor, automatically has his Atman realized completely.

(458) Or taking another example, if we want to find out any thing kept by us in the dark, we have to take a light in our hand, with care.

(459) Similarly, dear Partha, he who wishes to gain all the four achievements of human life, has to give full respect to Vedas and the books of Laws.

(460) He should give up whatever these scriptures order to give up, may it be even the kingdom and he should take what they say, even if it is poison.

(461) And O, the great warrior, if such is his firm faith in Veda, how can any bad thing happen to this man?

(462) You see, there is no other better mother than the Vedas, who saves you from danger and nourish you by giving you what is good for you.

(463) Therefore, nobody should neglect this mother, who is Veda or Shruti, who enables us to reach the sate of Brahman, and I say that you also should specially follow the dictates of this Shruti.

(464) Because you are born to perform action here which is to be proved as true according to the natural law of religion and the dictates of scriptures and that also with the power of Dharma vested in you.

(465) And you are also called as the younger brother of Dharma (Religion in its occult sense). So you should not act contrary to that.

(466) When considering what is the right action and what is wrong action, these scriptures should be made the judge and wrong action must be avoided here.

(467) Then we should execute with all our might and with all our respect that which is decidedly found to be truly the right action, and complete it.

(468) My dear, you have in your possession the stamp of authentication of the universe, which is the Good Intellect and you are thrice worthy of guiding the whole social structure.

(469) (Saint Dnyaneshwar says-) In this manner the Lord has explained the signs of demonic characters, and told also the result of those vices.

(470) Now the son of Pandu will ask a question about the inner faith of human beings, to which it is requested that you may kindly listen by the ears of spiritual attention.

(471) I am going to tell you about it by the grace of my Guru Nivruttinath, just as Sanjaya told it to the king by the blessings of Bhagwan Vyasa.

(472) If you, the benevolent saints, turn your blissful gaze towards me, I will become as worthly as you wish.

(473) So, my only request is, you may please give me the blessings of paying attention- so that I, Dnyandeva says, will be protected by you - my Masters.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे दैवासुरसंपद्विभाग - योगो नाम षोडशोऽध्यायः॥

Thus in the Upanishads sung by the Lord, in the science of the knowledge of Brahman, in the scripture of Yoga and in the dialogue between the Lord Shrikrishna and Arjuna, the sixteenth chapter by name the Yoga of the Division of Divine and the Demonic qualities, comes to an end.

■■

Chapter - 17

The Yoga of the Three Kinds of Faith

(1) O my teacher, you are like the Lord Ganesha, and in the experiencing of the trance taught by you, which is just like the yogic sleep, the hold of the exterior universal perception on the consciousness of a Jeeva is slackened, I bow before you!

(2) The three modifications as the Sattwa, the Rajas and the Tamas are like the city of Tripura, in which the soul who is like Lord Shiva, is caught in the castle of his soul-hood, but by remembering your name, the soul or the Atman, as Lord Shiva is released from that bondage.

(3) Put in a weighing scale with the Lord Shiva, you are thus heavier in the role of a Guru, but light enough to be the "float" on the sea of Maya to ferry the seekers to the other shore.

(4) You are the destroyer of the "twisted" for those who are ignorant about you, but for the wise people, you are completely straight-forward. (Vakratunda is the name of Lord Ganesha, which has one meaning that "He is having twisted mouth", and the other meaning is, "He is the destroyer (Tunda) of the twisted (Vakra)."

(5) Your divine eyes appear to be very small but you are capable of creating the whole universe and destroying it by the mere opening and closing of your eyelids.

(6) When you move swiftly your ear which denotes extrovert activity, there is the wind made fragrant by the juice percolating from your forehead by which Jeevas, like black-bees, sworn around you, and they seem like blue lotus flowers by which you are worshipped.

(7) But when you flutter the second ear of "withdrawal into abstract", the whole decoration of worship is disturbed, and you appear in your pure uncovered Being.

(8) The whole attractive appearance of the world of name and form, which results because of the extra-ordinary beautiful dance of the damsel Maya is, really speaking, the exponance of the skill of your war-dance (Tandava dance).

(9) O the most generous Ganesha! Not only this, but paradoxical effect of your intimacy is that one who is so closely related to you, loses all the sense of relationship which is implied in the world of duality.

(10) Another riddle is that, you are called the brother of all the world (Bandhu), but actually you destroy all the bondage (Bandha) and yet there is the 'joy' in the mind of the devotee suddenly getting himself attached to you.

(11) But O Lord, when the duality is totally dissolved the devotee is not aware of his separate body.

(12) But those who imagine you to be separate from them and try to reach you as a final goal through the practice of Yoga etc., find that you are quite at a distance from them and left unnoticed!

(13) You are not caught in the field of meditation of those, who try to concentrate upon you in their minds, but for him who even forgets to meditate upon you because of the arising of complete unity in him,

you are the most beloved of all.

(14) He who does not know that you are a completely self-sufficient totality, proudly totes his omniscience, but how can you listen to his babble? Because Vedas who are so talkative, do not get any hearing from you. (Vedas are not able to describe god (properly).

(15) 'SILENCE' is your name according to your zodiacal sign; then how can one think of praising you? This is because when in whatever form, you are visible, it is nothing but delusion, where is the scope for any devotion to be offered to you?

(16) If I try to conceive myself as your servant, by that very act I become accused of the crime of imposing a duality between us. Therefore it is best not to do anything about you.

(17) O the symbol of all my worship! I have understood this very well as the most secret thing about you, that you are realised in oneness only when we totally drop every kind of distinction and duality.

(18) Therefore what more can I say? Please accept my salutations as salt is absorbed in the liquid tasty juices of boiled vegetable!

(19) Now just as an empty pot is dipped in the sea and taken out, it comes filled with water, or just as the wick, when touched by a flame, becomes itself a flame-

(20) Similarly O Shri Nivritti! by bowing before you I have become fulfilled. Therefore I will proceed to explain the meaning of Geeta further.

(21) (Dnyanadeva begins to talk about Geeta)- "Now at the end of the sixteenth chapter, in its last verse, the Lord has emphatically given direction to the effect that-

(22) "O Partha, you have to abide by the orders given by the scriptures as the standard in the matter of deciding right action and wrong action."

(23) There Arjuna thought, "How is it that no action can be done without the help of scriptures?

(24) How can one stand on the hood of the great serpent Takshaka and take out the gem from his head? And how can one pluck the hair from the nose of a lion?

(25) And then if we have to sew that gem by the thread of that hair, then only we can put the garland around our neck! If this is not possible, should we keep our neck without ornament?

(26) So how can we reconcile and bring together all the various scriptures and have the fruit of unanimous opinion?

(27) All right! Suppose we finally decide what is right action in this way, will we have enough time to actually perform that action? And is one life period enough to fulfill the orders of the scripture?

(28) And how can all men get lucky enough to have co-ordination of the scriptures, their meaning, enough money, right place, and right time for all this? So-

(29) It seems very difficult to do any action exactly according to the rules. Then where is the scope for ordinary men, who seek liberation, to do anything?"

(30) Arjuna desires to ask this question and that is the subject of the seventeenth chapter.

(31) Arjuna was very disinterested in ordinary enjoyments of life; was

already accomplished in all arts and skills, and as "Arjuna", he was alike Krishna for Krishna also.

(32) He was the support of bravery, the ornament of the 'Soma' lineage of kings, and all the worldly happiness was a child's play for him.

(33) He was the beloved of the 'lady intelligence', the maternal home of spiritual wisdom and the constantly accompanying consciousness of Lord Krishna.

अर्जुन उवाच -

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः |
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥

Arjuna asked, those who are having faith in God, but perform religious rituals etc. which are not necessarily according to the rules of the scriptures, what type of inner essence of these worshippers is, in the categories of Sattwa, Rajas and Tamas? (1)

(34) Arjuna who was thus accomplished in every field of life asked- "O the darkly beautiful god, (like the leaf of Tam¢la tree), you are Brahman perceptible to our senses also! But your statement seems to us as leaving many loopholes of doubt.

(35) Why did you say that except following the scriptures, the soul has no other means of emancipation?

(36) My Lord, for studying the scriptures, right place, time and the teacher are necessary, but if these are not available;

(37) And if there is shortage of many other things which are helpful for study;

(38) And again if there is no store of good fortune through good past Karma, and the resultant intellectual facility, then one finds that his study of scriptures is stopped; and in such a case,

(39) If those have not any touch of the scriptural knowledge at all, and thus have given up any botheration about what the scriptures have to say;

(40) But are such persons who have real desire to be equally happy in the other

world,

(41) Like those who are well versed in the knowledge of scriptures and perform the sanctimonious rites imitating those experts, (but without proper knowledge of it);

(42) O the generous Lord, just as a child rewrites and overwrites the characters of the alphabets already scribed by the expert teacher or just as a blind man walks taking the help of a man having sight;

(43) Similarly some people follow the acts of the well-versed experts in all the scriptures as the standard for performance of various rituals, by putting faith in them.

(44) With that faith they perform the Shiva worships or generously give land in charity; or the practice of maintenance of sacred fire in the home, and fire sacrifice etc.,

(45) O Purushottama, please tell what is the state and fate of these faithful souls according to the three qualities of Sattwa (piousness), Rajas (energetic activity) and Tamas (dirty laziness).

(46) Upon this, the Lord Shrikrishna who is the Ruler of the high seat of Vaikuntha, who is the fragrant pollen of the Lotus which is Veda, and by whose shadow, this whole universe functions.

(47) Though time is naturally the mightiest of all, and non duality is the extra-ordinary and tremendously unfathomable state of bliss,

(48) The Lord by whose supreme power this Time and the non duality become so powerful, now answered personally-

श्रीभगवानुवाच -

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा|
सात्त्विकी राजसी चैव तामसी चेति तां शृणु॥

The Lord said, "The faith of all who bear a body, a form, is naturally three-fold, such as Sattwic, Rajasic and Tamasic; Please listen to it. (2).

(49) The Lord said- "O Partha, I know the acute feeling in your heart. I am aware that this condition

of the study of scripture is a great difficulty for you.

(50) You are trying to grasp the supreme state merely by your faith; but, O the wise one! That is not so simple!

(51) O the crowned one, it is not advisable to say that "This is our faith", and rely upon it to achieve liberation. My dear, if a Brahmin continuously lives with the low caste man, does not the Brahmin become also of the low caste?

(52) Even though there is water of the river Ganges, if it is brought in a pot of liquor, it should not be accepted. You should think about this.

(53) Sandal-wood is cool, no doubt, but if it is burning, will it not burn your hand, if you hold it?

(54) O the crowned one, if pure gold is put into an urn in which already gold mixed with lesser metal is boiling and if it is again poured out, will it not be also causing loss, being impure?

(55) Similarly faith as such is very pure, but to whatever types of beings it is attached,

(56) Those beings having been subjected to the beginingless Maya, are moulded in the three qualities, and therefore faith becomes polluted.

(57) The two qualities out of the three become weak and the remaining one becomes powerful, and the attitude of those beings change according to that.

(58) Then their mind is moulded according to the attitude, action is committed according to the mind, and the beings are reborn in next bodies according to the actions committed in this birth.

(59) The seed is destroyed and the tree grows; the tree is destroyed, but it is still maintained in a small form in the seed. This cycle goes on for millions of years, but the 'die' of caste does not break.

(60) Similarly innumerable births take place again and again but the accretions of the three qualities around the souls are never dissolved.

(61) Therefore, you should understand that the faith which every being has is according to these qualities only.

(62) Supposing by chance, the Sattwic quality is dominant in a person, it gives a call, an invitation to knowledge to join it but there are two antidotes to this one quality.

(63) When with the help of Sattwa, the faith turns towards achieving the fruit of liberation, how would the two qualities of Rajas and Tamas sit quietly?

(64) The Rajas destroys the strength of Sattwa, and the same faith, when Rajas reaches its unlimited height, becomes the sweeper, who goes on sweeping Karma.

(65) Then if the fire of Tamas is flared-up, the same faith reaches such a low state that it runs after any objects.

सत्त्वानरूपा सर्वस्य श्रद्धा भवति भारत|
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः॥

O the son of the Bharat lineage! The faith of all people is according to their essential quality. This Purusha or man is the embodiment of faith only. He is as his faith is. (3)

(66) O the wise one! Know that there is no faith anywhere in the whole world of Beings, which is devoid of these qualities.

(67) Therefore again, though faith is only one natural thing, it is divided according to the three qualities of Sattwa, Rajas and Tamas.

(68) For example, water is one single element, but as poison it kills, in pepper it is pungent, and in sugarcane, it is sweet.

(69) Similarly the faith of the man, who is completely Tamasic, and takes birth and dies again and again in the same quality, is also Tamasic.

(70) Then just as the eye-black (collyrium) and soot (lamp-black) are not different, that faith is itself Tamas, and not different.

(71) Similarly in the case of a soul, who is Rajasic, his faith is also Rajasic and in the man of Sattwa, it is Sattwic.

(72) Thus the whole panorama of the universe is cast out of the three types of faith only.

(73) But you should understand the three kinds of stamps which the faith bears according to the three qualities.

(74) For example, a tree is identified by its flowers, a man's mind is understood by the way he talks, and the past Karma of a man is known by his present conditions.

(75) Similarly I shall tell you the signs by which the three kinds of faith can be recognised. Please listen.

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः|
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः॥

The people of Sattwic quality worship gods, those of Rajasic quality worship the Yakshas and Rakshasas (para-human Angles) and those of Tamasic quality worship the dead and the ghosts. (4)

(76) Those whose character is made up of Sattwic quality are generally fond of heavenly life.

(77) They study various sciences, select good systems of ritualistic sacrifices, and they enter the divine world.

(78) And O great warrior! Those who are made up of Rajasic faith, worship the Rakshasas and angels who travel through the astral world.

(79) I shall also tell you about Tamasic faith, which is like a heap of sin and very cruel and devoid of pity.

(80) They kill animals by cruel cunning, and worship the groups of ghosts in cemeteries in ghastly conditions in the greyish evenings.

(81) Those men are moulded using the essence of Tamas; you may know them as the very home of Tamasic faith.

(82) In this way, the three kinds of faith are recognized in this world by these different signs; but I am telling you this with a certain purpose.

(83) And that is, I advise you, O wise one, to take care to develop the Sattwic faith and to drop the other two faiths.

(84) O Dhananjaya! To a man whom this Sattwic faith protects, does not find the final state of aloneness, difficult or fearsome.

(85) He may not study Brahmassootras; he may not be expert in various scriptures and he may not know the salient principles of philosophy.

(86) But there are elderly sages who themselves become the very embodiment of the meaning of Vedas and Smriti's and give by their own actions, codes of penance to the whole world;

(87) And people of such Sattwic quality follow the footsteps of these elders with faith; and so they also attain the same fruit like those elders.

(88) For example, if first, one man lights a lamp by gathering necessary material and if another person just touches his lamps to that lamp, will he be denied the light?

(89) And if one man spends lot of money and builds a house, would not the tenant also who resides in it get the benefit of that house?

(90) Also, for example, does a lake quench the thirst of only the man who builds it? Or is the food only for the cook and not for all members in the house?

(91) What more should I say? Is the Ganges (Godawari, to be exact) meant only for the sage Gautama (who was instrumental to bring the river down on Earth) and for others it is only a brook of dirty water?

(92) So, he who faithfully follows the example of the wise persons who perform actions by knowing their essence, also becomes liberated even if he is not intelligent enough.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः|
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः॥

The people who are full of hypocrisy and pride, accompanied by desire, attraction and strength, and who practise fierce penance not sanctioned by the ethics of the moral sciences, (5).

(93) But there are some who do not spoil their tongue even by uttering the names of the sciptures, and who try to avoid with all their might any contact with the sages who know the sciences.

(94) Who mimicry the conduct of the elders to hoot at them and ridicule the scholars by derogatory pranks.

(95) Commit most irreligious sins in the fever of their own self-declared importance and their power and prosperity.

(96) There are also those who even cut the limbs of their parents and elders to offer the flesh and blood in the sacrificial pit in order to propitiate evil demons;

(97) And they pour these things in the burning pits, or feed the powerful ghosts with them or even slay their own children in order to please the most cruel of denizens of the ghost-world.

(98) Being slaves to their own devilish determination, they observe fasts for seven days or more in order to obtain ill - omened boons of those lower Beings.

(99) O Arjuna, these people sow the seeds of self-immolation and violence towards others in the field of Tamas quality and then that field yields, the same kind of crop!

(100) O Dhananjaya, their plight is as pitiable as of a man who has no arms with which to swim and does not use a boat, but jumps in the ocean.

(101) Or like a patient who quarrels with the doctor and kicks the medicine and suffers more.

(102) Or their plight is like the plight of a blind man who quarrels with his escort and thus suffers

difficulties in his own home.

(103) Similar is the tragedy of those who throw away the shelter of scriptures arrogantly and wander aimlessly in the forest of many sinister attractions.

(104) They do the bidding of their desire, kill those whom the anger wants to kill and even bury me deep in the pit of suffering, in their own hearts.

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः|
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान्॥

They thus crush and stretch all the elemental parts of earth, water etc. within the body, being really mindless, and they also harass me residing in their inner body. Know that these people are confirmed demonic in their nature. (6)

(105) Whatever trouble they give to their own body and others' bodies is indirectly a very acute trouble to me, the Atman.

(106) Actually we should not touch their aura even by speaking about them, but we have to mention these sinners in order to know whom we have to discard.

(107) A dead body has to be lifted by our hands in order to take it out of the house; we have to talk to dirty man in order to tell him to go away; and we have to clean any dirt by hand and then to wash our hands.

(108) We do not give much importance to dirt because cleansing is the purpose and the expected thing. Similarly this demon- like nature is described here in order to drop it, to avoid it.

(109) Therefore, O Arjuna, when you will by chance see them, you should immediately remember me because this sin cannot be washed clean by any other purificatiory action.

(110) Thus only the Sattwic faith should be cared for and nurtured, about which I am going to tell you presently.

(111) So, one should seek such company and circumstances which will develop the Sattwa. Good food is very helpful in this respect.

(112) Normally there is no other means except food which develops the desired kind of human nature.

(113) O the brave one! It is a common experience that even a sober man is influenced immediately if he drinks wine, and becomes intoxicated.

(114) It is also generally seen that he who always takes sweet liquid diet, suffers from ailments

caused by gasses and cough; and does anybody having fever etc. get cured only by drinking milk? (Medicine is necessary there.)

(115) Nectar if taken, saves one from death and poison if taken kills one by pervading all his body.

(116) So, according to the quality of food intake, the elements of the body change and according to them the inner attitude of a man is nourished.

(117) Just like the water contained in a pot becomes heated when the pot is heated, the elements like blood, flesh, bones, skin, hair, etc. in the body affect the attitude of the mind.

(118) Therefore, if one takes food with Sattwic quality, Sattwa is more developed in the nature of man, and by other kinds of foods, namely Rajasic and Tamasic those qualities increase in the consciousness.

(119) Therefore, we shall now tell what food is Sattwic and what types of foods are of Rajas and Tamas quality. Please be attentive in listening.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः|
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥

All people like food of three types and similarly there is threefold classification of ritualistic sacrifice, penance and charity. Please listen to their differences thus- (7)

(120) O the brave one! We will show clearly to you how food is divided into three types.

(121) Food is generally prepared to suit the taste of one who is going to dine, and the diner himself is made up of the three qualities.

(122) The soul, Jeeva, who is the doer and the enjoyer of the fruits of action, is having three types according to the three qualities and his actions are also of three types.

(123) Therefore his actions namely his food habits are threefold, his sacrifices are threefold and his penances and charities are also of three kinds.

(124) Out of these, we shall tell you about the types of food, which we referred to earlier. Please listen. We will explain in detail in a simple way.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः|
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥

Foods which help longevity, intelligence, vigour, health, happiness and cheerfulness and which are sweet, bland, substantial and naturally agreeable to health are liked by the men of Sattwa. (8)

(125) The enjoyer, the Jeeva, who is fortunately having inclination towards the Sattwa quality has special liking for sweet foods, and

(126) Those food articles which are themselves naturally succulent, sweet and ripe.

(127) These articles are not shapeles. They are soft to the touch. They are succulent and palatable. They are tasty.

(128) These articles are full of juice, soft outwardly also, and the watery content is properly made juicy by process of heating.

(129) These articles are small in size but very good in effect, just like the few words of the Guru which are great in their meaning. They also give great satisfaction even though they are small.

(130) These articles are as sweet inside as they are for the taste. Such food articles are very much liked by people of Sattwic quality.

(131) Know that the Sattwic food is of these signs or qualities, which always give new protection to life.

(132) When the 'cloud' of such Sattwic juice pours itself in the body the 'river' of our life goes on becoming fully flooded.

(133) O the wise one! Just as the Sun is the cause of the day becoming bright, so, such kind of food becomes the cause of development of the Sattwic quality.

(134) This type of food is the support of mental and physical strength. If such food is taken, how can diseases find place in the body?

(135) When the food is of such Sattwic quality, the body is fortunate enough to enjoy good health.

(136) By such food it is possible to give happiness to others and to get the same; and joy becomes enhanced nicely.

(137) When such food is properly digested it proves to be wholesome and health - giving both to the body and the mind.

(138) Now, as this is the right occasion. I shall tell you about the food which is liked by a man of Rajas quality.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः|
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥

Foods which are bitter, acids, salty, overhot, pungent, dry and creating a burning sensation in the

body and which cause suffering, grief and sickness are liked by Rajasic type of men. (9)

(139) The Rajasic food is so bitter that the greatest poison Kalakoot will be less bitter than that. It is more hot than calcium and it is very sour.

(140) Salt is profusely used in preparing such food, like water which is added to flour to make a dhow; and many other salts are mixed in it.

(141) Rajasic man likes such heavily salty food and as he eats hot, chilli etc. articles, he as if swallows fire directly.

(142) The vapours of such hot things are so hot that a wick of a lamp if put into their upward flow, it may catch a flame! Such things are demanded by Rajasic man.

(143) The heavy iron bar used for breaking stones is well-known for its hardness, but he eats food which is harder than this bar, and it hurts the body without making any actual wound.

(144) His food is as dry as ash inside as well as outside, and he likes the sudden shock which this type of food gives to the mouth.

(145) He becomes more and more satisfied when he eats food while masticating it, and the lower and upper teeth chatter by its sourness.

(146) He eats articles which are very pungent in taste and over and above, they
are seasoned and treated with mustard powder, which when eaten is very intoxicating and he sneezes, cries and laments!

(147) Then there are Raitas made so hot that fire may be less burning, which are to his great liking.

(148) Such a man, not being ever satisfied by continuously eating such food, becomes mad for it and as if fills his belly with fire only.

(149) He experiences such heat in his body, and such breathlessness, that he does not find any comfort on his bed or even on earth; he demands water again and again, as if he never leaves the pot away from the mouth.

(150) My dear! These are not food articles. These are like fattening material used to instigate the black serpents of diseases lying dormant in the bodies of the intakers.

(151) As soon as this nourishment is received all those diseases simultaneously attack the man. Thus this Rajas food results in suffering only.

(152) O the great archer, in this way I have explained to you the characteristic of Rajas food and its results also.

(153) Now I am going to tell you what type of food a man of Tamas quality likes, but perhaps you may become disgusted by listening to it.

यातयामं गतरसं पूति पर्युषितं च यत्|
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥

Food which is insipid, putrid, stale and polluted, which is kept overnight or for more than three hours, and also is not fit to be used for any good purposes like sacrifice etc. is dear to men of Tamasic disposition, (10)

(154) My dear, just as a she buffalo eats the fermented mixture of grains, similarly the man of Tamasic nature does not feel awkward while eating food, spoiled by others and which is also stale.

(155) The Tamasic man eats without any hesitation, in the evening that food which was prepared in the morning, and also food prepared today, he may eat tomorrow.

(156) Or he eats half-boiled or over-boiled food, or which has been burnt and also which is not properly saturated with tasty juices.

(157) Food must be such that it is properly cooked, and the juices in it have been developed in the process so as to give good taste; but a man of Tamas quality does not care for this.

(158) And if at all by good fortune, he gets such a food, he does not eat it immediately, but keeps it, like a tiger, for such a long period that it starts giving bad smell.

(159) He eats such food, which is kept to be fermented for days together, which has become tasteless, which is dried-up and devoid of any moisture or which is rotten and infested with germs.

(160) Or such food, which has been carelessly eaten partly by children and left in a very shoddy manner, or food similar to the amalgamated articles of food, when many women sit around a plate and rub and mix by their hands, all foods together, in a propitiatory ceremony.

(161) When a man of Tamas quality gets such a food, he feels that he has got a good feast, but this sinner is not satisfied with this.

(162) See the wonder! He eats such articles of bad quality.

(163) Which are completely prohibited by dietary rules and which are not fit to be eaten. He has a perverted taste for such food.

(164) So, dear Arjuna, this is the food which is liked by a Tamasic man. And he has not to wait even

for a moment more to suffer from it.

(165) Because, as soon as his mouth touches the food or drink which is impure and prohibited, he becomes a victim to the sin.

(166) Then what he eats is not a food, but it is the very pain filling his belly.

(167) He is having such horrible experience, just as a man who is being beheaded may feel or a man entering into a big fire may feel but he goes on suffering like this.

(168) Therefore, if we want to describe the result of Tamasic food, it is nothing else than Tamas only.

(169) Just as the food has such three categories, similarly Yadnya, (sacrifice) is also of three kinds.

(170) And O the crest-jewel of famous men! First, I am going to tell you about the signs of Pure sacrifice, which is Sattwic.

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते|
यष्टव्यमेवेति मनः समाधाय स सत्त्विकः॥

Sattwic sacrifice is that which is performed in a peaceful and satisfied state of mind, which is considered as a duty only, which is according to the standards laid down in that respect and which is performed by persons who are not eager to get its fruits. (11)

(171) The mind of a faithful wife is such that she does not have any desire taking roots in it for any other person except her husband.

(172) The river stops its flow when she meets and merges into the sea or, after realization of Atman, Vedas become quiet.

(173) Similarly, there are some people who use their intellect only for the realization of Atman and do not have any selfish pride or desire for the benefit from their rituals etc.

(174) When water is poured exactly at the roots of a plant, it does not turn away but is absorbed by the roots only.

(175) Similarly they are mentally and physically completely concerned only in the performance of the sacrifice and have no desire for fruits.

(176) The sacrifice performed by them only with the consideration of duty, and having given up the desire for fruit, is really a sacrifice, well-performed and accomplished in all respects.

(177) And, just as the eye sees itself with the help of a mirror, or as we see a gem kept on our palm

in the light of a lamp.

(178) Or just as when the Sun rises, we can see our way clearly; similarly, by carefully seeing clearly what are the directions of Vedas and the scriptures–

(179) And by collecting all the utensils and articles useful for the sacifice, and arranging them properly, as if placed by the god, the creator, himself for the sacrifice;

(180) And if all the articles are properly placed in their respective places, just as ornaments properly used for each limb of the body,

(181) What more should I describe? Then the very Goddess of sacrifice, ornamented, seems to have become manifest in the form of sacrificial ritual.

(182) So, when the sacrifice is so accomplished in all respects in which there is no iota of selfish desire for any self-importance.

(183) And just like a Tulsi plant though given water by a small water source does not give flowers, fruit or even a shade.

(184) Or in short, when the sacrifice is so performed without attachment or hope for its fruit, that sacrifice should be considered as of Sattwic quality.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत्|
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥

O the great among Bharatas! When the sacrifice is performed with an eye towards its fruit, or with hypocrisy, just to boast about it, know it to be Rajasic. (12)

(185) O the great warrior! Now if a sacrifice is done in the same maner as described above, but it is having a hidden selfish end, just like when a king is invited to attend somebody's ancestral rites,

(186) The inviters think that if the king attends, much help it would be for them, they will be famous and there will not be any shortage of funds for the rites.

(187) Similarly, when there is a desire to attain the whole heaven, and the performer hopes to be very famous by the sacrifice,

(188) O Partha, when the sacrifice is performed only to get its fruit and to boast about it and is to get social importance then that sacrifice is of Rajas quality.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्|
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥

Sacrifice which is deprived of any discipline and rules, in which food is not given in charity, no Mantras are chanted, no money is given to the priest and there is no faith in the mind of the performer, is called Tamasic one (13)

(189) And as regards the Tamasic sacrifice, the adamant desire is the only reason just as in the wedding of animals and birds there is no other priest except their sexual desire.

(190) If the wind will not find a way to blow and if death ever waits for some auspicious moment, or fire will turn back being afraid of anything which should not be burnt;

(191) Then only there will be some control on the behaviour of a Tamasic man. O the great archer, this man is really uncontrolled.

(192) In his behaviour, there is no care for following the dictates of scriptures. He is having that much respect for them as a fly which does not hesitate to put its mouth in any food.

(193) Which Brahmin would ever go shamelessly to attend his sacrifice ceremony for receiving money as religious charity, when Brahmins are really disinterested in worldly things? Just as a fire is soon destroyed in a great hurricane,

(194) This man in his boastful nature, throws away all his belongings, and just as greedy relatives rob all things from the house of a childless man, people who have absolutely no respect or faith of any kind come and loot this man's belongings.

(195) Thus, a sacrifice where such things happen should be known as a Tamasic sacrifice. So said the Lord Shrikrishna who is the spouse of Laxmi, the goddess of riches.

(196) Then he further said, "Just as the waters of the river Ganges, either become polluted or remain clean according to the area through which it flows,

(197) Similarly Penance is also threefold though penance as such is only one type of spiritual endeavour; thus one type of penance causes sin while another may liberate.

(198) O Arjuna, of good mind, if you wish to know how there are three types of penances, you should first know penance itself.

(199) I shall tell you the nature of penance as a whole, and then I will tell how its characteristics differ according to the three qualities-

(200) Penance, which is called TAPAS, is in itself of three types, one kind is mental, the second is physical and the third is pertaining to words or the speech.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्|

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते॥

Worship of god, Brahmins the twice-born, the Guru, the men of Vedic knowledge, and cleanliness as well as humility in physical behaviour (actions), celibacy, non-violence- are all belonging to the physical penance, (1)

(201) Now, listen to the physical kind of penance. The Lord Shankara or the Lord Shrihari whoever deity you have faith in-

(202) To go to the temple of that deity by undertaking pilgrimage, becomes a crazy habit of the feet of the devotee, and he is dreaming all day and night about it.

(203) His hands are always eager to decorate the court-yards and precincts of temples, to provide various articles of worship like sandalwood paste, flowers etc., and to do any work that he may be asked to do by anybody in that respect.

(204) As soon as he happens to see any idol, image or divine symbol like that of Lord Shiva, his body automatically prostrates before it like a wooden stick.

(205) He is very fond of doing all types of service respectfully, of Brahmins, who are endowed with virtues.

(206) He is eager to help those, who are tired by travel, suffering from any ailment or having calamities befallen on them.

(207) He feels that his body is better to be thoroughly used to its end in the service of parents, who are the greatest places of pilgrimage.

(208) He is always looking for an opportunity to serve a Master or a Guru whose very meeting relieves great sufferings of worldly life.

(209) And, O the great warrior! He is making every effort to burn all the dross of the pride of physical body, etc. by tempering his body, and scorching it in the oven of doing one's own duty.

(210) He is having a great desire to oblige others, because of realization that Atman is dwelling in every being, and he bows before everybody with that respect, but with determination keeps proper control over enjoyment of sense objects.

(211) Even he feels that at the time of birth, it was unavoidable to be in touch with a female body, but from that moment onwards he should observe complete abstinence in respect of women.

(212) He does not dare to trample upon grass or even to cut its blades, thinking that all things are sacred.

(213) When the actions and behaviour of the physical body will be so pure and humble, one should know that the physical penance has become a perfected thing.

(214) O Partha, since in all these activities, the main instrument is physical body, I call this penance as physical.

(215) Thus, I have discussed the physical penance. Now please listen to the purity of penance of Speech.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्|
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥

To speak in such a way that it does not hurt anybody, it is true and it is helpful for the welfare as well as it is likable. Similarly to study about self-knowledge- This all is called the penance of speech. (15)

(216) As the magic-stone Parees transforms iron into gold without taking out any part from it;

(217) When the speech is similar to it, which does not hurt anyone's feelings and is kind and makes men happy who are near.

(218) When the speech is addressed to one man but it also becomes helpful to all others like water given to the roots of one tree, gives life to the grass around it;

(219) If Ganges is of nectar, it certainly makes one deathless, but also makes us cool and pure by removing the heat and blemishes, by our bathing in it.

(220) Similarly the speech which discards bad indiscriminate thinking, our real beginningless, eternal nature is revealed and one never gets bored while listening to it because it is sweet as nectar.

(221) If at all someone asks something, then there is talk, otherwise one may continue with one's study of Veda-recitation;

(222) Such a man, actually establishes all the three Vedas in the home of his speech and has as if started a Vedic school in his speech.

(223) Or he continuously chants some name of God, either of the Lord Vishnu or that of the Lord Shiva- such is the nature of penance of speech.

(224) After this the great leader of the Lords of all worlds, the Lord Shrikrishna, said "Now listen to the nature of penance by the mind, which we shall presently tell you.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः|
भाषासंशुद्धिरित्येतत्तपो मानसमुच्यते॥

The Cheerfulness of mind, the mildness, silence, self control and pure feelings are all called as mental penance. (16)

(225) Just as there are no ripples on the surface of a lake, clouds have left the sky and it is clear; or serpents have left the garden of the sandalwood trees,

(226) Or, the changes in the shapes of the Moon which are her phases have left the Moon; or anxiety has left a king, or the Mandar mountain has left the sea (and the sea is calm),

(227) When similar to these, the mind is left by various networks of complicated doubts and is thus free and pure in its real aloneness,

(228) Or light is without the troublesome heat, or juice is without its heaviness, or the sky is without its emptines;

(229) Similarly he who achieves his own welfare and sees his own Self which is blissful and as the limbs already frozen do not feel the cold of ice afterwards, he forgets his own normal self;

(230) And when the mind is beautiful and without any dark spot, like the full moon who may be devoid of its dark spots and travels gracefully in the sky,

(231) In that state of mind, the cutting pains of maintaining ascetic desirelessness drop away, the wandering of the mind stops and only the fullness of self-knowledge remains within the mind.

(232) Therefore, the mouth which is to be opened only to discuss the various scriptures, does not take the reins of speech, but keeps quiet.

(233) As self-realisation has been attained, the quality of the mind is lost, and just as salt is dissolved in water, the mind is merged into the Atman.

(234) In such a condiion, how can the feelings and attitudes, which run towards objects through the path of sense organs, ever arise?

(235) Therefore, just as there are no hair on the palm, there are no thoughts about objects in such a mind, and there is purity of feeling.

(236) O Arjuna, what more should I say? When the mind attains such a state, then that is the right quality of mental penance.

(237) The Lord said, "Now let this be. I have completely told you the signs of mental penance.

(238) Thus, the general classification of penance by way of the divisions of the body, the speech and the mind is explained to you.

(239) Now I shall tell you about penance in its triple manifestation according to the three qualities, to which please listen with intelligence.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः|
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते॥

The penance, which is performed by men is of three types. That which is performed with great faith with concentrated mind but not expecting fruit, is called Sattwic penance(17)

(240) O the wise one, the very three-fold penance, which I have told you about, should be performed with great faith, but without hoping for the fruit.

(241) And when it is observed with piety and full belief in god, then it is called Sattwic penance, by wise-men.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्|
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥

But the penance which is performed with expectation of honour and felicitation or with ulterior motive with hypocrisy, is called here Rajasic which is not of permanent nature and just has a temporary effect. (18)

(242) Otherwise also by creating discrimination among people, when penance is performed with a hope to sit on the high peak of self-importance.

(243) Or with an intention to receive great honours in the social ceremonies, which is not in the lot of anybody in the three worlds, on occasions of conferences, dinner parties etc.,

(244) Or with a motive to be the recipient of appaluse by the world, and that people should again and again come at one's door.

(245) Or with a hope to enjoy the honours of all kinds which should not be given to any other people.

(246) Or efforts are made by giving the polish of outward penance to increase the prestige of oneself, by adopting artificial attitudes and body and mannerisms of speech and a man thus deceives others just as an ugly person wears dandy dress, and affects a style to gain respect.

(247) In short bad penance is called Rajasic which is performed with great troubles to oneself, motivated by extreme desire for money and social status.

(248) Just as a cow which has some disease of udder, does not give milk eventhough it has given a calf or just as the field which has been grazed by animals while it is half ready with growth, does not yield crop.

(249) Similarly that penace which is performed with a big pomp and show becomes useless and fruitless;

(250) And O the son of Pandu, when the man sees that this penance is useless, he gives it up and therefore, there is no consistency in it.

(251) For example, a cloud which has appeared in the sky out of season may thunder and fill the whole world with its echo, but will it remain so even for an hour?

(252) Similarly the penance which is Rajasic not only proves to be fruitless, but it is not even completed.

(253) Now if that penance is Tamasic, when it is performed, the man loses both the happiness in heaven and the fame in this world.

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः|
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्॥

The penance which is performed involving suffering to oneself, with adamant foolish determination or with a motive to oust others is called Tamas penance. (19)

(254) O the great archer, when by being obsessed by stupidity our body is considered as our enemy..

(255) And that body is subjected to five types of fire, and such articles are eaten which produce burning like fire inside the body,.

(256) They burn insense on their head, prick and poke their back with sharp hooks or they sit in a circle of fire and scorch their body.

(257) By withholding breath they punish themselves and observe severe fast without reason and get themselves hung with their heads down and breathe smoke from burning artcles below on the ground!

(258) They sit in extreme cold water upto their neck on the rocky banks of river or cut pieces of their own living flesh.

(259) O Dhananjaya, when the penance is performed by subjecting the body to various kinds of suffering, its main purpose is to create a mischief for others and destroy them.

(260) Just as a big boulder on the slope of a hill escapes from its hold by its own weight and falls downwards, being itself shattered to pieces, and crushing anything that happens to be in its way.

(261) The Tamasic man performs this type of penance, himself harassing his own life- element and by destroying them, for his own victory.

(262) O the crowned one, in short, the penance of this type, resulting in suffering should be known as Tamasic penance.

(263) Thus, I have shown you clearly how there are three types of penances according to the three qualities of Sattwa, Rajas and Tamas.

(264) Now, as a natural sequence, I will tell you the three types of "charities."

(265) The charity is also having triple divisions according to the qualities. Please listen to the Sattwic charity first.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे|
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥

That charity is called Sattwic in which something is given as a duty, even to a man who will not repay it, and that is given to a proper deserving person at proper place and poper time or occasion. (20)

(266) Thus, whatever is earned by doing our own duty in our occupation, should be given in charity most respectfully.

(267) Many times, it so happens that we have procured best grade seed, but a good cultivated field is not available. Similar thing happens in the case of charity.

(268) Or we have a priceless jewel, but good covering ring of gold is wanting and even if both are there a proper man to wear it is not available.

(269) But if we are lucky, we have a good festival, an intimate friend and enough money, all at the same time.

(270) Similarly when Sattwa is helpful for giving in charity, we get enough money, proper place and

time as well as a really deserving man to receive it.

(271) Therefore, we should try to find a proper place like the sacred place of Kuru-kshetra or Kashi or any other sacred place equal to these.

(272) There, we should select any auspicious day like full-moon day or the last day of the lunar month, or any other day of spiritually good influence.

(273) There, the man to whom charity is intended to be given should be selected, in such a way that he is the very image of pure life.

(274) After we get such a pious well - versed Brahmin, who has good knowledge of Vedas and who is really the ideal of good conduct,

(275) We should give up our sense of ownership and possession upon the money etc.; to be given to him and it should be offered whole-heartedly, with that one-pointedness of a wife going to meet her husband;

(276) Or like being free by giving back to the depositor what he had given us for safe-keeping or just like a servant offers Pan (betel-leaf preparation) to the king;

(277) With similar sense of abandonment and unselfishness, we should give that man whatever is to be given, like a piece of land etc. and we should not allow any selfishness to rise in our mind in that action.

(278) And charity should be given to such a man who will never be able to refund it or return our obligations in any way.

(279) For example, if we give a call to the sky, the sky never answers it or if we see somewhere else and not in the mirror, the mirror does not give our reflection.

(280) Or a ball thrown into a shallow pool of water does not rebound;

(281) Or grass given to a bull which is left free to roam about as the god's animal, does not give us any fruit; or respect given to a man who is completely thankless and does not give us anything in return;

(282) Similarly, without any sense that we are the givers and the recipient is being obliged by us, we should give with a clear understanding that nothing in return is going to come back to us.

(283) O the brave Arjuna, when anything is given with all these good things and conditions prevailing, it should be considered the best charity among all.

(284) And the right place, the right time, the deserving Brahmin,- when all these are together, that

giving, that charity becomes flawless and pure.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः|
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्॥

But, with an expectation of returns or receiving some fruit in exchange, if the charity is given with much anguish in our mind, that charity is called Rajasic (21)

(285) But just as a cow is fed with a motive that it will give milk or seeds are sown in a field with the aim of filling the godown with grains,

(286) Or just as with an eye on the receiving of a good present, a relative is invited to attend some ceremony or to send some present to the home of an austere householder knowing that he will surely give something in return.

(287) Or just as a man first pockets the payment offered for a job and then starts doing it or as a doctor first gets the payment for medicine and then gives that medicine to a patient,

(288) Or as some charity is given or donation is given with a motive that one may go on taking benefit from that man in future in lieu of that donation,

(289) Or when by chance a Brahmin meets us on the road, who is surely not able to give back anything.

(290) One cunningly gives him a farthing and in return squeezes out from him a declaration that in that paltry fee, one's all ancestral and family sins are abated!

(291) Or when some insignificant amount, not enough even to meet one modest meal, is given with a view to obtain various kinds of pleasures in the higher worlds.

(292) And the giver, while giving even that little something is having a remoarse in his mind as if all his belongings are looted by robbers!

(293) O the wise Arjuna, without explaining at length, I will simply say that when anything is given as charity etc. in such a selfish manner, it should be known as Rajasic charity.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते|
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥

That charity which is given at wrong place, at wrong time, to non-deserving persons and given without respect and with insults is called Tamasic charity. (22)

(294) When money is spent in the locality of bad people, in a jungle, in a dirty slum area, or in the

city square,

(295) In menacingly ominous bad evening, or if stolen money is given at night,

(296) To the sooth-sayers, singers, court-singers, jugglers, gamblers or prostitutes or such people who are the very images of deception.

(297) To some who have beautiful body and are dancing in drunken ecstacy and to them whose false flattery is ringing in the ears of the listeners.

(298) In addition there is good smell of flowers and fragrant articles in the atmosphere which has turned one into a Vetala (a Satan) of greed incarnate.

(299) In such a state of mind and the surroundings when money or property which is robbed from all quarters of the earth, is given like a dinner party given by a man who is a ‘Mang’–

(300) When such charity is given, I call it the Tamasic charity. There is something else which takes place by such turn of luck, that

(301) Sometimes by the little insects carving wood create a random pattern, which resembles a letter or sometimes when a crow perches on a little branch, it falls down. Similarly the Tamasic man luckily gets the benefit of auspcious time and sacred place.

(302) And a deserving man also comes along to receive it, if he is a bit attracted to money.

(303) In that case, this Tamasic man has no faith in his mind, does not pay respects to that guest, does not welcome him with water etc. nor allows anybody to do so.

(304) He even does not offer a seat to the guest, not to speak about offering him any welcoming refreshments etc. O Arjuna, only Tamasic persons can behave in such an insulting way, devoid of ettiquettes.

(305) If at all he gives him something, it is in an attitude of scorn as if trying to get rid of a beggar or a creditor, and he is uttering foul words continuously insulting him.

(306) And O the crowned one, when such charity is given, the giver afterwards repeats what he has given and by speaking insulting words he puts that man in an ackward position.

(307) But let this be. Whatever is given in this way is called Tamasic charity.

(308) Thus I have told you all the three types of charity with the names also.

(309) But you may wisely think that since you very well know that-

(310) The only action which liberates us from this worldly life is Sattwic action, then why other types of actions which are bad should at all be described?

(311) But, just as without evicting the ghost the hidden treasure cannot be had or just as a wick of lamp is not kindled without first experiencing a little smoke;

(312) Similarly, how can the work of removing the Rajasic and Tamasic covers around the Sattwic actions be called an undesirable action?

(313) We have told you that all the actions as such are full of the three qualities, right from the faith upto the charity.

(314) We have no intention to tell all the tree types, as a matter of fact, but in order to make the picture clear about what is Sattwic, we have simply touched the others in short.

(315) That which is caught on both sides by two things can be clearly seen only when those two are removed, just as we know what is dawn or evening when we leave the day and night out of our consideration.

(316) Similarly by destruction of Rajas and Tamas, the remaining Sattwa is clearly recognized.

(317) Thus, I have described Rajas and Tamas only to make you aware of them, discard them and take the best advantage of the Sattwa only.

(318) If you perform actions like sacrifices, rituals etc. by abiding by only the Sattwa quality, you will have experience of the self knowledge like a fruit kept on your palm.

(319) If the Sun is showing everything, what is there that we will not see! Thus when Sattwic action is performed, what fruit is there which it will not give?

(320) Thus Sattwa has the power to give you any desired fruit, but the final liberation of the soul into the Brahman is quite different.

(321) And with the help of Sattwa, one easily steps into the state of liberation or enters the town called 'liberation'.

(322) Though gold is pure and its value is fifteen rupees per "tola", it is used as a valid current coin only when the king's seal is imprinted on it.

(323) Though clean, cool and scented water is very soothing, the sacredness is added to it only when it is from a sacred place of pilgrimage.

(324) Though a river may be quite wide, it can meet the sea only when it joins a great river.

(325) Similarly, it is the Sattwic action which is really helpful to a man to reach liberation and there are no difficulties in his way and that is the speciality of it."

(326) As soon as Arjuna listened to this, his eagerness could not be contained within himself and he asked the Lord-"O God! Please be kind and tell me all about it."

(327) Then the greatest among the kind people, Lord Shrikrishna said- "All right! Please listen to the explanation as to how the man of Sattwic quality sees the jewel which is called Liberation."

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः|
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा॥

OM, TAT, SAT - this has been declared from ancient times, as the threefold appellation of the absolute Brahman (which is Truth, Consciousness and Bliss solidified). By that were defined the Brahmanas, and the Vedas as well as the Sacrifices at the cosmic dawn. (23)

(328) So, the beginningless absolute Brahman, which is the primary source of this world and also its final resting place is having one name with three syllables.

(329) Actually it is nameless and birthless but in the night of ignorance of Maya, this is only a sign given to it by Vedas in order that we may recognize it.

(330) When a child is born it has no name, but we name it afterwards and when we call it by that name, it gives response and gets up.

(331) When people being exhausted by the troubles and tribulations of worldly life come to Brahman to complain and pray for relief, the Brahman gives the response to them and that is this word, viz. 'AUM'.

(332) The Veda has compassionately found out a Mantra, by which the silence of Brahman should be broken and non-duality should be attainable through duality.

(333) Then only by using this one-syllabled Mantra, Brahman can be entreated to become manifest before us though it is invisible.

(334) But this Mantra is properly understood by those who are, in the purity of their consciousness seated on the same level as the god Brahma, in the abstract city of Upanishads on the highest peack of the mountain of Vedas.

(335) Not only this, but by uttering this word only once, the God Brahma got the power to create this whole nature.

(336) O the great warrior Arjuna, before the beginning of the creation, Brahma, the god was alone

without any wisdom and was so confused,

(337) That he did not recognize me, the Lord also, and could not create anything at all; but he became quite able only by this one name.

(338) By meditating on the meaning of this name and by respecting these three letters or utterances), God Brahma attained the power to create the universe.

(339) Then he created the Brahmins and by ordering them to follow the Vedas He gave them the Yadnya, the sacrificial rituals as a means for their existence.

(340) Then how many creatures he brought into existence, is not possible to count, and for their subsistence, He gave them the rights of the three worlds.

(341) The Lord said to Arjuna further- "Please listen to the nature of that Mantra by which Brahma the god, the creator, was able to bring into existence this wonderful universe.

(342) Thus, Pranava or 'AUM' is the king of all Mantras and 'Tat' is the second part while "Sat" is the third part of this Mantra.

(343) Thus this is the triple name OM TAT SAT for Brahman. You should enjoy the fragrance of this sweet and beautiful flower, which is the essence of the meaning of the Upanishads.

(344) When Sattwic action is done by being united with this name, it makes the 'liberation of absolute aloneness', a household servant of the man.

(345) My dear, perhaps we may luckily get ornaments made of camphor! But it is very difficult to know how to wear them!

(346) Similarly, even if we perform a Sattwic action, and utter the name of Brahman, and still do not know for what purpose it is to be applied, then–

(347) Just as our merit which is in our stock is lost, if we do not know how to welcome saints who have come to us in a large number;

(348) Or just as with a strong desire to don golden ornaments one also puts on the joints of lesser metal together with the gold around one's neck;

(349) Similarly, the name of Brahman is being uttered, Sattwic action is being done by hands but if we do not know for what pupose it is meant, then all this will be in vain.

(350) My dear, there is food and a child is hungry but if it does not know how to eat the food, it is but natural that it will be hungry only.

(351) Or, O the brave one, even if oil, wick and fire are at hand, if we do not know how to utilize them together, we will not be getting light!

(352) Similarly, at the right time good action is being performed, we also remember the sacred Mantra, but if we do not know its purpose, all will be futile.

(353) Therefore, please listen to the way in which this triple name of Brahman is to be applied or utilized in our life.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः|
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्॥

Therefore, actions of the knowers of Brahman are always performed according to the rules of the scriptures, in the matter of Yadnya, charity and penance, by first uttering the word AUM! (24)

(354) The three letters of this sacred name should be used in the beginning, the middle and the end of every action.

(355) By this method only those who know Brahman have achieved that state.

(356) As they are having faith in the performance of right action due to their study of the scriptures, they do not remain without the right performance of Yadnyas, etc., or reaching unity with the Brahman.

(357) But first they establish well in their mind through meditation the AUM, and then they utter it by their speech.

(358) Then with the help of that concentration of AUM and its utterance, they proceed to the performance of Action.

(359) AUM should be resorted to at the beginning of action, like the taking of help of a lamp in the dark, or of a strong man in a jungle.

(360) Those knowers of Brahman (in the form of Vedas) perform sacrifices by putting in the fire, the pure things earned through righteous activities, through the help of the Brahmin priests, so as to propitiate their dear deities.

(361) By being very careful they perform sacrifices in the three kinds of fires at three times a day, following strictly the rules laid down in the relevent scriptures.

(362) Or, by the very acceptance of the duty of peforming such sacrifices, they give up the impediments and bondages of the worldly life which they do not like anymore.

(363) They obtain, through legitimate means, land and other property and finding the auspicious time and place as well as the deserving recipients, they give these things to them.

(364) Sometimes they continuously observe fast on particular alternate days or days after every two or three days or according to the phases of the moon and thus become lean and emaciated in that penance.

(365) Thus, they perform the very activities like sacrifices, charity and penances which are normally a cause of bondage to the soul and through these, unselfishly performed, those knowers of Brahman attain liberation easily.

(366) For example, boats are heavy on the land but we cross waters by using the same boats. Similarly, by the help of this sacred name one is freed from binding actions.

(367) But enough of this repetition. In short, with the help of 'AUM' the activities such as sacrifices, penances etc. become helpful towards liberation.

(368) When these activities seem to bring about some fruit in due course, the word "Tat" is used.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः|
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांक्षिभिः॥

Actions like Yadnya (sacrifices), penances and charities of various kinds are performed by those who aspire for liberation, but have no motive of receiving fruit, by using the word 'Tat' (25)

(369) The absolute Brahman which is beyond the whole world, which witnesses all, and which is a thing beyond all things, is denoted by the word "TAT"

(370) They meditate upon it as the root cause of all things and then those wise people utter the letter 'TAT'.

(371) They pray- "Let all these actions be offered to that Brahman which is called Tat, and no fruit may remain for us to enjoy, out of them.

(372) Thus, by offering all actions to the Brahman denoted by Tat, they say-"This is not mine" and escape from the involvement into the results of those actions.

(373) Now, that action which is begun by speaking the word Om and offered to Brahman with the word TAT,

(374) Is only an action which is outwardly apparent but as the actor, the doer conceives himself as different, separate entity, it does not dissolve itself by this outward offering to Brahman.

(375) The salt gets dissolved into water but there is still salty taste to the water. Similarly the duality remains because the doer thinks that 'he' has offered the action to Brahman.

(376) And so long as this duality persists, the fear of bondage of worldly life does not end. Vedas which are the mouth of the God have been declaring this with full force.

(377) Therefore, in order that the Brahman which appears to be separate from the doer because of his concept of the doer-ship, should be experienced in the Unity of the Atman, the word "SAT" is used.

(378) The action- which has been tranformed into Brahman by the words OM and TAT, is called "Auspicious" etc. and is praised.

(379) The word SAT is used for that auspicious or praiseworthly action. Now I shall further explain that word SAT. Please listen.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते|
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते॥

The name of God as SAT is used in the sense of Truth and goodness and the word SAT is also used in the case of praiseworthy act, O Partha! (26)

(380) By this word 'Sat' the coin of the manifest universe which is the product of ignorance is melted and the real gold of 'SAT' as Brahman becomes evident.

(381) This reality which is called 'SAT' does not change by time and space; and is as it is, eternally without a break.

(382) Now, this apparent world being impermanent, is not having any place in that SAT, and that SAT can be recognized only by realization of Atman.

(383) The action which is made auspicious by the SAT principle, becomes united with Brahman and by the self knowledge of unity, it is perceived everywhere as Brahman only.

(384) Thus by OM and TAT, the action becomes one with Brahman and being meged, remains simply and wholly as SAT only.

(385) So one should take into consideration the inner utilization of the word 'SAT' - so said the Lord Shriranga! (Dnyanadev says- This is not my invention. It is what the Lord said.)

(386) He further says- "But if I say so, there is the error of thinking that the Lord has some duality in Him. Therefore, one should decidedly take this opinion to be of the Lord Himself.

(387) The Lord said- "Now listen to one other way in which this word 'SAT' is utilized, as helpful to Sattwic action."

(388) When good actions are being done by men according to their own standards and capacities, sometimes there appear some defects in them.

(389) Then just as, when some limb of a body is defective, the body does not function normally or just as a chariot without wheels does not run.

(390) Similarly a good 'SAT' action becomes sometimes defective, due to some lacunae.

(391) In such a case the word 'SAT' helps the two words 'AUM' and 'TAT', in making again that action perfectly auspicious.

(392) It destroys the badness of the action, and then by its own essential power, turns it into a perfect one.

(393) Just as a good medicine cures a patient of his ailment and makes him again healthy, this 'Sat' removes the defect in the action.

(394) Or due to some mistake, action breaks the rules about right way of performance and turns to a wrong path.

(395) It so happens that those who are walking straight suddenly go the wrong way and sometimes even an expert becomes confused. Thus, what may not happen in the course of events? Anything may happen.

(396) Therefore, when like this, suddenly action becomes bersirk and is then likely to be defamed as wrong action;

(397) If the word 'SAT' is wisely used, even more so than the words 'AUM' and 'TAT', it gives that action the required purity.

(398) Like the friction of the magic stone 'Parees' to the iron, or like the meeting of a brook with the sacred Ganges or like the rain of nectar for a dead man;

(399) Similarly, O the great warrior Arjuna, the use of the word SAT is purifying to the defective or bad action. Such is the greatness of this word!

(400) When having taken into consideration the importance of this word as explained, you will regard this word 'SAT', you will know for yourself that this is itself Brahman.

(401) Just see now in short - This uttering the words OM TAT SAT takes you to that supreme state from which all this manifest world receives illumination.

(402) That supreme state is alone, unbroken pure absolute Brahman and this word, this name is indicative of its inner power.

(403) Just as sky itself is the support for the sky, this name has the support of this name only.

(404) The Sun which rises in the sky illumined by himself and not by any other. Similarly this name itself is the manifest Brahman.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते|
कर्म चैव तदर्थीयं सदित्येवाभिधीयते॥

And the firm steady faith in the performance of sacifices, penances and charity is likewise spoken of as 'SAT' and acion for the sake of God is also called as 'SAT' only. (27)

(405) This name should not be simply taken to be of three letters, but should be considered as Brahman. Thus, whatever is done for this purpose;

(406) Whatever it be as sacrifice, charity or penance and may it be finalized or remain incomplete -

(407) All of these become one with Brahman, just as by the touch of 'Parees', gold is always made pure, there is no gold of lesser mark.

(408) Just as rivers once merged into sea cannot be separately recognized, similarly in this action which is surrendered into Brahman there is no defect whatsoever.

(409) Thus, O the wise Arjuna, I have explained to you the power and the nature of this name of Brahman-

(410) And, O the brave warrior, I have also told you the hidden significance of each term contained in it.

(411) Such is the significance of this name which indicates Brahman. My dear, have you now understood its importance?

(412) Now, therefore, let your faith in this name be enhanced from today– the name which immediately destroys all bondage.

(413) When in any action this word 'Sat' is used, it will be tantamount to the performance of Veda recitation with all its facets.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्|
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह॥

An oblation offered, a gift given, a penance practised, and any deed performed, when performed without faith- all amount to nothing, as 'Asat' or not good and it is of no avail here or hereafter in the other world. (28)

(414) But if disregarding this facility and arrangement, leaving the help of faith aside and increasing the pride of adamant desires,

(415) Crores of horse-sacrifices may be completed, the whole earth full of jewels may be given in charity and austere penances may be gone through for thousands of years, even standing on one toe-

(416) Or lakes and water reservoirs may be built as large as sea, but all these actions are simply futile.

(417) Just as rainfall on stones, oblations offered not in the fire but in the ashes, or embrace of a shadow,

(418) Or a slap given to the sky - are all useless, all these activities are in vain, my dear Arjuna!

(419) We do not get oil if stones are crushed in a pulverizer, nor do we get oil cake. Similarly all these actions become futile and only poverty becomes our lot.

(420) If we take with us a piece of tile thinking that it is a coin, and if we go in the market of the home town or any other town, we will not get anything by selling it, but may die of hunger.

(421) Similarly by doing any actions like this we will not get any enjoyments in this world nor can we expect anything pleasurable in the other world.

(422) Therefore, if we do anything without faith in Brahman, that is simply an unnecessary trouble, in respect of this or the other world.

(423) Thus said the Lord Shikishna, who is the lion destroying the elephants of sins, the Sun who dissipates the darkness of triple calamities that befall a man in this life, who is the lover of goddess Laxmi, and who is the greatest among the bravest men.

(424) At that time, Arjuna was so lost in the blissful state of Atman, as if Moon herself becomes dissolved in her own light!

(425) Really, the war is like a ‘groce’! He uses the sharp ends of arrows as measures and fills these measures by flesh and thus does a short work of finishing human life–

(426) And the most wounderful thing is how could Arjuna in such a hard time be able to enjoy the bliss of inner self! Nobody else in the world is so fortunate as Arjuna!

(427) Sanjaya said to the king of Kouravas- "By seeing the virtues of this our enemy, great respect arises for him in the mind, and in a sense, he has become a sort of Guru to us who gives us such happiness!

(428) Had he not asked this question, how could the Lord have revealed the hidden truths? And how could we have been acquainted with the spiritual wisdom?

(429) We were moving aimlessly in the cycle of births and deaths in the darkness of ignorance, when, all of a sudden, he has brought us into the temple of light of self-knowledge.

(430) What a great obligation has he done to you and me! Really, he seems to be a brother of Vyasa in his role of a Guru.

(431) After saying so openly, Sanjaya wisely said to himself- "This king will find this praise of Arjuna a bit annoying. It is, therefore, wise not to talk about it.''

(432) Thus thinking, he stopped his reporting. Afterwards he started to tell about some other things which Arjuna asked the Lord Shrikrishna.

Saint Dnyandev said- "I am going to do exactly like Sanjaya now, - so requests Dnyanadeva, the disciple of Nivrutti, which please listen to."

इति श्रीमद्भगवद्गीतोपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः समाप्तः॥

Thus in the Upanishads sung by the Lord, in the science of the knowledge of Brahman, in the scripture of Yoga and in the dialogue between the Lord Shikrishna and Arjuna, the Seventeenth chapter by name "The Yoga of the Three kinds of Faith" comes to an end.

■■

Chapter - 17

The Yoga of the Three Kinds of Faith

(1) O my teacher, you are like the Lord Ganesha, and in the experiencing of the trance taught by you, which is just like the yogic sleep, the hold of the exterior universal perception on the consciousness of a Jeeva is slackened, I bow before you!

(2) The three modifications as the Sattwa, the Rajas and the Tamas are

like the city of Tripura, in which the soul who is like Lord Shiva, is caught in the castle of his soul-hood, but by remembering your name, the soul or the Atman, as Lord Shiva is released from that bondage.

(3) Put in a weighing scale with the Lord Shiva, you are thus heavier in the role of a Guru, but light enough to be the "float" on the sea of Maya to ferry the seekers to the other shore.

(4) You are the destroyer of the "twisted" for those who are ignorant about you, but for the wise people, you are completely straight-forward. (Vakratunda is the name of Lord Ganesha, which has one meaning that "He is having twisted mouth", and the other meaning is, "He is the destroyer (Tunda) of the twisted (Vakra)."

(5) Your divine eyes appear to be very small but you are capable of creating the whole universe and destroying it by the mere opening and closing of your eyelids.

(6) When you move swiftly your ear which denotes extrovert activity, there is the wind made fragrant by the juice percolating from your forehead by which Jeevas, like black-bees, sworn around you, and they seem like blue lotus flowers by which you are worshipped.

(7) But when you flutter the second ear of "withdrawal into abstract", the whole decoration of worship is disturbed, and you appear in your pure uncovered Being.

(8) The whole attractive appearance of the world of name and form, which results because of the extra-ordinary beautiful dance of the damsel Maya is, really speaking, the exponance of the skill of your war-dance (Tandava dance).

(9) O the most generous Ganesha! Not only this, but paradoxical effect

of your intimacy is that one who is so closely related to you, loses all the sense of relationship which is implied in the world of duality.

(10) Another riddle is that, you are called the brother of all the world (Bandhu), but actually you destroy all the bondage (Bandha) and yet there is the 'joy' in the mind of the devotee suddenly getting himself attached to you.

(11) But O Lord, when the duality is totally dissolved the devotee is not aware of his separate body.

(12) But those who imagine you to be separate from them and try to reach you as a final goal through the practice of Yoga etc., find that you are quite at a distance from them and left unnoticed!

(13) You are not caught in the field of meditation of those, who try to concentrate upon you in their minds, but for him who even forgets to meditate upon you because of the arising of complete unity in him, you are the most beloved of all.

(14) He who does not know that you are a completely self-sufficient totality, proudly totes his omniscience, but how can you listen to his babble? Because Vedas who are so talkative, do not get any hearing from you. (Vedas are not able to describe god (properly).

(15) 'SILENCE' is your name according to your zodiacal sign; then how can one think of praising you? This is because when in whatever form, you are visible, it is nothing but delusion, where is the scope for any devotion to be offered to you?

(16) If I try to conceive myself as your servant, by that very act I become accused of the crime of imposing a duality between us. Therefore it is best not to do anything about you.

(17) O the symbol of all my worship! I have understood this very well as the most secret thing about you, that you are realised in oneness only when we totally drop every kind of distinction and duality.

(18) Therefore what more can I say? Please accept my salutations as salt is absorbed in the liquid tasty juices of boiled vegetable!

(19) Now just as an empty pot is dipped in the sea and taken out, it comes filled with water, or just as the wick, when touched by a flame, becomes itself a flame-

(20) Similarly O Shri Nivritti! by bowing before you I have become fulfilled. Therefore I will proceed to explain the meaning of Geeta further.

(21) (Dnyanadeva begins to talk about Geeta)- "Now at the end of the sixteenth chapter, in its last verse, the Lord has emphatically given direction to the effect that-

(22) "O Partha, you have to abide by the orders given by the scriptures as the standard in the matter of deciding right action and wrong action."

(23) There Arjuna thought, "How is it that no action can be done without the help of scriptures?

(24) How can one stand on the hood of the great serpent Takshaka and take out the gem from his head? And how can one pluck the hair from the nose of a lion?

(25) And then if we have to sew that gem by the thread of that hair, then only we can put the garland around our neck! If this is not possible, should we keep our neck without ornament?

(26) So how can we reconcile and bring together all the various scriptures and have the fruit of unanimous opinion?

(27) All right! Suppose we finally decide what is right action in this way, will we have enough time to actually perform that action? And is one life period enough to fulfill the orders of the scripture?

(28) And how can all men get lucky enough to have co-ordination of the scriptures, their meaning, enough money, right place, and right time for all this? So-

(29) It seems very difficult to do any action exactly according to the rules. Then where is the scope for ordinary men, who seek liberation, to do anything?"

(30) Arjuna desires to ask this question and that is the subject of the seventeenth chapter.

(31) Arjuna was very disinterested in ordinary enjoyments of life; was already accomplished in all arts and skills, and as "Arjuna", he was alike Krishna for Krishna also.

(32) He was the support of bravery, the ornament of the 'Soma' lineage of kings, and all the worldly happiness was a child's play for him.

(33) He was the beloved of the 'lady intelligence', the maternal home of spiritual wisdom and the constantly accompanying consciousness of Lord Krishna.

अर्जुन उवाच -

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः |
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥

Arjuna asked, those who are having faith in God, but perform religious rituals etc. which are not

necessarily according to the rules of the scriptures, what type of inner essence of these worshippers is, in the categories of Sattwa, Rajas and Tamas? (1)

(34) Arjuna who was thus accomplished in every field of life asked- "O the darkly beautiful god, (like the leaf of Tam¢la tree), you are Brahman perceptible to our senses also! But your statement seems to us as leaving many loopholes of doubt.

(35) Why did you say that except following the scriptures, the soul has no other means of emancipation?

(36) My Lord, for studying the scriptures, right place, time and the teacher are necessary, but if these are not available;

(37) And if there is shortage of many other things which are helpful for study;

(38) And again if there is no store of good fortune through good past Karma, and the resultant intellectual facility, then one finds that his study of scriptures is stopped; and in such a case,

(39) If those have not any touch of the scriptural knowledge at all, and thus have given up any botheration about what the scriptures have to say;

(40) But are such persons who have real desire to be equally happy in the other world,

(41) Like those who are well versed in the knowledge of scriptures and perform the sanctimonious rites imitating those experts, (but without proper knowledge of it);

(42) O the generous Lord, just as a child rewrites and overwrites the characters of the alphabets already scribed by the expert teacher or just as a blind man walks taking the help of a man having sight;

(43) Similarly some people follow the acts of the well-versed experts in all the scriptures as the standard for performance of various rituals, by putting faith in them.

(44) With that faith they perform the Shiva worships or generously give land in charity; or the practice of maintenance of sacred fire in the home, and fire sacrifice etc.,

(45) O Purushottama, please tell what is the state and fate of these faithful souls

according to the three qualities of Sattwa (piousness), Rajas (energetic activity) and Tamas (dirty laziness).

(46) Upon this, the Lord Shrikrishna who is the Ruler of the high seat of Vaikuntha, who is the fragrant pollen of the Lotus which is Veda, and by whose shadow, this whole universe functions.

(47) Though time is naturally the mightiest of all, and non duality is the extra-ordinary and tremendously unfathomable state of bliss,

(48) The Lord by whose supreme power this Time and the non duality become so powerful, now answered personally-

श्रीभगवानुवाच -

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा|
सात्त्विकी राजसी चैव तामसी चेति तां शृणु॥

The Lord said, "The faith of all who bear a body, a form, is naturally three-fold, such as Sattwic, Rajasic and Tamasic; Please listen to it. (2).

(49) The Lord said- "O Partha, I know the acute feeling in your heart. I am aware that this condition of the study of scripture is a great difficulty for you.

(50) You are trying to grasp the supreme state merely by your faith; but, O the wise one! That is not so simple!

(51) O the crowned one, it is not advisable to say that "This is our faith", and rely upon it to achieve liberation. My dear, if a Brahmin continuously lives with the low caste man, does not the Brahmin become also of the low caste?

(52) Even though there is water of the river Ganges, if it is brought in a pot of liquor, it should not be accepted. You should think about this.

(53) Sandal-wood is cool, no doubt, but if it is burning, will it not burn your hand, if you hold it?

(54) O the crowned one, if pure gold is put into an urn in which already gold mixed with lesser metal is boiling and if it is again poured out, will it not be also causing loss, being impure?

(55) Similarly faith as such is very pure, but to whatever types of beings it is attached,

(56) Those beings having been subjected to the beginingless Maya, are moulded in the three

qualities, and therefore faith becomes polluted.

(57) The two qualities out of the three become weak and the remaining one becomes powerful, and the attitude of those beings change according to that.

(58) Then their mind is moulded according to the attitude, action is committed according to the mind, and the beings are reborn in next bodies according to the actions committed in this birth.

(59) The seed is destroyed and the tree grows; the tree is destroyed, but it is still maintained in a small form in the seed. This cycle goes on for millions of years, but the 'die' of caste does not break.

(60) Similarly innumerable births take place again and again but the accretions of the three qualities around the souls are never dissolved.

(61) Therefore, you should understand that the faith which every being has is according to these qualities only.

(62) Supposing by chance, the Sattwic quality is dominant in a person, it gives a call, an invitation to knowledge to join it but there are two antidotes to this one quality.

(63) When with the help of Sattwa, the faith turns towards achieving the fruit of liberation, how would the two qualities of Rajas and Tamas sit quietly?

(64) The Rajas destroys the strength of Sattwa, and the same faith, when Rajas reaches its unlimited height, becomes the sweeper, who goes on sweeping Karma.

(65) Then if the fire of Tamas is flared-up, the same faith reaches such a low state that it runs after any objects.

सत्त्वानरूपा सर्वस्य श्रद्धा भवति भारत|
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः॥

O the son of the Bharat lineage! The faith of all people is according to their essential quality. This Purusha or man is the embodiment of faith only. He is as his faith is. (3)

(66) O the wise one! Know that there is no faith anywhere in the whole world of Beings, which is devoid of these qualities.

(67) Therefore again, though faith is only one natural thing, it is divided according to the three qualities of Sattwa, Rajas and Tamas.

(68) For example, water is one single element, but as poison it kills, in pepper it is pungent, and in sugarcane, it is sweet.

(69) Similarly the faith of the man, who is completely Tamasic, and takes birth and dies again and again in the same quality, is also Tamasic.

(70) Then just as the eye-black (collyrium) and soot (lamp-black) are not different, that faith is itself Tamas, and not different.

(71) Similarly in the case of a soul, who is Rajasic, his faith is also Rajasic and in the man of Sattwa, it is Sattwic.

(72) Thus the whole panorama of the universe is cast out of the three types of faith only.

(73) But you should understand the three kinds of stamps which the faith bears according to the three qualities.

(74) For example, a tree is identified by its flowers, a man's mind is understood by the way he talks, and the past Karma of a man is known by his present conditions.

(75) Similarly I shall tell you the signs by which the three kinds of faith can be recognised. Please listen.

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः|
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः॥

The people of Sattwic quality worship gods, those of Rajasic quality worship the Yakshas and Rakshasas (para-human Angles) and those of Tamasic quality worship the dead and the ghosts. (4)

(76) Those whose character is made up of Sattwic quality are generally fond of heavenly life.

(77) They study various sciences, select good systems of ritualistic sacrifices, and they enter the divine world.

(78) And O great warrior! Those who are made up of Rajasic faith, worship the Rakshasas and angels who travel through the astral world.

(79) I shall also tell you about Tamasic faith, which is like a heap of sin and very cruel and devoid of pity.

(80) They kill animals by cruel cunning, and worship the groups of ghosts in cemeteries in ghastly conditions in the greyish evenings.

(81) Those men are moulded using the essence of Tamas; you may know them as the very home of Tamasic faith.

(82) In this way, the three kinds of faith are recognized in this world by these different signs; but I am telling you this with a certain purpose.

(83) And that is, I advise you, O wise one, to take care to develop the Sattwic faith and to drop the other two faiths.

(84) O Dhananjaya! To a man whom this Sattwic faith protects, does not find the final state of aloneness, difficult or fearsome.

(85) He may not study Brahmassootras; he may not be expert in various scriptures and he may not know the salient principles of philosophy.

(86) But there are elderly sages who themselves become the very embodiment of the meaning of Vedas and Smriti's and give by their own actions, codes of penance to the whole world;

(87) And people of such Sattwic quality follow the footsteps of these elders with faith; and so they also attain the same fruit like those elders.

(88) For example, if first, one man lights a lamp by gathering necessary material and if another person just touches his lamps to that lamp, will he be denied the light?

(89) And if one man spends lot of money and builds a house, would not the tenant also who resides in it get the benefit of that house?

(90) Also, for example, does a lake quench the thirst of only the man who builds it? Or is the food only for the cook and not for all members in the house?

(91) What more should I say? Is the Ganges (Godawari, to be exact) meant only for the sage Gautama (who was instrumental to bring the river down on Earth) and for others it is only a brook of dirty water?

(92) So, he who faithfully follows the example of the wise persons who perform actions by knowing their essence, also becomes liberated even if he is not intelligent enough.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः|
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः॥

The people who are full of hypocrisy and pride, accompanied by desire, attraction and strength, and who practise fierce penance not sanctioned by the ethics of the moral sciences, (5).

(93) But there are some who do not spoil their tongue even by uttering the names of the sciptures, and who try to avoid with all their might any contact with the sages who know the sciences.

(94) Who mimicry the conduct of the elders to hoot at them and ridicule the scholars by derogatory

pranks.

(95) Commit most irreligious sins in the fever of their own self-declared importance and their power and prosperity.

(96) There are also those who even cut the limbs of their parents and elders to offer the flesh and blood in the sacrificial pit in order to propitiate evil demons;

(97) And they pour these things in the burning pits, or feed the powerful ghosts with them or even slay their own children in order to please the most cruel of denizens of the ghost-world.

(98) Being slaves to their own devilish determination, they observe fasts for seven days or more in order to obtain ill - omened boons of those lower Beings.

(99) O Arjuna, these people sow the seeds of self-immolation and violence towards others in the field of Tamas quality and then that field yields, the same kind of crop!

(100) O Dhananjaya, their plight is as pitiable as of a man who has no arms with which to swim and does not use a boat, but jumps in the ocean.

(101) Or like a patient who quarrels with the doctor and kicks the medicine and suffers more.

(102) Or their plight is like the plight of a blind man who quarrels with his escort and thus suffers difficulties in his own home.

(103) Similar is the tragedy of those who throw away the shelter of scriptures arrogantly and wander aimlessly in the forest of many sinister attractions.

(104) They do the bidding of their desire, kill those whom the anger wants to kill and even bury me deep in the pit of suffering, in their own hearts.

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः|
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान्॥

They thus crush and stretch all the elemental parts of earth, water etc. within the body, being really mindless, and they also harass me residing in their inner body. Know that these people are confirmed demonic in their nature. (6)

(105) Whatever trouble they give to their own body and others' bodies is indirectly a very acute trouble to me, the Atman.

(106) Actually we should not touch their aura even by speaking about them, but we have to mention these sinners in order to know whom we have to discard.

(107) A dead body has to be lifted by our hands in order to take it out of the house; we have to talk to dirty man in order to tell him to go away; and we have to clean any dirt by hand and then to wash our hands.

(108) We do not give much importance to dirt because cleansing is the purpose and the expected thing. Similarly this demon- like nature is described here in order to drop it, to avoid it.

(109) Therefore, O Arjuna, when you will by chance see them, you should immediately remember me because this sin cannot be washed clean by any other purificatiory action.

(110) Thus only the Sattwic faith should be cared for and nurtured, about which I am going to tell you presently.

(111) So, one should seek such company and circumstances which will develop the Sattwa. Good food is very helpful in this respect.

(112) Normally there is no other means except food which develops the desired kind of human nature.

(113) O the brave one! It is a common experience that even a sober man is influenced immediately if he drinks wine, and becomes intoxicated.

(114) It is also generally seen that he who always takes sweet liquid diet, suffers from ailments caused by gasses and cough; and does anybody having fever etc. get cured only by drinking milk? (Medicine is necessary there.)

(115) Nectar if taken, saves one from death and poison if taken kills one by pervading all his body.

(116) So, according to the quality of food intake, the elements of the body change and according to them the inner attitude of a man is nourished.

(117) Just like the water contained in a pot becomes heated when the pot is heated, the elements like blood, flesh, bones, skin, hair, etc. in the body affect the attitude of the mind.

(118) Therefore, if one takes food with Sattwic quality, Sattwa is more developed in the nature of man, and by other kinds of foods, namely Rajasic and Tamasic those qualities increase in the consciousness.

(119) Therefore, we shall now tell what food is Sattwic and what types of foods are of Rajas and Tamas quality. Please be attentive in listening.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः|
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥

All people like food of three types and similarly there is threefold classification of ritualistic sacrifice, penance and charity. Please listen to their differences thus- (7)

(120) O the brave one! We will show clearly to you how food is divided into three types.

(121) Food is generally prepared to suit the taste of one who is going to dine, and the diner himself is made up of the three qualities.

(122) The soul, Jeeva, who is the doer and the enjoyer of the fruits of action, is having three types according to the three qualities and his actions are also of three types.

(123) Therefore his actions namely his food habits are threefold, his sacrifices are threefold and his penances and charities are also of three kinds.

(124) Out of these, we shall tell you about the types of food, which we referred to earlier. Please listen. We will explain in detail in a simple way.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः|
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥

Foods which help longevity, intelligence, vigour, health, happiness and cheerfulness and which are sweet, bland, substantial and naturally agreeable to health are liked by the men of Sattwa. (8)

(125) The enjoyer, the Jeeva, who is fortunately having inclination towards the Sattwa quality has special liking for sweet foods, and

(126) Those food articles which are themselves naturally succulent, sweet and ripe.

(127) These articles are not shapeles. They are soft to the touch. They are succulent and palatable. They are tasty.

(128) These articles are full of juice, soft outwardly also, and the watery content is properly made juicy by process of heating.

(129) These articles are small in size but very good in effect, just like the few words of the Guru which are great in their meaning. They also give great satisfaction even though they are small.

(130) These articles are as sweet inside as they are for the taste. Such food articles are very much liked by people of Sattwic quality.

(131) Know that the Sattwic food is of these signs or qualities, which always give new protection to life.

(132) When the 'cloud' of such Sattwic juice pours itself in the body the 'river' of our life goes on

becoming fully flooded.

(133) O the wise one! Just as the Sun is the cause of the day becoming bright, so, such kind of food becomes the cause of development of the Sattwic quality.

(134) This type of food is the support of mental and physical strength. If such food is taken, how can diseases find place in the body?

(135) When the food is of such Sattwic quality, the body is fortunate enough to enjoy good health.

(136) By such food it is possible to give happiness to others and to get the same; and joy becomes enhanced nicely.

(137) When such food is properly digested it proves to be wholesome and health - giving both to the body and the mind.

(138) Now, as this is the right occasion. I shall tell you about the food which is liked by a man of Rajas quality.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः|
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥

Foods which are bitter, acids, salty, overhot, pungent, dry and creating a burning sensation in the body and which cause suffering, grief and sickness are liked by Rajasic type of men. (9)

(139) The Rajasic food is so bitter that the greatest poison Kalakoot will be less bitter than that. It is more hot than calcium and it is very sour.

(140) Salt is profusely used in preparing such food, like water which is added to flour to make a dhow; and many other salts are mixed in it.

(141) Rajasic man likes such heavily salty food and as he eats hot, chilli etc. articles, he as if swallows fire directly.

(142) The vapours of such hot things are so hot that a wick of a lamp if put into their upward flow, it may catch a flame! Such things are demanded by Rajasic man.

(143) The heavy iron bar used for breaking stones is well-known for its hardness, but he eats food which is harder than this bar, and it hurts the body without making any actual wound.

(144) His food is as dry as ash inside as well as outside, and he likes the sudden shock which this type of food gives to the mouth.

(145) He becomes more and more satisfied when he eats food while masticating it, and the lower

and upper teeth chatter by its sourness.

(146) He eats articles which are very pungent in taste and over and above, they are seasoned and treated with mustard powder, which when eaten is very intoxicating and he sneezes, cries and laments!

(147) Then there are Raitas made so hot that fire may be less burning, which are to his great liking.

(148) Such a man, not being ever satisfied by continuously eating such food, becomes mad for it and as if fills his belly with fire only.

(149) He experiences such heat in his body, and such breathlessness, that he does not find any comfort on his bed or even on earth; he demands water again and again, as if he never leaves the pot away from the mouth.

(150) My dear! These are not food articles. These are like fattening material used to instigate the black serpents of diseases lying dormant in the bodies of the intakers.

(151) As soon as this nourishment is received all those diseases simultaneously attack the man. Thus this Rajas food results in suffering only.

(152) O the great archer, in this way I have explained to you the characteristic of Rajas food and its results also.

(153) Now I am going to tell you what type of food a man of Tamas quality likes, but perhaps you may become disgusted by listening to it.

यातयामं गतरसं पूति पर्युषितं च यत्।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥

Food which is insipid, putrid, stale and polluted, which is kept overnight or for more than three hours, and also is not fit to be used for any good purposes like sacrifice etc. is dear to men of Tamasic disposition, (10)

(154) My dear, just as a she buffalo eats the fermented mixture of grains, similarly the man of Tamasic nature does not feel awkward while eating food, spoiled by others and which is also stale.

(155) The Tamasic man eats without any hesitation, in the evening that food which was prepared in the morning, and also food prepared today, he may eat tomorrow.

(156) Or he eats half-boiled or over-boiled food, or which has been burnt and also which is not properly saturated with tasty juices.

(157) Food must be such that it is properly cooked, and the juices in it have been developed in the process so as to give good taste; but a man of Tamas quality does not care for this.

(158) And if at all by good fortune, he gets such a food, he does not eat it immediately, but keeps it, like a tiger, for such a long period that it starts giving bad smell.

(159) He eats such food, which is kept to be fermented for days together, which has become tasteless, which is dried-up and devoid of any moisture or which is rotten and infested with germs.

(160) Or such food, which has been carelessly eaten partly by children and left in a very shoddy manner, or food similar to the amalgamated articles of food, when many women sit around a plate and rub and mix by their hands, all foods together, in a propitiatory ceremony.

(161) When a man of Tamas quality gets such a food, he feels that he has got a good feast, but this sinner is not satisfied with this.

(162) See the wonder! He eats such articles of bad quality.

(163) Which are completely prohibited by dietary rules and which are not fit to be eaten. He has a perverted taste for such food.

(164) So, dear Arjuna, this is the food which is liked by a Tamasic man. And he has not to wait even for a moment more to suffer from it.

(165) Because, as soon as his mouth touches the food or drink which is impure and prohibited, he becomes a victim to the sin.

(166) Then what he eats is not a food, but it is the very pain filling his belly.

(167) He is having such horrible experience, just as a man who is being beheaded may feel or a man entering into a big fire may feel but he goes on suffering like this.

(168) Therefore, if we want to describe the result of Tamasic food, it is nothing else than Tamas only.

(169) Just as the food has such three categories, similarly Yadnya, (sacrifice) is also of three kinds.

(170) And O the crest-jewel of famous men! First, I am going to tell you about the signs of Pure sacrifice, which is Sattwic.

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते|
यष्टव्यमेवेति मनः समाधाय स सत्त्विकः॥

Sattwic sacrifice is that which is performed in a peaceful and satisfied state of mind, which is considered as a duty only, which is according to the standards laid down in that respect and which is performed by persons who are not eager to get its fruits. (11)

(171) The mind of a faithful wife is such that she does not have any desire taking roots in it for any other person except her husband.

(172) The river stops its flow when she meets and merges into the sea or, after realization of Atman, Vedas become quiet.

(173) Similarly, there are some people who use their intellect only for the realization of Atman and do not have any selfish pride or desire for the benefit from their rituals etc.

(174) When water is poured exactly at the roots of a plant, it does not turn away but is absorbed by the roots only.

(175) Similarly they are mentally and physically completely concerned only in the performance of the sacrifice and have no desire for fruits.

(176) The sacrifice performed by them only with the consideration of duty, and having given up the desire for fruit, is really a sacrifice, well-performed and accomplished in all respects.

(177) And, just as the eye sees itself with the help of a mirror, or as we see a gem kept on our palm in the light of a lamp.

(178) Or just as when the Sun rises, we can see our way clearly; similarly, by carefully seeing clearly what are the directions of Vedas and the scriptures–

(179) And by collecting all the utensils and articles useful for the sacifice, and arranging them properly, as if placed by the god, the creator, himself for the sacrifice;

(180) And if all the articles are properly placed in their respective places, just as ornaments properly used for each limb of the body,

(181) What more should I describe? Then the very Goddess of sacrifice, ornamented, seems to have become manifest in the form of sacrificial ritual.

(182) So, when the sacrifice is so accomplished in all respects in which there is no iota of selfish desire for any self-importance.

(183) And just like a Tulsi plant though given water by a small water source does not give flowers, fruit or even a shade.

(184) Or in short, when the sacrifice is so performed without attachment or hope for its fruit, that

sacrifice should be considered as of Sattwic quality.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत्।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥

O the great among Bharatas! When the sacrifice is performed with an eye towards its fruit, or with hypocrisy, just to boast about it, know it to be Rajasic. (12)

(185) O the great warrior! Now if a sacrifice is done in the same maner as described above, but it is having a hidden selfish end, just like when a king is invited to attend somebody's ancestral rites,

(186) The inviters think that if the king attends, much help it would be for them, they will be famous and there will not be any shortage of funds for the rites.

(187) Similarly, when there is a desire to attain the whole heaven, and the performer hopes to be very famous by the sacrifice,

(188) O Partha, when the sacrifice is performed only to get its fruit and to boast about it and is to get social importance then that sacrifice is of Rajas quality.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥

Sacrifice which is deprived of any discipline and rules, in which food is not given in charity, no Mantras are chanted, no money is given to the priest and there is no faith in the mind of the performer, is called Tamasic one (13)

(189) And as regards the Tamasic sacrifice, the adamant desire is the only reason just as in the wedding of animals and birds there is no other priest except their sexual desire.

(190) If the wind will not find a way to blow and if death ever waits for some auspicious moment, or fire will turn back being afraid of anything which should not be burnt;

(191) Then only there will be some control on the behaviour of a Tamasic man. O the great archer, this man is really uncontrolled.

(192) In his behaviour, there is no care for following the dictates of scriptures. He is having that much respect for them as a fly which does not hesitate to put its mouth in any food.

(193) Which Brahmin would ever go shamelessly to attend his sacrifice ceremony for receiving money as religious charity, when Brahmins are really disinterested in worldly things? Just as a fire is soon destroyed in a great hurricane,

(194) This man in his boastful nature, throws away all his belongings, and just as greedy relatives rob all things from the house of a childless man, people who have absolutely no respect or faith of any kind come and loot this man's belongings.

(195) Thus, a sacrifice where such things happen should be known as a Tamasic sacrifice. So said the Lord Shrikrishna who is the spouse of Laxmi, the goddess of riches.

(196) Then he further said, "Just as the waters of the river Ganges, either become polluted or remain clean according to the area through which it flows,

(197) Similarly Penance is also threefold though penance as such is only one type of spiritual endeavour; thus one type of penance causes sin while another may liberate.

(198) O Arjuna, of good mind, if you wish to know how there are three types of penances, you should first know penance itself.

(199) I shall tell you the nature of penance as a whole, and then I will tell how its characteristics differ according to the three qualities-

(200) Penance, which is called TAPAS, is in itself of three types, one kind is mental, the second is physical and the third is pertaining to words or the speech.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्|
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते॥

Worship of god, Brahmins the twice-born, the Guru, the men of Vedic knowledge, and cleanliness as well as humility in physical behaviour (actions), celibacy, non-violence- are all belonging to the physical penance, (1)

(201) Now, listen to the physical kind of penance. The Lord Shankara or the Lord Shrihari whoever deity you have faith in-

(202) To go to the temple of that deity by undertaking pilgrimage, becomes a crazy habit of the feet of the devotee, and he is dreaming all day and night about it.

(203) His hands are always eager to decorate the court-yards and precincts of temples, to provide various articles of worship like sandalwood paste, flowers etc., and to do any work that he may be asked to do by anybody in that respect.

(204) As soon as he happens to see any idol, image or divine symbol like that of Lord Shiva, his body automatically prostrates before it like a wooden stick.

(205) He is very fond of doing all types of service respectfully, of Brahmins, who are endowed with

virtues.

(206) He is eager to help those, who are tired by travel, suffering from any ailment or having calamities befallen on them.

(207) He feels that his body is better to be thoroughly used to its end in the service of parents, who are the greatest places of pilgrimage.

(208) He is always looking for an opportunity to serve a Master or a Guru whose very meeting relieves great sufferings of worldly life.

(209) And, O the great warrior! He is making every effort to burn all the dross of the pride of physical body, etc. by tempering his body, and scorching it in the oven of doing one's own duty.

(210) He is having a great desire to oblige others, because of realization that Atman is dwelling in every being, and he bows before everybody with that respect, but with determination keeps proper control over enjoyment of sense objects.

(211) Even he feels that at the time of birth, it was unavoidable to be in touch with a female body, but from that moment onwards he should observe complete abstinence in respect of women.

(212) He does not dare to trample upon grass or even to cut its blades, thinking that all things are sacred.

(213) When the actions and behaviour of the physical body will be so pure and humble, one should know that the physical penance has become a perfected thing.

(214) O Partha, since in all these activities, the main instrument is physical body, I call this penance as physical.

(215) Thus, I have discussed the physical penance. Now please listen to the purity of penance of Speech.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्|
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥

To speak in such a way that it does not hurt anybody, it is true and it is helpful for the welfare as well as it is likable. Similarly to study about self-knowledge- This all is called the penance of speech. (15)

(216) As the magic-stone Parees transforms iron into gold without taking out any part from it;

(217) When the speech is similar to it, which does not hurt anyone's feelings and is kind and makes men happy who are near.

(218) When the speech is addressed to one man but it also becomes helpful to all others like water given to the roots of one tree, gives life to the grass around it;

(219) If Ganges is of nectar, it certainly makes one deathless, but also makes us cool and pure by removing the heat and blemishes, by our bathing in it.

(220) Similarly the speech which discards bad indiscriminate thinking, our real beginningless, eternal nature is revealed and one never gets bored while listening to it because it is sweet as nectar.

(221) If at all someone asks something, then there is talk, otherwise one may continue with one's study of Veda-recitation;

(222) Such a man, actually establishes all the three Vedas in the home of his speech and has as if started a Vedic school in his speech.

(223) Or he continuously chants some name of God, either of the Lord Vishnu or that of the Lord Shiva- such is the nature of penance of speech.

(224) After this the great leader of the Lords of all worlds, the Lord Shrikrishna, said "Now listen to the nature of penance by the mind, which we shall presently tell you.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः|
भाषासंशुद्धिरित्येतत्तपो मानसमुच्यते॥

The Cheerfulness of mind, the mildness, silence, self control and pure feelings are all called as mental penance. (16)

(225) Just as there are no ripples on the surface of a lake, clouds have left the sky and it is clear; or serpents have left the garden of the sandalwood trees,

(226) Or, the changes in the shapes of the Moon which are her phases have left the Moon; or anxiety has left a king, or the Mandar mountain has left the sea (and the sea is calm),

(227) When similar to these, the mind is left by various networks of complicated doubts and is thus free and pure in its real aloneness,

(228) Or light is without the troublesome heat, or juice is without its heaviness, or the sky is without its emptines;

(229) Similarly he who achieves his own welfare and sees his own Self which is blissful and as the limbs already frozen do not feel the cold of ice afterwards, he forgets his own normal self;

(230) And when the mind is beautiful and without any dark spot, like the full moon who may be devoid of its dark spots and travels gracefully in the sky,

(231) In that state of mind, the cutting pains of maintaining ascetic desirelessness drop away, the wandering of the mind stops and only the fullness of self-knowledge remains within the mind.

(232) Therefore, the mouth which is to be opened only to discuss the various scriptures, does not take the reins of speech, but keeps quiet.

(233) As self-realisation has been attained, the quality of the mind is lost, and just as salt is dissolved in water, the mind is merged into the Atman.

(234) In such a condiion, how can the feelings and attitudes, which run towards objects through the path of sense organs, ever arise?

(235) Therefore, just as there are no hair on the palm, there are no thoughts about objects in such a mind, and there is purity of feeling.

(236) O Arjuna, what more should I say? When the mind attains such a state, then that is the right quality of mental penance.

(237) The Lord said, "Now let this be. I have completely told you the signs of mental penance.

(238) Thus, the general classification of penance by way of the divisions of the body, the speech and the mind is explained to you.

(239) Now I shall tell you about penance in its triple manifestation according to the three qualities, to which please listen with intelligence.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः|
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते॥

The penance, which is performed by men is of three types. That which is performed with great faith with concentrated mind but not expecting fruit, is called Sattwic penance(17)

(240) O the wise one, the very three-fold penance, which I have told you about, should be performed with great faith, but without hoping for the fruit.

(241) And when it is observed with piety and full belief in god, then it is called Sattwic penance, by wise-men.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्|
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥

But the penance which is performed with expectation of honour and felicitation or with ulterior motive with hypocrisy, is called here Rajasic which is not of permanent nature and just has a temporary effect. (18)

(242) Otherwise also by creating discrimination among people, when penance is performed with a hope to sit on the high peak of self-importance.

(243) Or with an intention to receive great honours in the social ceremonies, which is not in the lot of anybody in the three worlds, on occasions of conferences, dinner parties etc.,

(244) Or with a motive to be the recipient of appaluse by the world, and that people should again and again come at one's door.

(245) Or with a hope to enjoy the honours of all kinds which should not be given to any other people.

(246) Or efforts are made by giving the polish of outward penance to increase the prestige of oneself, by adopting artificial attitudes and body and mannerisms of speech and a man thus deceives others just as an ugly person wears dandy dress, and affects a style to gain respect.

(247) In short bad penance is called Rajasic which is performed with great troubles to oneself, motivated by extreme desire for money and social status.

(248) Just as a cow which has some disease of udder, does not give milk eventhough it has given a calf or just as the field which has been grazed by animals while it is half ready with growth, does not yield crop.

(249) Similarly that penace which is performed with a big pomp and show becomes useless and fruitless;

(250) And O the son of Pandu, when the man sees that this penance is useless, he gives it up and therefore, there is no consistency in it.

(251) For example, a cloud which has appeared in the sky out of season may thunder and fill the whole world with its echo, but will it remain so even for an hour?

(252) Similarly the penance which is Rajasic not only proves to be fruitless, but it is not even completed.

(253) Now if that penance is Tamasic, when it is performed, the man loses both the happiness in heaven and the fame in this world.

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः|

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्॥

The penance which is performed involving suffering to oneself, with adamant foolish determination or with a motive to oust others is called Tamas penance. (19)

(254) O the great archer, when by being obsessed by stupidity our body is considered as our enemy..

(255) And that body is subjected to five types of fire, and such articles are eaten which produce burning like fire inside the body,.

(256) They burn insense on their head, prick and poke their back with sharp hooks or they sit in a circle of fire and scorch their body.

(257) By withholding breath they punish themselves and observe severe fast without reason and get themselves hung with their heads down and breathe smoke from burning artcles below on the ground!

(258) They sit in extreme cold water upto their neck on the rocky banks of river or cut pieces of their own living flesh.

(259) O Dhananjaya, when the penance is performed by subjecting the body to various kinds of suffering, its main purpose is to create a mischief for others and destroy them.

(260) Just as a big boulder on the slope of a hill escapes from its hold by its own weight and falls downwards, being itself shattered to pieces, and crushing anything that happens to be in its way.

(261) The Tamasic man performs this type of penance, himself harassing his own life- element and by destroying them, for his own victory.

(262) O the crowned one, in short, the penance of this type, resulting in suffering should be known as Tamasic penance.

(263) Thus, I have shown you clearly how there are three types of penances according to the three qualities of Sattwa, Rajas and Tamas.

(264) Now, as a natural sequence, I will tell you the three types of "charities."

(265) The charity is also having triple divisions according to the qualities. Please listen to the Sattwic charity first.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे|
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥

That charity is called Sattwic in which something is given as a duty, even to a man who will not repay it, and that is given to a proper deserving person at proper place and poper time or occasion. (20)

(266) Thus, whatever is earned by doing our own duty in our occupation, should be given in charity most respectfully.

(267) Many times, it so happens that we have procured best grade seed, but a good cultivated field is not available. Similar thing happens in the case of charity.

(268) Or we have a priceless jewel, but good covering ring of gold is wanting and even if both are there a proper man to wear it is not available.

(269) But if we are lucky, we have a good festival, an intimate friend and enough money, all at the same time.

(270) Similarly when Sattwa is helpful for giving in charity, we get enough money, proper place and time as well as a really deserving man to receive it.

(271) Therefore, we should try to find a proper place like the sacred place of Kuru-kshetra or Kashi or any other sacred place equal to these.

(272) There, we should select any auspicious day like full-moon day or the last day of the lunar month, or any other day of spiritually good influence.

(273) There, the man to whom charity is intended to be given should be selected, in such a way that he is the very image of pure life.

(274) After we get such a pious well - versed Brahmin, who has good knowledge of Vedas and who is really the ideal of good conduct,

(275) We should give up our sense of ownership and possession upon the money etc.; to be given to him and it should be offered whole-heartedly, with that one-pointedness of a wife going to meet her husband;

(276) Or like being free by giving back to the depositor what he had given us for safe-keeping or just like a servant offers Pan (betel-leaf preparation) to the king;

(277) With similar sense of abandonment and unselfishness, we should give that man whatever is to be given, like a piece of land etc. and we should not allow any selfishness to rise in our mind in that action.

(278) And charity should be given to such a man who will never be able to refund it or return our obligations in any way.

(279) For example, if we give a call to the sky, the sky never answers it or if we see somewhere else and not in the mirror, the mirror does not give our reflection.

(280) Or a ball thrown into a shallow pool of water does not rebound;

(281) Or grass given to a bull which is left free to roam about as the god's animal, does not give us any fruit; or respect given to a man who is completely thankless and does not give us anything in return;

(282) Similarly, without any sense that we are the givers and the recipient is being obliged by us, we should give with a clear understanding that nothing in return is going to come back to us.

(283) O the brave Arjuna, when anything is given with all these good things and conditions prevailing, it should be considered the best charity among all.

(284) And the right place, the right time, the deserving Brahmin,- when all these are together, that giving, that charity becomes flawless and pure.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः|
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्॥

But, with an expectation of returns or receiving some fruit in exchange, if the charity is given with much anguish in our mind, that charity is called Rajasic (21)

(285) But just as a cow is fed with a motive that it will give milk or seeds are sown in a field with the aim of filling the godown with grains,

(286) Or just as with an eye on the receiving of a good present, a relative is invited to attend some ceremony or to send some present to the home of an austere householder knowing that he will surely give something in return.

(287) Or just as a man first pockets the payment offered for a job and then starts doing it or as a doctor first gets the payment for medicine and then gives that medicine to a patient,

(288) Or as some charity is given or donation is given with a motive that one may go on taking benefit from that man in future in lieu of that donation,

(289) Or when by chance a Brahmin meets us on the road, who is surely not able to give back anything.

(290) One cunningly gives him a farthing and in return squeezes out from him a declaration that in that paltry fee, one's all ancestral and family sins are abated!

(291) Or when some insignificant amount, not enough even to meet one modest meal, is given with a view to obtain various kinds of pleasures in the higher worlds.

(292) And the giver, while giving even that little something is having a remoarse in his mind as if all his belongings are looted by robbers!

(293) O the wise Arjuna, without explaining at length, I will simply say that when anything is given as charity etc. in such a selfish manner, it should be known as Rajasic charity.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते|
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥

That charity which is given at wrong place, at wrong time, to non-deserving persons and given without respect and with insults is called Tamasic charity. (22)

(294) When money is spent in the locality of bad people, in a jungle, in a dirty slum area, or in the city square,

(295) In menacingly ominous bad evening, or if stolen money is given at night,

(296) To the sooth-sayers, singers, court-singers, jugglers, gamblers or prostitutes or such people who are the very images of deception.

(297) To some who have beautiful body and are dancing in drunken ecstacy and to them whose false flattery is ringing in the ears of the listeners.

(298) In addition there is good smell of flowers and fragrant articles in the atmosphere which has turned one into a Vetala (a Satan) of greed incarnate.

(299) In such a state of mind and the surroundings when money or property which is robbed from all quarters of the earth, is given like a dinner party given by a man who is a 'Mang'–

(300) When such charity is given, I call it the Tamasic charity. There is something else which takes place by such turn of luck, that

(301) Sometimes by the little insects carving wood create a random pattern, which resembles a letter or sometimes when a crow perches on a little branch, it falls down. Similarly the Tamasic man luckily gets the benefit of auspcious time and sacred place.

(302) And a deserving man also comes along to receive it, if he is a bit attracted to money.

(303) In that case, this Tamasic man has no faith in his mind, does not pay respects to that guest, does not welcome him with water etc. nor allows anybody to do so.

(304) He even does not offer a seat to the guest, not to speak about offering him any welcoming refreshments etc. O Arjuna, only Tamasic persons can behave in such an insulting way, devoid of ettiquettes.

(305) If at all he gives him something, it is in an attitude of scorn as if trying to get rid of a beggar or a creditor, and he is uttering foul words continuously insulting him.

(306) And O the crowned one, when such charity is given, the giver afterwards repeats what he has given and by speaking insulting words he puts that man in an ackward position.

(307) But let this be. Whatever is given in this way is called Tamasic charity.

(308) Thus I have told you all the three types of charity with the names also.

(309) But you may wisely think that since you very well know that-

(310) The only action which liberates us from this worldly life is Sattwic action, then why other types of actions which are bad should at all be described?

(311) But, just as without evicting the ghost the hidden treasure cannot be had or just as a wick of lamp is not kindled without first experiencing a little smoke;

(312) Similarly, how can the work of removing the Rajasic and Tamasic covers around the Sattwic actions be called an undesirable action?

(313) We have told you that all the actions as such are full of the three qualities, right from the faith upto the charity.

(314) We have no intention to tell all the tree types, as a matter of fact, but in order to make the picture clear about what is Sattwic, we have simply touched the others in short.

(315) That which is caught on both sides by two things can be clearly seen only when those two are removed, just as we know what is dawn or evening when we leave the day and night out of our consideration.

(316) Similarly by destruction of Rajas and Tamas, the remaining Sattwa is clearly recognized.

(317) Thus, I have described Rajas and Tamas only to make you aware of them, discard them and take the best advantage of the Sattwa only.

(318) If you perform actions like sacrifices, rituals etc. by abiding by only the Sattwa quality, you will have experience of the self knowledge like a fruit kept on your palm.

(319) If the Sun is showing everything, what is there that we will not see! Thus when Sattwic action

is performed, what fruit is there which it will not give?

(320) Thus Sattwa has the power to give you any desired fruit, but the final liberation of the soul into the Brahman is quite different.

(321) And with the help of Sattwa, one easily steps into the state of liberation or enters the town called 'liberation'.

(322) Though gold is pure and its value is fifteen rupees per "tola", it is used as a valid current coin only when the king's seal is imprinted on it.

(323) Though clean, cool and scented water is very soothing, the sacredness is added to it only when it is from a sacred place of pilgrimage.

(324) Though a river may be quite wide, it can meet the sea only when it joins a great river.

(325) Similarly, it is the Sattwic action which is really helpful to a man to reach liberation and there are no difficulties in his way and that is the speciality of it."

(326) As soon as Arjuna listened to this, his eagerness could not be contained within himself and he asked the Lord-"O God! Please be kind and tell me all about it."

(327) Then the greatest among the kind people, Lord Shrikrishna said- "All right! Please listen to the explanation as to how the man of Sattwic quality sees the jewel which is called Liberation."

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः|
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा॥

OM, TAT, SAT - this has been declared from ancient times, as the threefold appellation of the absolute Brahman (which is Truth, Consciousness and Bliss solidified). By that were defined the Brahmanas, and the Vedas as well as the Sacrifices at the cosmic dawn. (23)

(328) So, the beginningless absolute Brahman, which is the primary source of this world and also its final resting place is having one name with three syllables.

(329) Actually it is nameless and birthless but in the night of ignorance of Maya, this is only a sign given to it by Vedas in order that we may recognize it.

(330) When a child is born it has no name, but we name it afterwards and when we call it by that name, it gives response and gets up.

(331) When people being exhausted by the troubles and tribulations of worldly life come to Brahman to complain and pray for relief, the Brahman gives the response to them and that is this word, viz. 'AUM'.

(332) The Veda has compassionately found out a Mantra, by which the silence of Brahman should be broken and non-duality should be attainable through duality.

(333) Then only by using this one-syllabled Mantra, Brahman can be entreated to become manifest before us though it is invisible.

(334) But this Mantra is properly understood by those who are, in the purity of their consciousness seated on the same level as the god Brahma, in the abstract city of Upanishads on the highest peack of the mountain of Vedas.

(335) Not only this, but by uttering this word only once, the God Brahma got the power to create this whole nature.

(336) O the great warrior Arjuna, before the beginning of the creation, Brahma, the god was alone without any wisdom and was so confused,

(337) That he did not recognize me, the Lord also, and could not create anything at all; but he became quite able only by this one name.

(338) By meditating on the meaning of this name and by respecting these three letters or utterances), God Brahma attained the power to create the universe.

(339) Then he created the Brahmins and by ordering them to follow the Vedas He gave them the Yadnya, the sacrificial rituals as a means for their existence.

(340) Then how many creatures he brought into existence, is not possible to count, and for their subsistence, He gave them the rights of the three worlds.

(341) The Lord said to Arjuna further- "Please listen to the nature of that Mantra by which Brahma the god, the creator, was able to bring into existence this wonderful universe.

(342) Thus, Pranava or 'AUM' is the king of all Mantras and 'Tat' is the second part while "Sat" is the third part of this Mantra.

(343) Thus this is the triple name OM TAT SAT for Brahman. You should enjoy the fragrance of this sweet and beautiful flower, which is the essence of the meaning of the Upanishads.

(344) When Sattwic action is done by being united with this name, it makes the 'liberation of absolute aloneness', a household servant of the man.

(345) My dear, perhaps we may luckily get ornaments made of camphor! But it is very difficult to know how to wear them!

(346) Similarly, even if we perform a Sattwic action, and utter the name of Brahman, and still do not know for what purpose it is to be applied, then–

(347) Just as our merit which is in our stock is lost, if we do not know how to welcome saints who have come to us in a large number;

(348) Or just as with a strong desire to don golden ornaments one also puts on the joints of lesser metal together with the gold around one's neck;

(349) Similarly, the name of Brahman is being uttered, Sattwic action is being done by hands but if we do not know for what pupose it is meant, then all this will be in vain.

(350) My dear, there is food and a child is hungry but if it does not know how to eat the food, it is but natural that it will be hungry only.

(351) Or, O the brave one, even if oil, wick and fire are at hand, if we do not know how to utilize them together, we will not be getting light!

(352) Similarly, at the right time good action is being performed, we also remember the sacred Mantra, but if we do not know its purpose, all will be futile.

(353) Therefore, please listen to the way in which this triple name of Brahman is to be applied or utilized in our life.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः|
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्॥

Therefore, actions of the knowers of Brahman are always performed according to the rules of the scriptures, in the matter of Yadnya, charity and penance, by first uttering the word AUM! (24)

(354) The three letters of this sacred name should be used in the beginning, the middle and the end of every action.

(355) By this method only those who know Brahman have achieved that state.

(356) As they are having faith in the performance of right action due to their study of the scriptures, they do not remain without the right performance of Yadnyas, etc., or reaching unity with the Brahman.

(357) But first they establish well in their mind through meditation the AUM, and then they utter it by their speech.

(358) Then with the help of that concentration of AUM and its utterance, they proceed to the

performance of Action.

(359) AUM should be resorted to at the beginning of action, like the taking of help of a lamp in the dark, or of a strong man in a jungle.

(360) Those knowers of Brahman (in the form of Vedas) perform sacrifices by putting in the fire, the pure things earned through righteous activities, through the help of the Brahmin priests, so as to propitiate their dear deities.

(361) By being very careful they perform sacrifices in the three kinds of fires at three times a day, following strictly the rules laid down in the relevent scriptures.

(362) Or, by the very acceptance of the duty of peforming such sacrifices, they give up the impediments and bondages of the worldly life which they do not like anymore.

(363) They obtain, through legitimate means, land and other property and finding the auspicious time and place as well as the deserving recipients, they give these things to them.

(364) Sometimes they continuously observe fast on particular alternate days or days after every two or three days or according to the phases of the moon and thus become lean and emaciated in that penance.

(365) Thus, they perform the very activities like sacrifices, charity and penances which are normally a cause of bondage to the soul and through these, unselfishly performed, those knowers of Brahman attain liberation easily.

(366) For example, boats are heavy on the land but we cross waters by using the same boats. Similarly, by the help of this sacred name one is freed from binding actions.

(367) But enough of this repetition. In short, with the help of 'AUM' the activities such as sacrifices, penances etc. become helpful towards liberation.

(368) When these activities seem to bring about some fruit in due course, the word "Tat" is used.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः|
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांक्षिभिः॥

Actions like Yadnya (sacrifices), penances and charities of various kinds are performed by those who aspire for liberation, but have no motive of receiving fruit, by using the word 'Tat' (25)

(369) The absolute Brahman which is beyond the whole world, which witnesses all, and which is a thing beyond all things, is denoted by the word "TAT"

(370) They meditate upon it as the root cause of all things and then those wise people utter the letter

'TAT'.

(371) They pray- "Let all these actions be offered to that Brahman which is called Tat, and no fruit may remain for us to enjoy, out of them.

(372) Thus, by offering all actions to the Brahman denoted by Tat, they say-"This is not mine" and escape from the involvement into the results of those actions.

(373) Now, that action which is begun by speaking the word Om and offered to Brahman with the word TAT,

(374) Is only an action which is outwardly apparent but as the actor, the doer conceives himself as different, separate entity, it does not dissolve itself by this outward offering to Brahman.

(375) The salt gets dissolved into water but there is still salty taste to the water. Similarly the duality remains because the doer thinks that 'he' has offered the action to Brahman.

(376) And so long as this duality persists, the fear of bondage of worldly life does not end. Vedas which are the mouth of the God have been declaring this with full force.

(377) Therefore, in order that the Brahman which appears to be separate from the doer because of his concept of the doer-ship, should be experienced in the Unity of the Atman, the word "SAT" is used.

(378) The action- which has been tranformed into Brahman by the words OM and TAT, is called "Auspicious" etc. and is praised.

(379) The word SAT is used for that auspicious or praiseworthly action. Now I shall further explain that word SAT. Please listen.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते|
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते॥

The name of God as SAT is used in the sense of Truth and goodness and the word SAT is also used in the case of praiseworthy act, O Partha! (26)

(380) By this word 'Sat' the coin of the manifest universe which is the product of ignorance is melted and the real gold of 'SAT' as Brahman becomes evident.

(381) This reality which is called 'SAT' does not change by time and space; and is as it is, eternally without a break.

(382) Now, this apparent world being impermanent, is not having any place in that SAT, and that

SAT can be recognized only by realization of Atman.

(383) The action which is made auspicious by the SAT principle, becomes united with Brahman and by the self knowledge of unity, it is perceived everywhere as Brahman only.

(384) Thus by OM and TAT, the action becomes one with Brahman and being meged, remains simply and wholly as SAT only.

(385) So one should take into consideration the inner utilization of the word 'SAT' - so said the Lord Shriranga! (Dnyanadev says- This is not my invention. It is what the Lord said.)

(386) He further says- "But if I say so, there is the error of thinking that the Lord has some duality in Him. Therefore, one should decidedly take this opinion to be of the Lord Himself.

(387) The Lord said- "Now listen to one other way in which this word 'SAT' is utilized, as helpful to Sattwic action."

(388) When good actions are being done by men according to their own standards and capacities, sometimes there appear some defects in them.

(389) Then just as, when some limb of a body is defective, the body does not function normally or just as a chariot without wheels does not run.

(390) Similarly a good 'SAT' action becomes sometimes defective, due to some lacunae.

(391) In such a case the word 'SAT' helps the two words 'AUM' and 'TAT', in making again that action perfectly auspicious.

(392) It destroys the badness of the action, and then by its own essential power, turns it into a perfect one.

(393) Just as a good medicine cures a patient of his ailment and makes him again healthy, this 'Sat' removes the defect in the action.

(394) Or due to some mistake, action breaks the rules about right way of performance and turns to a wrong path.

(395) It so happens that those who are walking straight suddenly go the wrong way and sometimes even an expert becomes confused. Thus, what may not happen in the course of events? Anything may happen.

(396) Therefore, when like this, suddenly action becomes bersirk and is then likely to be defamed as wrong action;

(397) If the word 'SAT' is wisely used, even more so than the words 'AUM' and 'TAT', it gives that action the required purity.

(398) Like the friction of the magic stone 'Parees' to the iron, or like the meeting of a brook with the sacred Ganges or like the rain of nectar for a dead man;

(399) Similarly, O the great warrior Arjuna, the use of the word SAT is purifying to the defective or bad action. Such is the greatness of this word!

(400) When having taken into consideration the importance of this word as explained, you will regard this word 'SAT', you will know for yourself that this is itself Brahman.

(401) Just see now in short - This uttering the words OM TAT SAT takes you to that supreme state from which all this manifest world receives illumination.

(402) That supreme state is alone, unbroken pure absolute Brahman and this word, this name is indicative of its inner power.

(403) Just as sky itself is the support for the sky, this name has the support of this name only.

(404) The Sun which rises in the sky illumined by himself and not by any other. Similarly this name itself is the manifest Brahman.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते|
कर्म चैव तदर्थीयं सदित्येवाभिधीयते॥

And the firm steady faith in the performance of sacifices, penances and charity is likewise spoken of as 'SAT' and acion for the sake of God is also called as 'SAT' only. (27)

(405) This name should not be simply taken to be of three letters, but should be considered as Brahman. Thus, whatever is done for this purpose;

(406) Whatever it be as sacrifice, charity or penance and may it be finalized or remain incomplete -

(407) All of these become one with Brahman, just as by the touch of 'Parees', gold is always made pure, there is no gold of lesser mark.

(408) Just as rivers once merged into sea cannot be separately recognized, similarly in this action which is surrendered into Brahman there is no defect whatsoever.

(409) Thus, O the wise Arjuna, I have explained to you the power and the nature of this name of Brahman-

(410) And, O the brave warrior, I have also told you the hidden significance of each term contained

in it.

(411) Such is the significance of this name which indicates Brahman. My dear, have you now understood its importance?

(412) Now, therefore, let your faith in this name be enhanced from today– the name which immediately destroys all bondage.

(413) When in any action this word 'Sat' is used, it will be tantamount to the performance of Veda recitation with all its facets.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्|
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह॥

An oblation offered, a gift given, a penance practised, and any deed performed, when performed without faith- all amount to nothing, as 'Asat' or not good and it is of no avail here or hereafter in the other world. (28)

(414) But if disregarding this facility and arrangement, leaving the help of faith aside and increasing the pride of adamant desires,

(415) Crores of horse-sacrifices may be completed, the whole earth full of jewels may be given in charity and austere penances may be gone through for thousands of years, even standing on one toe-

(416) Or lakes and water reservoirs may be built as large as sea, but all these actions are simply futile.

(417) Just as rainfall on stones, oblations offered not in the fire but in the ashes, or embrace of a shadow,

(418) Or a slap given to the sky - are all useless, all these activities are in vain, my dear Arjuna!

(419) We do not get oil if stones are crushed in a pulverizer, nor do we get oil cake. Similarly all these actions become futile and only poverty becomes our lot.

(420) If we take with us a piece of tile thinking that it is a coin, and if we go in the market of the home town or any other town, we will not get anything by selling it, but may die of hunger.

(421) Similarly by doing any actions like this we will not get any enjoyments in this world nor can we expect anything pleasurable in the other world.

(422) Therefore, if we do anything without faith in Brahman, that is simply an unnecessary trouble,

in respect of this or the other world.

(423) Thus said the Lord Shikishna, who is the lion destroying the elephants of sins, the Sun who dissipates the darkness of triple calamities that befall a man in this life, who is the lover of goddess Laxmi, and who is the greatest among the bravest men.

(424) At that time, Arjuna was so lost in the blissful state of Atman, as if Moon herself becomes dissolved in her own light!

(425) Really, the war is like a 'groce'! He uses the sharp ends of arrows as measures and fills these measures by flesh and thus does a short work of finishing human life–

(426) And the most wounderful thing is how could Arjuna in such a hard time be able to enjoy the bliss of inner self! Nobody else in the world is so fortunate as Arjuna!

(427) Sanjaya said to the king of Kouravas- "By seeing the virtues of this our enemy, great respect arises for him in the mind, and in a sense, he has become a sort of Guru to us who gives us such happiness!

(428) Had he not asked this question, how could the Lord have revealed the hidden truths? And how could we have been acquainted with the spiritual wisdom?

(429) We were moving aimlessly in the cycle of births and deaths in the darkness of ignorance, when, all of a sudden, he has brought us into the temple of light of self-knowledge.

(430) What a great obligation has he done to you and me! Really, he seems to be a brother of Vyasa in his role of a Guru.

(431) After saying so openly, Sanjaya wisely said to himself- "This king will find this praise of Arjuna a bit annoying. It is, therefore, wise not to talk about it.''

(432) Thus thinking, he stopped his reporting. Afterwards he started to tell about some other things which Arjuna asked the Lord Shrikrishna.

Saint Dnyandev said- "I am going to do exactly like Sanjaya now, - so requests Dnyanadeva, the disciple of Nivrutti, which please listen to."

इति श्रीमद्भगवद्गीतोपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः समाप्तः॥

Thus in the Upanishads sung by the Lord, in the science of the knowledge of Brahman, in the scripture of Yoga and in the dialogue between the Lord Shikrishna and Arjuna, the Seventeenth chapter by name "The Yoga of the Three kinds of Faith" comes to an end.

Chapter - 18

The Yoga of Renunciation and Liberation

(1) Victory to you, the God who is blotless! You make everything auspicious for your devotees. You are the hurricane which destroys the clouds of the birth and oldage etc., which trouble the devotees.

(2) Victory to you, the most powerful God! You dissipate all the groups of evils. You are the bestower of the fruit of the tree of study of all the Vedas and Sciences.

(3) Victory to you, the God who are the Totality! You love those who are free of the attraction towards sense-objects. You are the controller of the influence of time and you are beyond all divisions and partial manifestations.

(4) Victory to you, the God who are firm! You have a big belly because you have drunk all the fickleness of the minds of devotees. You have a great liking for creating the world and playing joyfully in it.

(5) Victory to you, the God without any parts, homogeneous one! You inspire in everybody the fountain of great joy. You discard all the dirt and blemishes and are the root support of the universe.

(6) Victory to you, the self luminant God! You are the sky supporting the clouds of this world. You are the main pillar of the beginning of this world and you are the destroyer of (bondage of) the worldly life.

(7) Victory to you, the purest God! You are the destroyer of not only the ignorance but the elephant who destroys the gardens of proud intellectuals also. You are the destroyer of the cupid's influence by

the weapons of self-control of thoughts and actions. You are the sea of compassion!

(8) Victory to you, the God of only one form as God alone! You are the one who overpowers the sullenness of the serpent of carnal desire! You are the lamp giving light in the homes of faithful devotees. You are the remover of all types of troubles.

(9) Victory to you, the God without a second! You are extremely liked by those who have attained complete peace. You are subservient to your devotees! You are the right deity to be worshipped, but you are not reachable by the great Maya.

(10) Victory to you, the God who are my Guru! You are the wish tree who gives that fruit about which no imagination can be ventured. You are the rich field in which the seed of the tree of self knowledge is sown and it produces energetic sprouts!

(11) But how much can I with great effort use various words to praise you, when your particular characteristics cannot be understood by mind or spoken by tongue?

(12) When I realize that you are not really of that nature to describe which I try to use particular adjectives, I become shy to describe you in anyway.

(13) But the fame of the sea that it always remains within its boundaries is true so long as the Moon does not arise.

(14) The Somakant-stone does not offer water of its own to the Moon, but it is the Moon, who liquefies the stone, and makes it do the same.

(15) When the spring season appears, all the trees suddenly have new leaves, which even the trees themselves do not understand.

(16) When the lotus-flower is touched by the rays of the Sun, its state of closed-petals does not remain so, even for a moment. Similarly salt forgets its body as soon as it comes into contact with water.

(17) Similarly, O the respected Guru, when I remember you, I forget myself, and just as a man, who has been fully dined and satisfied is having fits of belching,

(18) Similarly you have rendered my state like that only. My ego has been banished by you, and you have made my speech crazy of praising you.

(19) Now if at all I want to praise you by keeping my identity separate, duality between the person who has virtues, and the virtues themselves is to be maintained.

(20) But you are the image of one total unbroken bliss of Brahman.

Then how can there be the duality in you as the person and his virtues? Further, is it right to do this bifurcation? Is it not proper to keep the pearl as it is than first to break it and then to join its pieces together?

(21) Similarly it is not right to praise you, imagining you to be my mother and father, because in it, there is the fault of conceiving the attachment of the child in you.

(22) Sir, if I imagine that I am your servant you become automatically my master. Is it right to praise you with such appendages like these?

(23) If I say that you are Atman, then it implies that you are outside me, whom I am describing.

(24) Therefore, I do not find it easy in any way to praise you in the worldly terms. O God! Nothing but silence can be an ornament that can be tolerated by you.

(25) To praise you is not to speak anything, to worship you is not to do anything and to be near you is not to remain a separate being but to merge into you.

(26) So, please somehow tolerate whatever I do due to my extreme love for you. That is the only request to you who are my kind mother.

(27) Now, please give the hallmark of your blissful approval on the explanation of the meaning of Geeta which I am giving further on, in such a way that the listeners will be pleased.

(28) Upon this, Shri Nivrutti said- "Enough! Enough! Is it necessary to say these things again and again? How many times is Parees stone required to be rubbed on the piece of iron?"

(29) Then Dnyandeva requested- "This is in itself your blessing; is it not? So, I humbly request that attention may please be paid to the speech on this great Treatise further."

(30) This is really the top dome made of Chintamani gems built on the temple of Geeta which itself is studded with jewels, and being full of meaning, this is going to illuminate the hidden significance of Geeta.

(31) In everyday life, we can see the dome of a temple from a distance also, and when we see it, it is equal to have seen and met the deity in that temple.

(32) Same is the case here; because by this one chapter the whole meaning of Geeta comes within the view of our inward eye.

(33) That is why I say that Badarayana Vyasa has raised this chapter as a peak, or a top dome of the temple of Geeta.

(34) And, by looking at the end-verses of this chapter, it is also evident that after the building of the dome, no more construction remains to be built.

(35) The sage Vyasa, a great skillful architect, excavated a quarry in the rocky plateau in the form of Upanishads, on the mountain of gems which is the Vedas.

(36) Then he built a fortification of Mahabharata with all the mateial of the three objects of ordinary human life which are religion, riches and desires, around that rocky plateau.

(37) In the form of the dialogue between the Lord Shrikrishna and Arjuna, he then cleaned the structure and the place which represents the pure self-knowledge.

(38) Then, releasing and stretching the rope of asceticism, with the help of all scriptures, he made a survey and took measurements and drew boundaries and the layout of liberation, for the temple.

(39) Then upto the completion of the first fifteen chapters, the main structure of the temple was built, consisting of fifteen storeys.

(40) The sixteenth chapter provided hold for the bell, and the seventeenth chapter being the base for the dome was constructed.

(41) Then this eighteenth chapter was constructed as the top dome on that base over which pinnacle Vyasa hoisted the flag of Geeta.

(43) Thus the earlier chapters are the storeys raised gradually and the present chapter shows us the completed temple of Geeta.

(43) The dome functions as a sign to declare that the work is completed and it does not hide it. Thus this eighteenth chapter declares that by this, Geeta is completed.

(44) Thus the sage Vyasa has brought this temple of Geeta to completion and has saved many souls in many ways.

(45) For example, some take rounds of this temple by way of repeating the name of God and some love to listen to it and sit in its shade.

(46) Some enter the shrine room of the meaning of Geeta, taking with them the betel-leaf and coins to be offered, in the form of concentration of attention, to the God.

(47) These souls of the third type described above, merge into Shri Hari as Atman; but all the devotees can enter into this temple of liberation.

(48) Just as in a dinner party of rich people, diners sitting in a lower

row and those sitting in a higher row are served with the same kind of food, similarly, for those who only listen to Geeta, those who consider and understand its meaning and those who deeply meditate upon it are all going to attain the final liberation.

(49) So, Geeta is the temple of Vaishnavas, and this eighteenth chapter is its highest dome. I have made this statement after taking into consideration the whole significance.

(50) Now I shall tell you how the occasion arose for the beginning of this chapter after the seventeenth, as it seems to my mind's eye.

(51) Now, the water of the rivers Ganges and Yamuna is 'water' only but when we look at the streams, it appears separate in either stream.

(52) Or, if we see the image of joint male-female Gods, though male and female bodies and attires are different, the image appears as one body.

(53) Or, no doubt, the phases of the Moon go on increasing and the Moon seems to be bigger everyday but we do not see additional layers of these phases on the surface of the moon.

(54) Similarly, when we see verses, they appear separate, each having four lines, and by the numbering given to the chapters, they also are seen as separate chapters.

(55) But the subject of this treatise, intended to be taught is not separate. They are as if various beads sewn together by one thread.

(56) Many pearls are put in a neck-lace and we see one single form thereof.

(57) The flowers and the garlands of flowers are separate but if we try

to count their smell, we have not to count two by using another finger. The unity in diversity
of these verses and the chapters should be considered similar to the above examples.

(58) Geeta has seven hundred verses grouped into eighteen chapters. That is the numerical count, but the theme on which the Lord Shrikrishna dwells is one throughout.

(59) And I have also made the meaning of the whole work clear, keeping in mind this fact. I will explain. Please listen.

(60) In the last verse of the seventeenth chapter, the Lord has said that -

(61) "O Arjuna, whatever actions are performed without having faith in the name of Brahman which is OM TAT SAT, are all untrue."

(62) Listening to this statement of the Lord, a thought peeped into the mind of Arjuna that "It seems, the Lord is finding fault with the men performing various actions."

(63) "But", he thought, "The doer, the Jeeva, the poor soul is blind by his ignorance. He does not know the nature of God at all. How can he go further and find out the truth about this Name?

(64) Further, so long as the Rajas and Tamas in his character are not gone, his faith is bound to be of a lesser quality. How can that faith be able to grasp the importance of the sacred Name of Brahman?

(65) So, just as it is deadly to embrace a sword or to run on a stretched rope or to play with a serpent,

(66) Similarly, all these actions are very dangerous and many calamities like continuous chain of births and deaths are lurking in them.

(67) If luckily action is done rightly, knowledge can be gained; otherwise the very action would be leading a man downwards.

(68) There are many disturbances while any action is being completed according to standards. Then how can persons performing actions have a chance to attain liberation?

(69) Therefore, this bondage of performance of action should be cut, all actions should be given up and Sanyasa which is having no such defects should be followed.

(70) The two things in which there is no fear of bad effect of action and by which one attains self knowledge,

(71) Those two which are like Mantras invoking knowledge or like fertile gardens giving the crop of knowledge; or like threads which are capable of pulling the knowledge nearer to us;

(72) Are 'Sanyasa' and 'Tyaga'. When we accept these two, all relations with the world are snapped. Therefore, it is better to ask the Lord to explain the nature of Sanyasa and Tyaga. (Renunciation, and abandoning everything).

(73, 74) Planning like this in his mind, when Arjuna asked the Lord about the nature of these two, namely the renunciation and abandoning, the Lord answered him, which is contained in this eighteenth chapter.

(75) Thus in this Geeta, one chapter comes out of another chapter as a natural offspring. Now please listen to what Arjuna asked.

(76) The son of Pandu listened with full attention, to what the Lord last said and understood it.

(77) Really speaking, he was quite convinced about the main doctrine, but his loving heart could not accept the possible stoppage of speech by the Lord.

(78) Even if the calf is satisfied, it wants the cow not to go away. Intimate one-pointed love is always like this.

(79) That love speaks without reason. It wants to see again what it has once seen and by experiencing love of the beloved, it is increased further and further.

(80) Such is the nature of love and Partha was the very image of such love, and therefore, he became uneasy with the thought that the Lord might stop speaking.

(81) Through dialogue, Arjuna was experiencing that thing which is not possible in practical life, just as we see our own face only in the mirror.

(82) But that happiness was about to be stopped if dialogue ceased. How can Arjuna, who was now addicted to that happiness, tolerate that thing?

(83) Therefore, under the pretext of asking about 'renunciation' and 'abandoning', he caused the fold of the cloth of Geeta to be reopened.

(84) Sirs, this eighteenth chapter is not merely a chapter, but the whole Geeta brought into a summary form. When the calf wants to drink milk, how can the cow wait for long to give it?

(85) Similarly, Arjuna turned his attention back to the Geeta, when it was about to come to an end. Anyway, does the owner not give what his servant really wants?

(86) But enough with this justification! Arjuna is asking- "O, the Lord of the world! Please listen to my request."

अर्जुन उवाच-

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन॥

Arjuna said: O mighty- armed ShriKrishna! O the inner controller of all, O the slayer of Keshi, I wish to know separately the truth of 'Sannyasa' and 'Tyaga' (1)

(87) Arjuna said, "My Lord, both Sanyasa and Tyaga are having the same meaning, just as Sanghata and Sangha have the same meaning as a "group."

(88) Similarly as far as I think, both the words Sanyasa and Tyaga mean 'Tyaga' only;

(89) But if there is any difference, the Lord may kindly explain it.'' The Lord said - "They are different."

(90) Even then, O Arjuna, I quite understand that they appeared to you to be the same.

(91) No doubt, both the words mean the same thing as "giving up", but there is only slight difference, which is-

(92) Sanyasa means totally to give up all action and Tyaga means only to give up the desire for the result of action.

(93) Now I will tell you which action should be totally given up and of which action only the fruit should be given up. Please give attention to it.

(94) On a mountain, all types of trees grow at random, but the plants in a garden or paddy do not grow without sowing.

(95) Grasses of many varieties grow without sowing, but unless proper cultivation is made, we do not get the rice crop.

(96) Our body is natural, but an ornament is to be prepared. River is a natural source of water, but wells are required to be dug.

(97) Similarly, the regular and occasional actions are taking place in their natural course, but if we do not have desire for their fruit, then these actions are not binding.

श्रीभगवानुवाच-

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः|
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः॥

Shri Bhagvan said, "Some sages understand Sannyasa as the giving up of all actions motivated by desire; and other thinkers declare that Tyaga consists in relinquishing the fruit of all actions. (2)

(98) Such actions like sacrifices of horse, etc., which are performed with the enhanced ambitious desire,

(99) And digging of wells, giving in charity a piece of land or the whole village; to grow gardens for public utility, and various penances done with pride,

(100) And other such actions, which are undertaken for social utilities, and desire is at their root, become binding, and compel the doer to reap their fruits.

(101) O Dhananjaya, when we have come to the town of this body, we cannot say 'no' to the happenings of birth and death.

(102) Or what is written as destiny on the forehead, cannot be avoided or our texture of the skin, either dark or fair, cannot be washed clean.

(103) Just as we cannot escape repayment of a loan, similarly when action is done with a desire, it comes back at our door and waits to be retributed by the fruit.

(104) O the son of Pandu, just as while playing with toy-arrows, if any arrow hits us, it definitely kills us; similarly, even if action with desire happens unintentionally,

(105) Just like jaggery is sweet, even if we put it in our mouth without knowing it or thinking that when there appears in our path only ash, we put a foot upon it and if ember is hidden there, it definitely burns.

(106) Similarly there is natural power in action done with desires, to give you fruit without mistake and, therefore, the seeker of liberation should not commit such actions even as a fun.

(107) O Partha, supposing, by accident, some poison is taken, we vomit it. Similarly such actions should be given up.

(108) The all-knowing Lord Shrikrishna further said-" Such giving up is called the real renunciation."

(109) He further said, "When we give up money, the danger arising out of it also disappears.

Similarly to give up actions which are done with desires is equal to giving up the desires themselves from our mind.

(110) Actions or ceremonies to be performed at the time of the Sun or Moon eclipse or the death anniversaries of parents,

(111) Or if a guest comes at the time of dinner, when some food is offered to him, etc.– are occasional actions.

(112) In rainy season, clouds are accumulated in the sky and they thunder. In spring, gardens have enhanced beauty because the trees have new tender leaves. Youth adds beauty to the body.

(113) The Somakanta stone oozes by moon-light and lotus-flowers bloom in the Sun. Here whatever is existing becomes enriched, and no new things are added.

(114) Similarly actions which are of a routine nature become occasional when they are done on particular days under their own rules.

(115) When we perform actions in the morning, at noon or in the evening, there is no increase in the quality of our eye-sight, because of that.

(116) The feet may not walk, but there is the quality of movement inherent in them, or the lamp has natural light in its flame.

(117) The sandalwood is naturally fragrant without applying good smell to it from outside. Similarly the capacity of action is inherent in us.

(118) When such is the case, O Partha, it is called action of a routine nature. Thus I have shown you both the routine and occasional actions.

(119) Some people call this action of both types as useless because it is to be done unavoidably.

(120) But meals are a regular routine. However, by taking food, there is satisfaction as well as the cessation of hunger. Similarly these actions definitely give results.

(121) Just as by heating, dross burns out and gold becomes purer, similarly, these actions bring about certain results like purification of mind.

(122) By performance of such actions, the defects in our character drop away, our capacity increases and evolution is easily helped in our life.

(123) Though these actions are fruitful, the fruits should be abandoned, just as people sometimes are seen abandoning a child born on "Moola" constellation (on an inauspicious time.)

(124) For example, though many creepers grow more and mango trees bear new leaves because of spring season, the spring season does not touch anything and goes away when time is over.

(125) Similarly the routine and occasional actions should be performed with due regard to rules and regulations, carefully, but the fruits arising out of them should be dropped like vomit.

(126) The wise people say that to give up the fruits of these routine and occasional actions is the real abandonment or giving up. In this way I have explained to you the difference between Tyaga and Sanyasa.

(127) When Sanyasa happens in this way, naturally there is no question of bondage arising out of actions done with desires, and the prohibited action automatically disappears because one does not commit those actions.

(128) Just as when the head is pushed forward, the body being is also pushed automatically, similarly when the fruits arising out of the routine and the occasional actions are relinquished, they do not affect the man.

(129) When just as the grains are ready and ripe, the crop does not grow further, all actions become non-existent and self-knowledge comes searching that man.

(130) So, those who give up the fruits of these actions, and renounce selfish actions, deserve self-knowledge.

(131) But if making a mistake about this tact, some try to give-up actions, it will create more confusion.

(132) If a wrong medicine is taken without diagnosis of the disease, it becomes poisonous. Or if a man does not take food, will he not die of hunger?

(133) Therefore, those actions which are not to be given-up, should not be given up, and those actions which are really to be dropped should not be performed with greed.

(134) If a man misses the above tact of how and what is to be given up, he will be bound by action, even if he avoids doing it. Therefore, those who are really desireless, never commit actions which are rightly to be given up.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः|
यज्ञदानतपःकर्म न त्याज्यमिति चापरे॥

Some wise men declare that all actions have some defect and are, therefore, worth giving up; while others say that sacrifice, charity and penance should not be given up. (3)

(135) Some find that they cannot give up their desire for fruit and, therefore, they say that all actions are binding, just like a man who himself is naked, blames all the world as quarrelsome.

(136) O Dhananjaya, it is like a man who cannot control his taste for food though he is ill, and blames the food; or a leper is not nauseated by his own rotting limbs but gets irritated at the flies hovering around.

(137) Similarly those who fall prey to the attraction of fruits of their actions, blame all actions as bad, because they are weak-willed and say that all actions should be given up.

(138) Some others say that sacrifices etc. should be performed because there is no other action as purifying as these.

(139) They say that if we wish to progress on the path of self-purification, we should not be negligent in the matter of using the weapon of karma or such actions as above.

(140) Just as we should not be averse to the use of fire, if we wish to purify the gold, or as we have to use ash first to clean a mirror.

(141) Or, if we wish our clothes to be cleansed, we cannot say that the washerman's tub is dirty.

(142) So, we should not avoid actions only because they involve hard work. Can we get food without the troubles of cooking it?

(143) So, some people give importance to action in these words, and thus the subject of the renunciation of action has become controversial.

(144) Therefore, I shall tell you clearly and definitely so that the doubts will be removed and decision can be taken. Please listen.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम|
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः॥

O the great Bharat and the tiger among men! Please listen to the definite knowledge about renunciation or giving up. This giving up is described to be of three kinds. (4)

(145) O Pandava, the giving up is of three kinds. I will nicely analyse all the three.

(146) Though I will tell you the three kinds of 'giving up', know that I tell you in short only.

(147) Whatever principle seems to be fixed to my all-knowing intellect, you may first listen to it.

(148) The man who is alert about his own emacipation, will have to attend to this aspect definitely.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥

Sacrifice, charity and penance are the kinds of action which must be done. The sacrifice, the charity and the penance purify the serious minded seekers. (5)

(149) Just as a man who walks should not stop taking step after step, similarly man should never give up doing sacrifices, giving in charity and performance of penance.

(150) Just as search must not be given up before finding the desired object, or the dish of food should not be put aside before one is fully satisfied by the food,

(151) Or a boat should not be broken before reaching the other shore, or a plantain tree should not he cut before it yields bananas or just as lamp should not be extinguished before the object which one wants to find is seen.

(152) Similarly, it is not proper to be apathetic about the performances of sacrifice, penance, etc., before your intellect is completely convinced about the finality of self-knowledge.

(153) On the other hand, one should go on performing these actions carefully according to our eligibility in that respect.

(154) When a person walks faster, it helps him to take rest later on. Similarly to do all ordained actions fully, helps a man reach a state where no more action remains to be performed as a necessity.

(155) The more regularly one takes medicine, the earlier the disease is cured.

(156) Similarly, the more alertly and promptly these actions are performed, the earlier are the defects of Rajas and Tamas dropped from the character of the performer.

(157) When gold in subjected to more and more acid treatment, the purer it becomes by the dross being cleansed off.

(158) Similarly when these actions are performed loyally and faithfully, they wipe away the Rajas and Tamas from the character and the divine temple of pure Sattwa comes in our view.

(159) O Arjuna, it is for this reason that these actions have become equally purifying as the sacred places of pilgrimage.

(160) The sacred place of pilgrimage washes the dirt of the outer body when we bathe there, and Sattwic action washes the inner dirt. Therefore the places of pilgrimage get the power of purifying the sins due to these pure actions only.

(161) Just as a thirsty man in a desert may luckily get nectar in the very hot winds there, or just as a blind man may get the light of the Sun in his blind eyes.

(162) Or, just as the river itself comes rushing to save a drowning man, or death himself may give extension of life to a dying man;

(163) Similarly, O the son of Pandu, the very action releases the seekers of freedom from the bondage of action. This is like a poison saving a man who may be dying due to taking a medicine!

(164) O Arjuna, such is the power of these actions which themselves become instrumental to destroy the bondage.

(165) Now, O the crowned one! I shall tell you the skill by which action itself nullifies 'binding' action.

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च|
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्॥

Even these actions, O Partha, should be done without having attachment to them or desire for their fruits. This in my best and definite opinion. (6)

(166) You see, even if greater ceremonies of sacrifices are being performed, the pride of being a Doer should not be there.

(167) It is like a man who goes to a pilgrimage by others' cost, does not feel that he is doing pilgrimage.

(168) If a servant catches a king by the orders of a more powerful person, that servant cannot be proud that he is the victor.

(169) A person who crosses the waters by the help of an expert swimmer, does not become proud that he is a good swimmer and when a priest only acts like an appointed man to give any sum in charity on behalf of an employer, he cannot boast that he is the generous giver of charity.

(170) Similarly, without any sense of pride of an "Actor", actions of all these sorts should be maintained or sponsored.

(171) And O Pandava, the aspiration should not be allowed to turn towards the results that would be naturally coming out of these.

(172) For this, hope for the fruit should first be dropped away and then action should be undertaken. It is like a lady who breast- feeds baby of another woman. (Wet-nurse).

(173) People pour water at the root of the Peepal tree, but they have no hope for getting the fruits of that tree. Similarly actions should be done devoid of any hope for fruits.

(174) A cowherd who takes cattle of all the villagers together with his own cattle for grazing to the open grounds etc., has no desire to milk every cow for his own benefit. Such should be our attitude in the actions.

(175) When action is done by a man with this inner freedom, he certainly attains his own Real Self.

(176) Therefore, my message is that without keeping any desire for fruit, without being proud to be the doer, the actions should be properly performed.

(177) I repeat that he who is fed up with his confined state as a Jeeva and is keen for liberation should not disregard this edict of mine.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते|
मोहात्तस्य परित्यागः तामसः परिकीर्तितः॥

Giving up of the action ordained as our duty is not right. If it is given up due to confusion or greed for some benefit, etc., it is called a Tamasic renunciation. (7)

(178) He gives up all actions being angry with all of them. This is like thrusting our own fingers in our eyes because there is darkness.

(179) I call this action of this man as Tamasic. It is like cutting our head because there is headache!

(180) You see; even though the path may not be very smooth, but does it mean that we should cut our feet? Or is it not wise to walk somehow?

(181) If a hungry man is given good warm food and getting annoyed he kicks it away, he will surely remain hungry only.

(182) In the same way a foolish man deluded by the binding nature of action, does not know how to nullify that binding quality by action only.

(183) He gives up his duty also which comes along in the natural course. You should never resort to such Tamasic action.

दुःखमित्येव यत्कर्म कायक्लेशभयात् त्यजेत्|
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्॥

When action is given up fearing all the troubles involved in it, because action is painful, the man does Rajasic action of giving up, and gets no merits of that renunciation. (8)

(184) Or it so happens that a man knows his capacity and understands what is his duty but he is afraid of the hardness of the task.

(185) This is because at the beginning the work is very difficult, just like the tiffin box is heavy while the traveller carries it.

(186) Or, Neem is bitter to the tongue, Harda is first astringent. Similarly the beginning of the action is exhausting.

(187) Or just as a good cow has sharp dangerous horns, or a thorny flower-shrub has thorns all over, or the work of cooking food before meals is hard;

(188) Similarly, many times the doer finds his duty painful in the beginning and therefore, avoids it.

(189) He, however, starts to do the work because he is aware that it is his duty, but when he gets tired, he becomes afraid and gives it up half-way.

(190) He says- "Luckily I have got this boon of this body! Then why should I trouble it by so much hard work?"

(191) Who has told me to do this work and then wait for its fruit? I would rather enjoy the pleasures now which are available.

(192) One who leaves his duty by being afraid of the hard work involved in it, should be known as a man doing Rajasic renunciation.

(193) Even in this case there is renunciation of action, but just as milk overflown while boiling cannot be counted as milk offered as oblation in the sacrificial fire,

(194) Or just as we cannot say that the people who were killed due to drowning, took Samadhi in water; and we have to count that death as accidental death only;

(195) Similarly, he who gives up his ordained duty due to his love of his body, cannot get the merit of that giving up of action.

(196) In short, just as at the dawn, the stars disappear and light spreads, when our self-knowledge is realized,

(197) O Dhananjaya, it dissolves our ignorance as well as all our actions, and then only, the aim of liberation is attained.

(198) O Arjuna, he who gives up his action due to ignorance does not get the result of liberation and his giving up is Rajasic. You should not call it real renunciation.

(199) Now I shall tell you how and by what kind of renunciation there is liberation. Please listen.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन|
संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः॥

When action is done, O Arjuna, knowing that it is our duty only, and when there is giving up of attachment and desire for its fruit also, that renunciation is called the Sattwic one. (9)

(200) When a man performs his duty, which is fixed for him by religion and his status, it is perfect according to its rules.

(201) But the sense that "he is the doer" does not touch his mind at all and when he gives up the hope to gain any result from it, it is a Sattwic way of renunciation.

(202) O Arjuna, in respect of mother, both the disobedience and the passion, become cause for sin.

(203) And therefore, both these must be abandoned and then only, the mother should be worshipped. Do we abandon the cow only because it eats anything even if that is not a good food?

(204) Even the peels and the hard core of our best favourite fruit are worth throwing away, but do we throw the whole fruit for that reason?

(205) Thus, both things namely the pride of our being the doer and the hope for enjoying the fruit are binding, when action is performed.

(206) When, just as a father has no desire in regard to his daughter, both these attitudes are not allowed to grow in our mind, then the natural duties do not create bondage.

(207) Such renunciation should be considered as a great tree which yields the fruit of liberation and this is famous as Sattwic renunciation in the world.

(208) When a man leaves his hope for fruit, and destroys the binding quality of action just as the whole tree is automatically destroyed when we burn its seed;

(209) Then just as, at the touch of Parees stone, the iron loses its blackness, he whose Rajas and Tamas qualities are destroyed,

(210) And when by clear Sattwa, whose eyes of self-knowledge are opened, then, just as the mirage is no more visible in the evening,

(211) He never perceives the delusion of the apparent universe anywhere, just as we cannot demark any boundary for the sky.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते|
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः॥

One who is the real renouncer, endowed with inborn Sattwa quality, is intelligent and whose doubts are removed, does not hate any work which involves hard work nor perform any, because it is easy. (10)

(212) Therefore, just as clouds disappear in the sky, all the actions which present themselves to this man as duties born out of the past Karma, become nullified.

(213) O the crowned one; further, actions being born and performed in the present, become so purified before his ascetic vision that these also cannot bind him either in pleasure or pain.

(214) He does not become eager if any action is likely to be pleasurable or good nor gets apathetic if any action is likely to be painful or bad.

(215) Just as, after one awakens, one does not worry about the painful or pleasant experience in the dream, he also does not have any anxiety about these actions.

(216) O the son of Pandu, in this Sattwic kind of giving up, the sense of duality as - "one is the doer and he does a certain action" - is not existing.

(217) O Partha, by such renunciation only, the actions are truly given up and if they are dropped under any other conditions, they are still binding!

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः|
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते॥

It is not possible for any embodied person to give up all actions totally; so, he who gives up the fruit of actions is called the true renouncer. (11)

(218) O the Ambidextrous Archer! Foolish are those who abhor action when they have got this body to their lot.

(219) My dear, can an earthen pot get bored about earth? How far can a cloth dislike the thread?

(220) Similarly will a thing in which fire is inherent, become troubled by heat? Does a lamp ever hate the light?

(221) Can asafoetida be averse to bad smell and choose fragrance? How can water be without the liquidity?

(222) Similarly so long as one is functioning within this body-though only apparent- why should one

be stupid to think of giving up all actions?

(223) We apply sandalwood paste or wipe it out from our forehead, because we are free to do so, but can we scratch out the forehead itself and put it on again?

(224) Similarly, the duties ordained for us by scriptures are respected by us and therefore, we perform or do not perform them, as we are free to do so; but the inborn actions of the functions of body inside it- how can we give them up?

(225) This is because even in our sleep, such functions as breathing etc. are continued. Even in the case of a man not doing anything, actions are going on.

(226) Action and our body are inseparable; in life or after death, it is there.

(227) There are only one kind of persons who have escaped from actions; they are those who have no hope for the fruit though they perform actions.

(228) When the result of action is surrendered to God, there is self-knowledge by His blessings, just as when we see a rope as a rope clearly, the delusion that it is a snake disappears.

(229) Similarly, by self-knowledge, bondage of action is destroyed together with ignorance. O Partha, such giving up is the true thing.

(230) Therefore, we call such people the true renouncers; otherwise, just as one may consider a man to be taking rest when actually he is unconscious.

(231) One may consider change of work when one is tired of one work, as a rest, but it is as if to prefer beating by fists to the beating by sticks.

(232) But let this explanation be. I tell you again that only he should be considered as the true renouncer, who renounces the fruit of action and thus reduces action to nothingness.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्|
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित्॥

In the case of these who do not give up fruit of action in this way, the fruits of their actions are of three types which are undesirable, desirable or mixed. But that is seldom the case of the true renouncers. (12)

(233) O Dhananjaya, there are three types of fruits of action to be enjoyed by those who are capable of it, because they do not give up the results.

(234) The father gives birth to a daughter and at the time of her marriage, says- "This is not mine," and gives her to the bridegroom. Thus he becomes free, but his son-in-law then becomes

responsible for her.

(235) People who grow poisonous herbs sell them to others and earn lot of easy money but those who purchase them by paying the cost and consume them, die!

(236) Similarly, even if the doer performs any action, if his mind is free of the desire for its fruit, he remains a non-doer. Action in itself cannot affect both these things.

(237) Just as one who wishes to take the fruit of a tree by the roadside which is ripe and at hand, similarly, only he who wishes to get the fruit of action gets it.

(238) But he who does not desire or be attached to the result of the actions which he performs aloofly, does not get caught in the wheel of this world, because this world is actually the result of three types of actions.

(239) This world is made up of human beings, gods and inanimate things and these categories are nothing but the three kinds of the results of actions!

(240) These kinds are either undesirable results, desirable ones or results of mixed nature.

(241, 242) When Jeevas become slaves to the objects of enjoyment, and are attracted to sins, and commit prohibited actions, they go to take birth as insects, ants, stones or earth also. This should be considered as undesirable result of action.

(243, 244) Or when people respect their own duty according to their status and class and perform only the actions which are said to be meritorious in the Vedas and scriptures, go to be born as gods like Indra, etc.; which result should be considered, as desirable result of action.

(245) And just as by mixing sweet and sour food articles, quite another tasty article is prepared which is different from both the tastes;

(246) For example, breath control as a total process is quite different from the inhalation and the exhalation considered independently. Similarly when truth and non-truth are mixed-up in anything, the product is half-truth and half untruth, which is quite strange.

(247) Similarly when the resultant effect of desirable result and undesirable result mixed together comes into being, it causes rebirth in the human kingdom. This should be considered as mixed result.

(248) In this way, three types of results of Karma are prevalent in this world, and the souls which run after hope generally, have no other alternative except suffering this result.

(249) Sometimes when the taste becomes perverted and uncontrollable, unwholesome food is felt very tasty, but it may result even in death.

(250) Or company of a robber in a gentleman's dress seems to be good so long as the traveller does not reach dense forest, and prostitute is tolerable to look at only so long as there is no physical contact.

(251) Similarly a person becomes puffed up by pride, while executing certain actions, but all the actions attack as 'results' together at the time of his death.

(252) Just as a powerful money-lender does not go away from the door of a person, who has taken loan, without recovering his money, similarly these actions come back with results which cannot be avoided.

(253) For example, a grain from the ear of grains falls down on earth, it grows again, and bears new ears from which again the same process of growth is repeated.

(254) Similarly the person creates many new causes ensuring results, while he is already reaping the results of one action, just as while walking, each foot takes one step ahead of another foot.

(255) Or when one crosses the river and goes to the other shore, that shore becomes the starting point from which again one has to cross the river, when time comes. Similarly the results of actions never cease.

(256) In other words, as a chain of means and an end, the results of actions and their enjoyments go on increasing, and in this way the souls who do not give up hope for the fruits become more and more entangled in the net of worldly life.

(257) But just as the very blossoming of the flower of Jasmine is its beginning of withering, similarly some people become instrumental for actions, but it is inaction, and they are not the doers.

(258) If grains kept for seeds for the next crop are used for consuming, they do not bring any crop next year. Similarly, there are people who have given up the fruits of action, and thus thwarted the further growth of bondage.

(259) On the strength of the essential purity of Sattwa quality, they become fresh by the self-knowledge, nourished by the blessing of their Guru and in their case, the poverty of duality disappears.

(260) Then all the varieties of three categories of results caused generally by the delusion of the world, are destroyed and the enjoyer or the receiver of the result, and the result itself automatically cease to be.

(261) O the great warrior, only those in whose life such renunciation based on self-knowledge takes place, are really free of the desire for fruit.

(262) And when the vision of such a person becomes very vast due to this renunciation, he sees everything in Atman. Then, how can he feel that action is something different from him?

(263) For example, if the wall on which the pictures are painted, falls down, the pictures are automatically turned into dust. Further, is there any place for darkness to live when the day breaks?

(264) My dear, when the form itself is not there, where can its shadow be? If there is no mirror, how can our face be reflected?

(265) When sleep is totally disturbed, where is the place for dream? And when there is no dream, how does the question whether it is real or unreal arise?

(266) Similarly, when the life of ignorance is finished by such renunciation based on self-knowledge, how can there be the exchange of the results of actions, which are themselves in the field of that ignorance?

(267) Therefore, how can there be any question of action and its result in the case of such a Sanyasi? But so long as there is ignorance in our body,

(268) So long as the soul is running after good or bad action in the fever of his pride of doership; and so long as dualistic approach has its imprint on his vision;

(269) Dear Arjuna, there is going to be difference between Atman (soul) and his action, just as there is difference between the east and the west.

(270) Or as there is evident difference between the sky and the clouds, the Sun and the mirage, and between the earth and the wind,

(271) Or as there is difference in the stones and water, though stones are merged within water,

(272) No doubt, moss is very near the water but it is different from it. Can we say that the soot is the lamp, only because it is with the lamp?

(273) There is dark patch on the Moon, but it is not one with the Moon. Similarly there is quite a distinction between the physical organ of the eye and the vision.

(274) Not only this, but just as there is difference between the road and one who walks on it, the stream of water and the man being carried away with it; or the mirror and the man seeing his own reflection in it;

(275) O Partha, that is the difference between Atman and the action; but alas! If at all the sheer ignorance would allow us some scope to realize this!

(276) The lotus blooms and indicates sunrise and lets its fragrant honey be sucked and looted by black-bees.

(277) Similarly the actions appearing to be taking place on the Atman, actually happen to be caused by various 'causes' continuously. They are five and we will explain to you all the five causes.

पञ्चैतानि महाबाहो कारणानि निबोध मे|
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम्॥

O the man of powerful arms! There are five causes for all the actions to be fructified, as told in the Sankhya philosophy which is one of the final doctrines of the Vedas. Please understand these from me. (13)

(278) Perhaps, you may already be knowing these five causes which are declared by scriptures with great emphasis.

(279) They are loudly chanted to the accompaniment of drums of philosophical discussions, in the stronghold of Vedanta in the city of the Veda, who is the King.

(280) As these are the causes for all the actions to be completed in this world; Atman, the king should not be taken as connected with the actions.

(281) O the crowned one! As these causes are thus made very famous by propaganda, I think that you should better know them.

(282) And when I am the Gem of Life available to you, where is the point in advising you to hear about them from somebody else's mouth?

(283) When there is a mirror in front of you, where is the necessity of asking others how you look and thus giving their eyes the credit?

(284) I present myself in the way in which, and by the imagination with which, my devotee sees anything; and you have me here as a toy to play with.

(285) While speaking thus ardently, the Lord Shrikrishna forgot himself, and Arjuna was simply merged in the blissful joy.

(286) Just as in the moon-light, even a mountain of "Somakant" stone may dissolve and become a lake,

(287) In the same way, by removal of the wall between the happiness and the self-experience, Arjuna himself became the very image of happiness.

(288) Then the Lord, in his natural omnipotence became conscious of the environment and himself; and started to pull Arjuna out of the sea of happiness.

(289) Though Arjuna was the most formidable intellectual, he was also carried away by the blissful stream of love but the Lord controlled that spate also and further said–

(290) "My dear Arjuna, do not become forgetful of your real nature as Atman." Listening to this Arjuna nodded and sighed.

(291) Then he said, "O the most generous Lord! You know that I can hardly suffer this duality when we are so near each other, and am impatient to become one with you!

(292) If you are very fond of my eagerness and are actually applauding me for it, then why are you again reminding me that I am a Jeeva different from you?"

(293) Upon this, Shrikrishna said, "It seems that you have not understood this matter properly. Is the Moon and the moonlight different from each other?

(294) Further, we wish to tell you something really secret. We are inwardly afraid to show you our unity, and it is only because of my love for you that I tolerate you even though you are annoyed with me.

(295) So long as this love between us is very keen, our bodies may be existing separately but it does not matter!

(296) O the son of Pandu, let as turn to our subject. I was telling you how all actions are separate and not connected to Atman.

(297) Immediately Arjuna said, "O Lord, it is nice that you have introduced the question which was in my mind.

(298) Because, is it not that you have yourself promised me to explain the group of five causes which are the seeds of all actions?

(299) And you have also to explain to me your statement that Atman is not connected to actions."

(300) Here, the Lord of the Universe was glad to say, "My dear, where is there any such listener who is so keen about this subject?

(301) Therefore, be sure, what was promised will be definitely explained, but obligations on you will then be heavier, because of love."

(302) Arjuna said, "O Lord, did you forget what we talked about earlier? It is for this love that we are maintaining the separate identities as two persons.

(303) The Lord Shrikrishna said- "Is it so? Then please listen with total attention to how I am going to fulfil my promise.

(304) O the great Archer! It is true that all actions take place ‘‘out and out,’’ by the five causes, without the knowledge of the Atman.

(305) And the reasons by which all the actions are done because of these factors, are also variegated.

(306) The Atman is quite a different factor who is neither the purpose or reason nor the cause of these actions.

(307) Just as day and night appear in the sky which is aloof, similarly good and bad actions are taking place apparently on the Atman but unrelated to it.

(308) Water, heat and smoke are brought together by air; and clouds appear but the sky is not at all aware or cognizant of them.

(309) A boat is made of wood. The boatman rows it and the air also helps to move it; but water is there only as a witness.

(310) Or a potter takes in his hands a lump of clay, it is shaped as a pot which is moved by the pole in the process, in which the potter's wheel also rotates.

(311) But the potter is the doer here. Does the earth has any job to do in this process except being the base? Please think about this.

(312) Now, let this be! People go about their work of all kinds in the sunlight, but what job has the Sun to do?

(313) Similarly when the five purposes are there, the five causes sow the creeper called by the name "Action." But Atman is quite uninterested.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्|
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्॥

The place of actions, the doer of the actions, organs (or means or instruments) of different kinds, and various movements of different types, and fifth is the divine plan. These five factors are operating towards the accomplishment of actions in this world. (14)

(314) And now we will analyse and discuss these five as accurately as we purchase pearls by carefully weighing them.

(315) Please listen to their signs also. The body is the first cause here, according to my opinion.

(316) This is called the 'Place' because the enjoyer lives here with the objects of his enjoyment.

(317,318) Where, for all the pains and pleasures brought through the ten hands of ten organs from the surrounding nature, the Purusha (the bearer of the body, the Jeeva) has this only place to suffer or enjoy them and not elsewhere. Therefore the body is called the "Place."

(319) This body is the joint home for all the twenty four elements of Nature to live together and the question of bondage or freedom is solved here only.

(320) Or, O Dhananjaya, this body is called the place because it is the base on which the three stages of life namely the childhood, the youth and the oldage appear.

(321) The doer or the factor who acts, the agent is the second cause of action. He is actually a reflection of life energy (Chaitanya), or the spirit.

(322) This is like the following example. The sky is from where it rains, the rain water forms a pool on earth and the sky is reflected in that poolwater.

(323) Or like a king who forgets his royal status in a dream, and in the dream-experience, he sees that he is a beggar and thinks likewise.

(324) Similarly the spirit, by forgetting its reality, takes up the fictitious form and limited life of a body and is expressed in that body only.

(325) And now, he who is named as Jeeva, by forgetting his Reality, and who is as if bound by a covenant to be with the body in everything and in every condition,

(326) Says by delusion that he has performed all actions which are actually the functions of the Nature itself, and thus he is called the "doer" as one of the causes of action.

(327) Then as the eyesight though actually homogeneous one, appears to be divided like the threads of a hairy fan because the little hair on the follicles affect it in that way.

(328) And just as the light coming from only one source of lamp kept in a room, appears to be many lights through the various windows of the room,

(329) Or just as one single man appears to be different men according to the moods he expresses like love, anger, fear, fearsomeness, pathos, etc., while enacting such roles;

(330) Similarly, one single quality of knowing, which is the quality of intellect, becomes expressed in various ways through the organs of hearing, seeing, smelling, touching and tasting.

(331) These organs are the third cause or means for "action" here, which, O the prince, you should understand properly.

(332) And just as water flowing through the streams going in various directions is only one water when it meets sea;

(333) Similarly, energy of action which is one only in the wind, becomes variously expressed when it falls into various respective places.

(334) When it enters the speech, it speaks and when it enters the hand, it does the work of giving and taking.

(335) And in the feet it becomes the movement of walking and when it enters the lower abdomen it functions as the work of ejecting and throwing out excreta, urine, etc.

(336) From the navel upto the heart it functions as Prana or breath and so it is called as the vital breath in the body.

(337) When it reaches the higher parts of the body, it is called "Udana";

(338) While in the lower orifices it works as Apana and when it permeates the whole body it is called Vyana.

(339) When it fills the whole body by the juices of digested food, it is also functioning in all the joints,

(340) And in this field of activity within the whole body, O the crowned one, it is called as 'Samaana'.

(341) When yawning, sneezing, belching etc. symptoms appear, the same wind which causes these is called either Naga, Koorma and Krukara, etc.

(342) O the great warrior! Though these activities are of one Vayu, (wind, gas) only, they get various names according to the place where they are.

(343) This power or energy of the wind which is of various kinds, is the fourth cause of action here.

(344) Now about the Divine plan. You see, the Sharad season which is a pleasant one is also endowed with Moon which becomes full on the full Moon night, thus the beauty of the season is enhanced.

(345) Secondly, a good pleasure-garden is better in the spring season, and if a company of the loved one is there, it is still better and best is the availability of all kinds of pleasures there.

(346) And O Pandava, blossoming is a better stage in the case of a lotus and still better is the fragrance and the beautiful pollen. (attracting black-bees)

(347) Poetic skill is better in language, but power of appreciation and loving nature is still better, while a touch of genius, the 'otherness' enhances the quality of both these.

(348) Similarly, intellect is supreme in the inner faculties, it shines further if it is supported by organs which are very sensitive.

(349) But better still it is if the deities presiding over these organs are benedictary.

(350) Because there are deities like Sun for the eyes, who control and empower all the organs by their blessings,

(351) The "hosts of gods" is the fifth cause for action, which, O Arjuna, you should know- so said the Lord. (Note- These deities are working according to god's plan for the world).

(352) Thus I have told you the five faced mine or source of actions, in a way that you will understand, which you have heard.

(353) Now I shall tell you the five reasons or purposes of actions which come to play their role as these five causes further develop.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः|
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः॥

These are five reasons for all the actions, may they be proper or unjustifiable, which a man starts either with his body, speech or mind. (15)

(354) My dear, with the advent of spring, the trees have new tender leaves, then there are bunches of flowers and further, the fruit is also borne!

(355) The rainy season brings clouds, by clouds there is rain and because of rain, there is the pleasure of plenty of crop.

(356) The east brings the dawn, the dawn presided by god Arun, brings the sun on the horizon and by sun, the whole day is brought forth.

(357) Similarly, O Pandava, mind creates the plan of action, and by that wish, the lamp of speech is lit.

(358) Then that lamp of speech shows clearly the way of doing all actions, and then the doer starts the action.

(359) In this whole process, the body and organs themselves produce the body and organs, just as by iron hardware instruments, iron articles are made.

(360) Or just as the threads add themselves in the weaving of cloth by the vertical and horizontal lines and themselves become the cloth.

(361) Similarly, actions of the mind, speech and the body themselves become the cause of all these, namely the mind, the speech and the body.

(362) Now if anybody asks- "How can the body, etc., which are the causes, themselves become the reasons for bringing about themselves?"- then he may listen to the following explanation.

(363) Sir, is not Sun the cause of the light and is he not seen because of that same light? Similarly, the growth of one and the next parts of sugarcane is the growth of the whole sugarcane.

(364) If the deity of speech is to be praised, we have to employ the speech only in that work or if we have to say anything about the greatness of the Vedas, the Vedic hymns are only useful to do it.

(365) Similarly we definitely know that body etc. are the causes for actions, but it is also true that they themselves are the reasons for the actions.

(366) And the actions which arise out of the body etc. as causes; and become themselves the body etc. as a result,

(367) They become all very proper and justifiable, if all are performed according to the rules in the scriptures and also become themselves the ideals of justice.

(368) The storm waters flow towards the paddy field and are absorbed in the earth there, but they become greatly beneficial, in the form of grains.

(369) Or, an angry man leaves his home in a fit of anger and luckily turns in the direction of Dwarka (which is a sacred place of pilgrimage). His feet will be tired, no doubt; but not in vain! (Because he may reach Dwarka!)

(370) Similarly, if action is born out of the unity of cause and effect (or result or aim) that action is blind, but if it has the vision of scriptural sanction, then that action should be called a just action.

(371) Otherwise, milk is spilt outside the pot when it is being poured. In this case milk from the pot in our hand is wasted, but it cannot be justifiably said to be 'used'. It is wasted only.

(372) Similarly if action performed without following proper directives of the scriptures is to be called proper and not to be considered as wasted, then why should we not debit to the "Charities" account, the property robbed by the robbers? No, that will be a mistake!

(373) You may consider any Mantra. It is not having letters beyond the root alphabets (52 in case of Marathi) and is there any human being who has not uttered these alphabets one day or the other?

(374) But; O the wielder of the Bow, so long as the significance of the Mantra is not understood, the speaker of all the alphabets is not going to get the promised benefit of that Mantra.

(375) Similarly any stray action which takes place with the dovetailing of the cause and the reason, so long as it does not follow the instructions of the scriptures, it is-

(376) No doubt taking place as normally any action takes place; but it is not the true action. Actually such an action is born of injustice and it produces injustice only.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः|
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः॥

When the fact is like this, he who thinks himself as the only doer, does not see clearly because he is not intelligent enough and is not having any discrimination. (16)

(377) O the man of great fame; when the actions are thus caused by five factors, and have five reasons or purposes and Atman is caught here,

(378) As the Sun rays which do not take any form, show the eyes as well as the objects to be seen by them, similarly Atman does not do any actions but makes them manifest.

(379) O the bravest one, just as the man who sees, does not become the mirror nor the reflection in the mirror, but can visualize both.

(380) Or the Sun does cause the day and night without himself experiencing both. Similarly, O the son of Pandu, Atman does not act but actions only appear on him.

(381) But, for a man whose intellect is confined only to the body because he foolishly thinks himself only as a body; it is simply a dark night of ignorance as regards Atman

(382) He who has limited the spirit, the god and the Brahman to the narrow limits of his physical body, thinks with all his conviction that Atman is the doer!

(383) Even he does not think that definitely Atman is the doer. He thinks he is the body and he as body is the doer of action.

(384) This is because he has never even heard the statement that "I am the Atman, the witness of all actions, and I am neutral there; I am Atman."

(385) So, what wonder is there that he thinks that the body is all the spirit that there is! Does not owl

make a dark night of a clear sunny day?

(386) He who has never seen the brilliant Sun in the sky will most normally think that the Sun's reflection in a little shallow puddle of water is the Sun; and why should he not?

(387) For him, the Sun is born with the formation of that water pit, Sun dies when the pit dries up and Sun trembles when little ripples appear on that water!

(388) What wonder is there that so long as the man does not wake up, he thinks that the dream is real, and the man who does not realize that there is only a rope fears at the delusion that it is a serpent?

(389) Is it not natural that the moon appears to be yellow to a man suffering from jaundice, and that the deers see the mirage as real water and are deluded?

(390) Similarly, he who does not even allow a small breeze of wind to bring to his ears the name of scripture or of Guru; and is living only in his stupidity,

(391) Thinks that there is net of the body which is true and not Atman, just as the foxes think that clouds are not moving but the moon is moving.

(392) And then with this fixed concept, he is confined in the strong jail of the body-identity, tied tightly by the rope of Karma. (totality of action and its bondage)

(393) A parrot is caught on a movable metal rung by the hunters. Does not that parrot hold fast to that rung though it can very well fly away if at all it lets it go?

(394) Thus he who superimposes all the actions (which are functions of the Maya) falsely on the Atman, is really measuring his sins by millions of measures!

(395) Now just as sea-water cannot touch the fire in the sea, there is a man who is surrounded by all sorts of actions but is not touched by them.

(396) How is he who lives so aloof, to be recognized? I shall tell you.

(397) This is because while thinking about the signs of a free person, we ourselves become free. Just as while searching with the help of light, a lost thing is suddenly found,

(398) Or the more we wipe clean the mirror by rubbing ash etc.; clearer is our reflection in it or just as salt becomes one with water simply by its contact;

(399) Or, in other words, suppose the reflection looks back at the object, it becomes the object and the seeing itself disappears.

(400) Similarly when we want to find out ourselves again, we can do so by looking at the saints, and we should praise them and hear about them at all times.

(401) So, there is such a man who is not bound by actions though he performs actions just as the delicate skin of the eyes does not prevent the sight.

(402) So, I shall tell you logically and explicitly the nature of such a man who is so free; so, please see.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते|
हत्वाऽ पि स इमॉंल्लोकान्न हन्ति न निबध्यते॥

He who has no feeling of pride and whose intellect is not smeared by attachment, really does not kill though he may kill all these people, nor is he bound. (17)

(403) O the enlightened Arjuna, the Jeeva who was entangled for eternity in the complexities of dreams in the sleep of ignorance,

(404, 405) Suddenly became awake by the bliss of the experience of unity, the whole sleep of Maya together with the delusive appearance of the universe being dissolved by the listening of the great principle of you are that, and by the effect of the blessing of Guru when he put his hand on this man's head or rather gave him a kind slap.

(406) Then just as the whole delusive appearance of mirage becomes non-existent when the moon-light spreads over the world,

(407) Or when childhood comes to an end, the 'phantom' has no place anywhere or when the fuel is burnt, it never again becomes fuel.

(408) Or when one is awake, dream does not appear before the eyesight, so this Jeeva has absolutely no sense of 'me and myness'.

(409) Then just as, even if the Sun rushes into any by-lane in order to find out darkness, darkness is not found by him,

(410) Similarly this man who is surrounded by his own consciousness as Atman, finds that whatever objects he sees, take the form of himself and thus he becomes one with everything.

(411) Just as any material which is burnt by fire, takes the form of fire only, and the duality of fire which burns, and the material which is burnt, disappears automatically.

(412) Similarly when the wrong notion of doership of Atman which is caused by the concept that "action is different from the Atman, and that the Atman wants to bring that action into a particular

form of existence," is removed, something remains which is in itself–

(413) the state of Atman. Will such a man, who is the master of himself as Atman, ever become confined to the physical body? My dear, can the great flooding water of the final deluge be contained in a small brook?

(414) O the son of Pandu, will that sense of All-comprehensive I - ness be ever confined within the body? Can the Sun be caught by his reflection?

(415) When once butter milk is churned and we take out the butter and again put it in the butter-milk, will it again be mixed up with it?

(416) And Arjuna, when the fire hidden normally in the wood is out and burning it, will it again be hidden in that wood?

(417) Or has anyone heard the news that the Sun is of the nature of the night because he comes out of the night?

(418) Similarly, in the mind of the man where duality of the knower and the known has been totally annihilated, how can the poor concept that he is the body ever arise?

(419) If the sky wants to go from one place to the other, it is also the same at the other place and therefore it is already filled everywhere.

(420) Similarly, whatever he intends to do is also his own self! Then in what action can he play the role of the doer and be involved?

(421) So, his state is similar to the state of the sky which has nowhere to go, like the sea which has not to flow from one place to the other, or like the pole star which has no scope to move anywhere.

(422) So, in the case of the man whose sense of being body has immersed in self-knowledge, has actions taking place in his life only so long as his body survives on.

(423) It is the trees which continue to move a bit more, though the wind ceases to blow, or like the smell remaining in the casket though camphor is removed from it.

(424) Or like the mood of the song which still remains though the concert is over or like the moisture in the earth which remains though water has flown over it sometime back.

(425) Or like the evening lights which still loiter in the sky though the Sun has already set,

(426) Or like an arrow having hit the target still goes on further if the force behind the arrow is that much strong.

(427) Or like the potter's wheel which keeps moving for sometime though the pot of clay is removed by the potter and the push is no more being given by him to that wheel.

(428) O Dhananjaya, even after the identification with and the pride of the physical body is gone, the tendency and nature by which the body was created first, keeps the body functioning for some time.

(429) It is like the appearance of dream without our purposeful thinking, or the trees growing in a forest without our sowing their seeds or the illusive buildinglike structures seen in the clouds without being built by anybody.

(430) Similarly, without any effort by Atman, actions of all kinds are taking place by these five causes.

(431) By coming together of the five causes and the five purposes, and the force of the inborn past Karma, many actions are thus taking place.

(432) It is immaterial whether in those processes the whole world is destroyed or a nice new world is created.

(433) Then just as the Sun does not enquire why lotus flowers bloom in day - time and why lilies bloom at night;

(434) Or, even though by lightning and thunder storm, the land below may be having faults or be shattered; by constant pleasant rainfall the land being covered by lush green grass may look very beautiful;

(435) The sky is not aware of both the conditions. Similarly he who lives in the body but without the concept that he is the body,

(436) Does not take cognizance of whether the world is born or destroyed by actions taking place due to causes like the body, etc. (five causes mentioned above.)

(437) However, such a person outwardly appears to be involved in all actions, to those who see only physical world because they see only by physical eyes.

(438) For example, does not a jackal, by delusion, think that the hay scare-crow kept erect on the bund wall of a rice field, is a real guard of the field?

(439) People may see and decide whether a mad man is naked or clothed, that mad man has nothing to do with it. Or the wounds of a warrior who is killed in the war may be counted by others but he himself (being dead) is not aware of those.

(440) The group of people witnessing 'a satee', may consider with awe the sufferings of the woman

by fire, but she is not aware of the fire, or her own delicate body, nor of the lamenting onlookers!

(441) Similarly one who has gone beyond the body, in the state of reality, and in whom the observer and the observed have both gone, does not know what the group of organs is doing.

(442) My dear, people on the shore may see the big waves devouring the earlier small waves in the surf, and their minds may think so, but-

(443) In that process nothing else is swallowing the water, only water is playing. Similarly for a man who has reached the state of totality, does not have any other person except himself in the world, who is to be killed, etc.

(444) For example, in the image of Goddess Chandika she is shown as the golden goddess who has killed the golden demon by the golden lance.

(445) And the devotee may take her to be the real goddess, etc.; but really all the figures - the goddess, the lance or the demon; are gold only.

(446) Or in a picture there is a fire painted and a scene of water is painted, but the cloth board is neither burning due to it nor wet by the water.

(447) Similarly, the body of a free man is functioning only on the half-spent force of earlier conditioning, but ignorant persons, not knowing this inner state, think that he is a responsible doer.

(448) And even if all the three worlds are destroyed, one should not say that he has destroyed them.

(449) My dear, how much sense is there in saying that "I will see darkness first by the help of the light, and then destroy the darkness?" Similarly here is no other person for a man of self-knowledge, whom he might kill.

(450) Therefore, his consciousness does not know even the inkling of what is sin and what is merit. This is just like the river Ganges which does not become dirty if a small stream merges into it.

(451) O Dhananjaya, if fire contacts and fights with fire what is going to be burnt? Does sharp weapon poke itself?

(452) Similarly, what is going to pollute his mind who has no knowledge of any other thing except himself, in all the actions?

(453) Therefore, to him who has his own Real self as the action, the object of action and also the doer of the action- all in one,- has no bondage in the actions happening due to these causes like body etc. mentioned above.

(454) Jeeva who conceives himself to be the doer, creates the five purposes by skillful use of his five organs and embarks upon actions;

(455) And by using either just or unjust material, builds the castles of Karma.

(456) But for this great work, Atman is not helping. You may perhaps say that Atman must be a helping factor in the beginning;

(457) But it is not so. My dear, will the Atman who is only a witness and only of the nature of knowledge, ever help the urge to act, to rise at all?

(458) Even in respect of those works for which ordinary people try hard, this man has no disturbance in his peaceful condition.

(459) Therefore, he who has become totally the Atman, there is no jail of these actions which may be able to keep him in bondage.

(460) But when on the screen of ignorance, there is reverse picture of knowledge then only the well-known trinity of doing of action, actor and the resultant action comes into existence, (The knowing, the knower and the known.)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना|
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः॥

Knowledge, knowable and the knower are the three motivating factors of action and the organs, the activity and the doer - these are the three which constitute the action (18)

(461) The three things namely knowing, knower and the object to be known are the seed of the world and action has its source in these three.

(462) And dear Dhananjaya, I shall describe the details of the three. Please listen.

(463) To use a simile, we can say that the Jeeva is the Sun, and the five organs as ears, etc. are his rays. They fall on the objects which are like lotus buds and open those buds.

(464) Or in other words, Jeeva is the king. His organs are his horses, They gallop into the field of objects and bring back the plunder of pain and pleasure.

(465) But let these images be set aside. The Jeeva, to whom the knowledge gained through the organs, brings pain and pleasure and in whose state of sleep it is merged, may be called the knower.

(466) And O the son of Pandu, the thing about which I have talked just now is to be known as

"knowing" or "knowledge."

(467) This knowledge is born of ignorance. Immediately it trisects itself.

(468) It puts ahead of it the object to be known, a ball of the aim of knowing something, and brings up the image of the "knower" with its pride, behind itself.

(469) When thus there is a path of connection between the two, that path is continuously put in use by the movement of the knowledge.

(470) The path by which this knowledge reaches ahead, comes to an end at the point of the objects of knowledge; and it gives various names to various objects.

(471) This is the commonly understood "knowledge", no doubt. Now, please listen to the nature of the knowable, or the object towards which knowledge reaches.

(472) There are five elements by which the knowable, the object of knowledge becomes perceptible. They are sound, touch, form, smell and taste.

(473) For Example, one fruit of mango is perceived by our organs separately by taste, colour, smell and touch.

(474) Thus the knowable object though open is understood in five ways, because it is coming in contact of the knower through five different organs.

(475) And just as the flow of the water in the river ends when it meets the sea, or the growth of a crop ends when it bears full grain.

(476) Similarly, O the crowned one, the place to where the knowledge runs with the help of organs and reaches, is called the "knowable or the object of knowledge.

(477) O Dhananjaya, thus I have told you about the knower, the knowledge, and the object of knowledge. All the actions are born from this trinity.

(478) Now though the elements like, sound, smell, etc. are five, the nature of the knowable is only two-fold, namely it is either liked or disliked.

(479) Though the knowledge is very meagre, as soon as the knower is shown it, the knower immediately starts to accept or reject it.

(480) For example, as soon as a fish is seen, the crane jumps swiftly; as soon as a poor man sees a lot of money, there is sudden movement in him, and as soon as a beautiful woman is seen, a man of passion is disturbed.

(481) Further, water naturally runs towards low-lands; black-bees naturally fly towards the fragrant flowers, and in the evening when it is time to milk a cow, its calf runs towards her.

(482) Or after listening to the attractive stories of pleasures in heaven, like the company of Urvashi etc., people try to climb up the steps of the staircase towards the heaven through performance of sacrifices.

(483) Or as soon as the male-pigeon, while flying in the sky, sees a female pigeon he jumps headlong towards her.

(484) Or as soon as a peacock listens to the thundering of clouds, it starts to dance and jump out of joy. Similarly the knower having seen the knowable, runs towards it.

(485) Therefore, O son of Pandu, the knower, the known and the knowable are the three main factors from which all actions arise.

(486) Now if perhaps that object of knowledge is liked by the knower, he cannot suffer a moment's delay in getting it and enjoying.

(487) On the other hand, if the object of knowledge is not liked by him the time required to reject it seems to be like ages though actually it is very short.

(488) Suppose a man is surrounded by garlands and serpents at one and the same time, he experiences the joy as well as fear simultaneously.

(489) Similar is the condition of the knower, when it perceives something which is partly liked and partly disliked, and he tries hard to accept one thing and reject the other at the same time.

(490) When a general in a war sees another equally powerful warrior in the opposite army, he gets down from his chariot, and walks towards the other challenging him.

(491) Similarly the knower who was so far only an on-looker, perceiving an object, goes forth and becomes the actor. This is like a diner impatiently starting to cook food.

(492) Or a black-bee cultivating a garden or a gold-smith becoming himself the touch-stone or the deity herself starting to build the temple.

(493) Similarly, O the son of Pandu, when the knower uses the organs in the work of accepting or rejecting the object, the 'knower' becomes the 'doer' or the agent of action.

(494) When the 'knower' thus becomes the 'actor,' he uses the 'knowledge' as 'means' and the 'knowable' naturally becomes the 'action.'

(495) O the intelligent Arjuna, in this way, by the influence of knowledge, there is change of the role

of the knower. This is like the beauty of the eyes undergoing a change at night-time.

(496) Or like the condition of a prosperous man becoming worst, when destiny changes; or the phases of moon changing after full moon-night.

(497) Now, when there is the impediment of the role of actor falling upon the knower, by the urges of the organs, he has certain characteristics, which please listen to.

(498) Intellect, mind, consciousness, (Chitta) and ego are the four facets of the inner organ.

(499) The skin, ears, eyes, tongue, and nose are the five outer organs.

(500) The actor by using the internal organs sizes up the nature of the action and if it is thought that it may be pleasurable,

(501) He employes all the ten outer organs including the eyes etc., for executing that action.

(502) Then he drives hard the senses until the desired aim is achieved.

(503) On the other hand, if he estimates that the action may be painful, he immediately employes all the senses and organs in becoming free of that action.

(504) Then he harasses his organs until the very roots of painful conditions are destroyed. It is just like a king, in order to recover revenue,

(505) Using his servants day and night. When all the organs are active for acceptance or rejection, the knower should be known as the actor or doer.

(506) And as the actor employes organs like bulls put to yoke, in performance of the action, we call the organs as the 'means'.

(507) And thus by using this means, the actor does some work, which is called the action, in its relative scope.

(508) Now just as the mind totally occupies the ornament in the case of a gold-smith or the moon-light is completely filled in the rays of the Moon or as a creeper is fully filled by its blossom.

(509) Or the brilliance fills the light completely, or sweetness fills the sugarcane completely, or the space is everywhere in the sky.

(510) So, that thing which is filling all the activities of the knower as actor should be called Karma or action. O Dhananjaya, there is no gainsaying in this case.

(511) O the greatest, sharpwitted person, in this way I have explained to you, the signs of all the

three; namely the actor, the action and the means of action.

(512) Here the trinity of the knower, the knowledge, and the knowable is the source of action and the trinity of the doer, the means and the action is the structure of 'action' (Karma)

(513) Just as smoke is hidden in the fire, a tree in its seed, and desire is always hidden in the mind.

(514) Similarly in the three factors, namely the actor, the action and the means there is hidden the attraction towards action. This is like gold which is hidden in a gold-mine.

(515) Therefore, O the son of Pandu, where there is a sense of "I am the doer and this is my action" present, the Atman is far away from all these actions.

(516) Therefore, O the intelligent Arjuna, I again say that "Atman is quite different from the urge to act. But since you know all this, I better stop here.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः|
प्रोच्यते गुणसंख्याने यथावत् शृणु तान्यपि॥

Knowledge, action and the doer are according to the three qualities in the system of analysis of all things in the division of the Gunas or qualities, and they are also of three types. You may please listen to them as they are. (19)

(517) The knowledge, the action and the doer, described above are of three kinds in the three qualities of the Nature or Prakriti.

(518) Therefore, O Dhananjaya, you should not trust in knowledge, action and the actor, because two of the three qualities are binding while only one (the Sattwa) is helpful to free you from bondage.

(519) I am going to tell you the various signs of Sattwa and other qualities, which analysis is very clearly expounded in the Sankhya philosophy.

(520) That Sankhya philosophy which is the ocean of thought, the Moon which causes the lily of self-knowledge to bloom, and the Emperor of sciences which propound the way of knowledge.

(521) Or that which is the great Sun which differentiates between the day and night like united Prakriti and a Purusha or female and male principles of original existence.

(522) In this science one can measure up the twenty four elements of the universe and by going beyond them, one can enjoy the bliss of the ‘‘Beyond.’’

(523) Arjuna, please listen to the analytical explanation of things which that Sankhya science has given.

(524) Since the three qualities have by their powers filled this vast canvas of the universe with different colours,

(525) Since the greatness of these qualities is such that by their power everything from the God Brahma to the small insect is classified into three categories.

(526) I shall tell you first about the knowledge by which the whole creation has been caught into three qualities.

(527) Because if the vision is clear everything can be seen clearly and similarly when pure knowledge is attained, then only all things seem pure.

(528) The Lord Shrikrishna, the final resting place of aloneness, thus told Arjuna. So, please listen to that pure Sattwic knowledge, about which I am going to tell you presently.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते|
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥

Know now that Sattwic knowledge by which a man sees the one imperishable nucleus in the different beings, which is not divided though it dwells in the variety of beings." (20)

(529) Dear Arjuna, that Sattwic or pure knowledge is the best knowledge in the rising of which, the knowable and the knower merge into unity.

(530) Just as the Sun cannot see the darkness, or the sea does not know what rivers are or our own shadow cannot be taken in hand,

(531) Similarly this knowledge does not recognize all the things from the Lord Shiva as the greatest and grass blade as the smallest, as different beings;

(532) It is like this- If you see a picture by touching it by hand, its colours etc. cannot be perceived; if you try to wash salt by water, it only dissolves, and salt does not remain in hand or if you wish to see the dream after you are awake you cannot have it.

(533) Similarly when by this knowledge you try to see the knowable, the knower, the knowledge and the object to be known- all these three do not exist separately.

(534) For example, it is not that gold is divided and ornaments as different objects are manufactured from it, because ornaments are gold only; similarly waves of water are not made by sifting water or straining it in a strainer and taken out from it as these waves are water only.

(535) Thus, that knowledge before which the object does not remain separate as a visible thing, should be known as Sattwic or pure knowledge.

(536) For example, if we see the mirror, we see ourselves as reflected in the glass, the mirror as such does not become important to our vision; similarly this knowledge is such that if the knower wishes to see or know something it disappears and only the knower remains.

(537) I say again that this is the Sattwic knowledge which is the very sacred temple of the goddess of Liberation. Now, please listen to the nature of Rajasic knowledge.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान्।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥

Know that the knowledge by which a man knows the various qualities and characteristics of various objects and beings everywhere, and categorizes them, is called Rajasic Knowledge. (21)

(538) O Partha, know that the knowledge which uses differences as a means to understand things is the knowledge of Rajas quality.

(539) It approaches all objects with a view to analyse and distinguish and brings variegated nature to the information which is then called knowledge of what is what.

(540) It is just like the sleeping state of man which makes him forget the reality surrounding him and creates the baseless complications of objects in dream.

(541) This knowledge shows the three worlds of waking, dreaming and sleeping states in the false abyss of delusion, to the Jeeva, beyond the precincts of his own self-knowledge.

(542) Just as a child does not know the gold in the ornaments but looks at the ornament only, this knowledge does not know the unity hidden in the apparent varieties of names and forms.

(543) Simple-minded persons do not become aware of the earth hidden in the earthen pots, and the fire in the lamps.

(544) An ordinary man looks at the cloth but not so easily at the thread.

(545) In this way that point of view sees differences and the unity remains out of sight,

(546) And then fuel decides the category of fire, the flower becomes important than the fragrance, and the changing ripples and flickering reflections make men say that the Moon is dancing;

(547) Thus the various kinds of articles are categorized according to their properties and compositions, names and shapes. This is the kind of knowledge which is called Rajasic knowledge.

(548) Now I shall tell you the signs of Tamasic knowledge which is to be avoided just as the

man. You should remember them well.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्|
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्॥

And Tamasic knowledge is that where a man becomes attached to only one work as if that is all that life is, and his attachment is also purposeless and useless; further that knowledge is devoid of any wisdom or meaning and it is also shallow and of very temporary nature (22)

(549) O the crowned one, that knowledge which does not wear the proper clothing of the scriptures is naked and, therefore, Veda, like a shy damsel turns her face away from it, because the good conduct is her son.

(550) And since the scriptures have banished this knowledge, other sciences also, in an effort to avoid taking its name have turned it away in the far mountains of Mlenchha-Dharma, (non-vedic religions.)

(551) Such knowledge which is possessed by the ghost of the evil quality of Tamas, roams about everywhere without any aim.

(552) This is such a knowledge which knows no restrictions in the matter of physically being promiscuous, or eating any food just like a stray dog in a village, who

(553) eats not only that which is bigger than its mouth or which is so hot that it burns his mouth, but eats anything without a thought.

(554) Or like a rat which per chance picks up a piece of gold and scurries down to its hole, does not wait to check if the gold is pure or impure; or a man who eats meat does not bother if the animal had a fair skin or a dark one;

(555) Or like the forest fire which does not see whom or which it is burning down, or a fly sits on a body not bothering if it is a dead body or a living person.

(556) Or like a crow which has no consideration whether what it picks up by beak is a good food, or a vomit, or a stale food having obnoxious rotten smell;

(557) Similarly this Tamasic knowledge does not make any distinction in the action, to avoid the bad and choose the good one.

(558) It thinks that whatever is seen by the eyes is meant for our enjoyment and out of these the woman should be used to satisfy sex and material should be utilized as consumable goods.

(559) Whenever he sees water, he does not care to check its purity or impurity. He only says, "All right! Does this quench my thirst? Then I will drink it!"

(560) Same is the case of food. No thought is given to see whether it is good food or prohibited, safe or unsafe. "That is pure which tastes good to the palate!"

(561) He thinks that all that a woman is, is only an object to be used to satisfy the skin's desire for pleasure!

(562) He thinks that only he is my relative who is helpful to my selfish needs. This knowledge does not value kinship. Such thoughts are the products of Tamasic knowledge.

(563) Just as everything is food for death and everything is fuel for fire, so everything is his own property, the whole world is his possession – for a man of Tamasic knowledge.

(564) In this way, he who thinks that all the world is an object of his own passion, gets only one fruit and that is filling his belly.

(565) Just as sea is the only aim and resort for rain-water, so stomach is the only objective for everything done through Tamasic knowledge.

(566) Not only this, but in that knowledge, there is absolutely no thought that there is something like heaven and hell and one should try to avoid hell and reach heaven.

(567) The intellect of such a man of Tamas quality has no reach beyond the concept that the lump of the physical body is Atman, and god is just a simple stone image.

(568) This knowledge says that at the time of death, Atman also dies together with all his activities; so who is there to reap the fruit of his actions?

(569) If somebody says that god is all powerful, and god makes man reap the fruits of his action, his knowledge says, "If it is so, why not sell the God and get the benefit?

(570) It also says that if the stone gods in a temple in a village are the controllers of the universe, then why are the mountains themselves not saying anything?

(571) So supposing that god is believed to exist, he simply exists as a stone, and Atman is nothing but the physical body.

(572) This knowledge declares as false everything about sin and merit, which people talk about and decides that all objects are only to be consumed like forest fire.

(573) This knowledge perceives as true only that which is seen by the eyes and for which the organs are hungry.

(574) In short, O Partha, when such train of thought goes on increasing, then just as the smoke rings go up in the sky and disappear.

(575) Or the plant of Bhend-tree grows and becomes useless and is broken-up.

(576) Or useless are the shoots at the end of sugarcane, a eunouch or a cactus-shrub.

(577) Or thoughtless is the mind of child, dangerous the money in the house of a robber, and the soft growth of lobes at the neck of the sheep is purposeless,

(578) So is useless this knowledge which is called Tamas by me, and it is really hapless.

(579) Even then I call it knowledge, because even the physical eyes of a blind man are called eyes and they look like eyes.

(580) Similarly the outer ears of a deaf-man are good in shape, or wine is called a drink, though it is prohibitted, so this name as knowledge is simply a fictitious name.

(581) In short the knowledge through this Tamasic quality is not really knowledge. It is darkness of the open eyes.

(582) O the great listener Arjuna, in this way, I have explained to you three types of knowledge according to three qualities.

(583) Similarly actions of the doer are also divided into three parts according to the knowledge of the doer.

(584) So, just as water which meets a stream in its path takes the direction of that stream in flowing further, similarly action also goes on by the three paths of the three types of knowledge.

(585) And thus only one action becomes three-fold because of the three types of knowledge, out of which please listen to the signs of the Sattwic type of action.

नियतं संगरहितमरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते॥

Action done by a person without desire to get the result of it, which action is his ordained duty, is without attachment and not provoked by like or dislike, is a Satwic action. (23)

(586) Action which presents itself as duty according to our stage in life and status in the classified society, and which embraces us like a faithful devoted wife may embrace her husband.

(587) Action which behoves us as the sandalwood paste decorates a dark beautiful body or a cosmetic cream enhances the beauty of a young woman.

(588) That is our routine and natural action. It is itself right action. When it is further turned and done as occasional duty, it is like gold added with fragrance.

(589) And the mother works hard physically and with her soul and takes all the care of her child but is not bored in that activity.

(590) Similarly action should be performed with all the heart and soul, but without looking for its fruit, it should be placed in the Brahman only by renounciation.

(591) When serving food to the son or husband, a woman does not worry whether any food will remain for herself or not, in the same way, we should have our attitude while doing good deeds.

(592) Then that action does not cause bondage by sorrow if it does not become successful and does not cause pride if it is successful.

(593) O Dhananjaya, when action is done in this skillful manner, it is called of Sattwic quality.

(594) Now, I shall be telling you the signs of Rajasic action. Please do not be inattentive.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः|
क्रियते बहुलायासं तद्राजसमुदाहृतम्॥

But the action which is done by a man who desires to get what fruit he wants for it, which is also done with pride, and which involves great hardships, is called Rajasic action (24)

(595) Just as a foolish man does not speak a good word with his parents in his home, but has great respect for all the other people in the outside world, which is also false;

(596) Or just as a man never sprinkles even a little water on the Tulsi plant but pours milk at the roots of the grapevine; (Tulsi does not bear fruit but grapes are fruits which he wants)

(597) Similarly he does not even think of getting up from his lazy reclining, to do his rightful daily or occasional duty.

(598) But if perchance there is some lucrative job at hand, he does not mind even if he suffers heavy physical labour in it;

(599) My dear, while sowing seeds which are sure to yield a good crop, no one says- "Enough of all this trouble of sowing seeds;" similarly when there is definite benefit of very heavy interest, he does not hesitate putting in money generously;

(600) And just as an alchemist who has the magic stone Parees with him, always prospers even if initially he spends all his money in the purchase of iron.

(601) Similarly this 'doer' who is Rajasic, keeps one eye on the possible benefit in the future, undertakes many selfish actions and though they are many and heavy, he does not mind at all.

(602) Being entangled by hope for benefit, he performs all selfish actions exactly according to the rules of their execution.

(603) And makes a great show, proudly makes publicity that he is the man who has done all these great works and takes their credit.

(604) And then being puffed up, he does not give any respect to his father or his Guru, just as when a disease is really fatal, it is not cured by any medicine.

(605) Whatever activities such a man does with the desire for fruit and with pride, very tenaciously making great efforts,

(606) And that also in great difficulties he does everything as if his very survival is dependant on it, as a rope-walker performs his feat in public at the risk of his life.

(607) Just as a rat goes on digging through a mountain to find a particle of grain, or a frog fathoms deep water with a hope to get some water herbs to eat.

(608) Or just to have some money, a snake-charmer goes from house to house, carrying the burden of a snake on his shoulder! But perhaps all this exhausting work seems to be pleasant to some persons!

(609) What of these examples? White ants carve earth down to the very depths of nether world just to find something to eat. Similar are the hardships people undergo just with a hope to enjoy pleasures in the other world!

(610) This type of selfish action which is full of troubles should be known as Rajasic action. Now please listen to the sign of Tamasic action.

अनुबंधं क्षयं हिंसामनपेक्ष्य च पौरुषम्।
मोहादारभ्यते कर्म तत्तामसमुदाहृतम्॥

That action which is undertaken through sheer ignorance without counting the upshoot, loss to oneself, injury to others and one's own capacity, is declared as Tamasic. (25)

(611) That action which is the home of blame and the fulfillment of negative and destructive way of life is Tamasic action.

(612) That action which leaves no residue just like a line drawn on water;

(613) Or if liquid poridge of rice is churned, or if ash is blown to make fire, or if sand is put into an oil-mill nothing is gained.

(614) Or to winnow the husk, or to trust a dagger in the sky or to put a noose to catch wind.

(615) Just as all this is futile, the action which becomes futile, is Tamas.

(616) And not only that action is futile, it is further harmful if committed after being luckily born in this precious human body, giving all sorts of troubles to others.

(617) For example, suppose some thorny instrument is scratched along the petals of a lotus, the petals are no doubt torn, but the thorns are also slightly affected;

(618) Or little moth hates the flame of a lamp, burns itself in it, and also by extinguishing the lamp, renders the eyes of all people useless.

(619) When action is so dangerous, that it may deprive the doer of all his possessions or even cause his death, that action is definitely aimed at hurting others.

(620) A fly is swallowed and it dies in that; but at the same time it causes the man who swallows it to vomit all the food. Action which reminds us of this double trouble,

(621) And also that action which is done without thinking whether one has the ability to do it or not,

(622) What is one's capacity, how great is the scope and involvement of the work to be done –

(623) Is not at all considered, through thoughtlessness, and a great ballyhoo is made of a great project to be undertaken,

(624) Is the action like the fire which burns down our own house and spreads to other houses or the sea which crosses its own shoreline and drowns other areas also.

(625) And then that fire does not hesitate at anything and that sea does not stop in inundating all and every waterway and burrows, making one complete water level everywhere.

(626) Similarly if in such an action no thought is given whether it is good or bad, helpful of harmful, and is performed ruthlessly destroying our own people as well as others, it is definitely to be known as Tamas action.

(627) O Arjuna, I have thus explained to you how action is divided into three types according to the three qualities of Sattwa etc.

(628) And while doing these actions, the Actor or Doer himself is divided into three types.

(629) This triple division of the nature of the doer is just like the nature of achievement in human life though essentially is a matter of "achieving", becomes divided into four categories according to bachelorhood, role of a householder, a Wanaprastha state and the state of renunciation.

(630) Out of these three types of doers, I am going to tell you about the Sattwic one, to which you should pay full attention by your mind.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः|
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते॥

The doer who is free of attachment, does not have pride, but is equipped with patience, cheerfulness etc. and not distrurbed by the success or lack of success in the action is called Sattwic doer. (26)

(631) Now just as the sandal-wood tree has branches which spread, and grow straight because they have not to bear any fruit.

(632) Or just as the life's purpose is fulfilled in the case of betel-leaf creeper without its having fruit, he who does perform his routine and occasional duties without hope for fruit,

(633) Does not find his actions useless by reason of not having fruit, because, O Arjuna, do fruits bear further fruits? (His performances of actions is itself the fruit).

(634) Further, just as clouds of the rainy-season pour rain profusely, but they are not proud of it, similarly he does everything with great care and respect.

(635) But he has no touch of pride and all his actions are meant for pouring them up on Paramatman like these clouds.

(636) For this, he takes care to catch the right time, find the right clean place and to take proper decisions according to the scriptures as regards the actual execution of actions.

(637) To concentrate his total consciousness, not to let mind run astray towards the fruit, and even to accept any hard rules for it.

(638) Further, he makes every effort to bring in himself and develop the quality of sustaining firmness of determination, necessary for such hard works.

(639) He does not get entangled into the physical pleasures while he is performing these actions.

(640) His laziness and sleep leave him totally, he is not troubled though hungry, his mind remaining undisturbed, and he is not much anxious about pampering his physical body by comforts.

(641) Even in these conditions, he has enhanced enthusiasm in doing these duties, just as gold when subjected to fire treatment, no doubt loses some weight by the dross being burnt, but it improves its quality.

(642) If there is real devotion to God, such a man thinks nothing about his life. My dear, does the woman, who is going to be a 'Satee' ever fear that her body is going to be burnt?

(643) Dear Dhananjaya, similarly will a man, who is completely eaten-up by great urge of being one with his beloved Atman, ever care about any discomfort his body experiences?

(644) Therefore, the more there is loss of interest in enjoyment of worldly objects and the more there is dissolution of the pride about physical body, the more is his joy in the performance of these right actions.

(645) In the case of this man, who does his duties, it so happens sometimes that his action is left incomplete.

(646) Even then just like a boulder which has fallen down a slope of a mountain does not mind how slowly or fast it falls down to the low land, he does not lose his balance of mind, and is not unhappy.

(647) Nor does he shout with joy if that action is accomplished successfully.,

(648) O the son of Pandu, the man who does all his duties taking all these precautions, should be called the Sattwic doer.

(649) Now O Dhananjaya, the main sign of a Rajasic doer of actions is that he is inwardly full of worldly desires.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः|
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥

The doer who is having attraction and a desire to get fruit of his action, who is of violent nature and unclean habits, and is affected by sorrow or joy is well-known as a Rajasic actor or doer. (27)

(650) There is a heap of refuse in the dirtiest place outside the village and in the cemetery, all kinds of dirty things are spread everywhere.

(651) Similar to these a man who becomes a place where all the sins of the whole world are washed.

(652) And, therefore, he opens up a work-shop of such actions which are sure to bring fruits.

(653) He does not lose even a farthing out of the profit which he gets, but is ready to lose his life any moment just for that much little thing.

(654) He is very miser about his possessions, but is very keen to loot others, just like a crane which is swift to catch a fish.

(655) Just as a berry-tree which tears the cloth if we go near it, scratches our skin if we come into its contact and the fruits of which or so sour that they bite our tongue,

(656) He gives great trouble to others, and does not care at all about the welfare of others, when there is chance to get what he wants.

(657) He does not show any lenience or give concessions to others when he is doing his selfish work, and he always avoids any type of emotion however noble it may be, if he does not like it.

(658) He is totally doltish and poisonous both inside and out like the poppy seed, which is thorny outside and poisonous inside.

(659) O Dhananjaya, if such a man is successful in his action, and gets fruit which he desired, he immediately makes a big pomp and show and teases other people.

(660) If his efforts meet failure, he becomes corroded by sorrow and starts blaming the world.

(661) When the doer is busy in such actions, he should be definitely known as Rajasic doer.

(662) Now I shall describe the doer of Tamas quality, who is as if a cultivated garden of evil actions.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः|
विषादी दीर्घसूत्री च कर्ता तामस उच्यते॥

A man whose mind is not concentrated, who is uncultured, stolid, cunning, lazy, good for nothing, victim of depression, having dilatory tactics, is a doer of Tamasic quality. (28)

(663) Just as the fire does not know how things coming into its contact suffer while burning.

(664) Just as a sharp weapon does not know how by its edge, bodies are cut, or just as the poison does not know how it has killed others.

(665) Similarly, O Dhananjaya, he who does not care how he is harassing others and continues to act ruthlessly,

(666) And does not care how great destruction is resulted by his actions just as a hurricane does not know the devastation it has caused.

(667) And O Dhananjaya, his intention and action are so unrelated to each other, that even a mad man is at a loss what to mean by his actions.

(668) Just like a cow-flea which becomes fat with the blood of the animal on whose stomach it has attached itself, this man lives on the pleasures from the sensually intoxicating objects which are received through his organs.

(669) His behaviour is as inconsistent as a child which laughs one moment and cries the next moment without reason.

(670) He is a slave of surrounding pleasurable objects in Nature and has no thought about what is proper and what is improper. He is puffed up by his carnal satisfaction just as a big refuse dump.

(671) Because of his pride he does not bow even before God and he is more stiff by stubbornness than a mountain.

(672) His mental attitude is just as beaten and pounded a path as that frequented by robbers, and his eyes look with cunning as if taken on loan from a prostitute!

(673) In short, his whole body and mind is knitted by deception and his life is like a gambler's den on a street corner.

(674) When one looks at him, he appears as a whole community place of selfish tribals, and therefore none should go near him.

(675) Just as salt added to milk makes it unfit for drinking, his mind becomes rotten at the sight of good deeds done by anybody.

(676) Just like a cold article thrown into fire suddenly becomes part of fire only.

(677) Or, O the crowned on, just like good food eaten by us becomes dirty only.

(678) Similalry if any good deed is known by him, in his mind it becomes spoiled and bad and what

he says about it is nothing but dirt.

(679) He transforms virtues into vices and turns nectar into poison like a serpent.

(680) And if luckily some such action presents itself which is beneficial in this world and ensures happiness in the other world,

(681) He is immediately prone to sleep and when any evil action is to be done, his sleep runs away as if trying to avoid its touch!

(682) Just as in the season when mangoes or grapes are ready a crow may have sourness in his mouth, or in daytime an owl becomes blind.

(683) When there is chance to do a really socially helpful deed, he becomes very lazy, and when any wrong deed is to be done, his laziness is very obedient to him.

(684) He nurses grievance and anger in his mind like an ocean having great fire within him.

(685) Just as in the fine of cowdung etc., or excreta or sheep, there is always smoke or just as the gas in the abdomen is having bad smell, his mind is always rotten with jealousy.

(686) And O the great warrior! He starts great selfish business projects which may be far reaching in time beyond the end of Ages.

(687) He is worried about far-off things, but if there is something good to be done just now, he does not move even a blade of grass.

(688) So, if you see such a heap of sin, in the society, you may definitely know that he is the doer of Tamasic Nature.

(689) O the greatest gentleman!, I have given you the description of the three types of action, the actor and the knowledge.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय॥

O Dhananjaya, now listen to the three types of intellect and the concepts according to the three Gunas or qualities, which are being described totally, separately. (29)

(690, 691) Now intellect is a mirror in which Atman looks at his own beauty by donning the clothes of ‘enticement’ and ornaments of ‘doubting attitude’ in the town of ‘ignorance’. This intellect is of three types in its function.

(692) My dear, is there anything in this world, which is not divided into three types by these

qualities of Sattwa etc.?

(693) Just as there is no wood which is not having fire in it, so also there is not a single thing which is not having triple nature.

(694) Therefore, intellect is also triple and the courage known as Dhruti is also triple.

(695) Now this triple nature of the intellect and the courage will be explained together with the various signs of each.

(696) But O Dhananjaya, out of the two, I will first describe the three types of intellect.

(697) O brave warrior, every being who is born in this worldly life has three paths open before him which are the best, the mediocre and the lowest.

(698) These paths become troublesome to the Jeevas because of the fear of bondage. These paths are, first, the 'routine and occasional, proper duty,' the second is 'selfish action' and the third is 'prohibited action.'

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये|
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी॥

Dear Partha, the intellect which knows what is extrovert and introvert movement of mind, what is to be done and what is not to be done and what is bondage and what is freedom, is a Sattwic intellect. (30)

(699) Now, when we consider what is to be done, the best action is that which is in keeping with our stage in life and status in the society and what is presenting itself in the natural course of life.

(700) But that action should be performed having only one aim of self-realization, with an eagerness like that of a thirsty man drinking water.

(701) When it is so performed, it releases one from the fear of rebirth and makes liberation easier.

(702) One who acts in this way is free of the fear of worldly life and while performing actions also, he is lucky to be a real seeker.

(703) Further the intellect which is having firm conviction, that liberation is itself implied in such action,

(704) He says– "Why should I not jump into this type of routine action by per-forming the extrovert activities on the base of inward aloofness of detachment?

(705) Just as a thirsty man gets fresh by water, a person fallen in a flood saves himself by swimming

or by sunrays one can find way out of a dark deep well;

(706) Or if proper diet and medicine is given, even a man on the point of death can recover, or a fish which suddenly gets itself into water,

(707) Has no further fear of death. Just like these examples, the man who performs his duties with that detachment becomes liberated.

(708) This intellect is clear about what is to be done, and is knowing thoroughly the nature of things not to be done.

(709) In the case of those actions, which are selfish or prohibitted, and which are branded as evil actions to be avoided,

(710) This intellect turns back its outgoing force from such prohibitted actions, which are full of the fear of getting caught in the chain of birth and death.

(711) My dear, one cannot enter fire, one cannot dare jump into an unfathomable pool of water and one cannot hold in hand red hot piece of iron.

(712) Or one cannot dare to disturb a venomous cobra who is angrily hissing or one cannot knowingly step into a bush where a tiger is sitting.

(713) Similarly his intellect is tremendously afraid when some prohibitted action confronts.

(714) This intellect knows very well that committing of such evil action definitely creates bondage, just as death is certain if poisoned food is eaten.

(715) Then that intellect uses the supreme skill of withdrawal and retreating within when such action is presenting itself by circumstances.

(716) So the intellect which weighs the desirable and undesirable actions and examines the outgoing tendency of mind and the withdrawing tendency very carefully.

(717) O Arjuna, you should know that such intellect is Sattwic, which takes clear decision in respect of good and bad actions.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च|
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी॥

Dear Partha, the intellect which does not know properly what is religious and what is not religious and what is to be done and what is not to be done, is of Rajasic quality. (31)

(718) Now in the town of cranes, the mixture of milk and water is taken, (but they cannot separate it

as the swan does) and a blind man knows no difference between day and night.

(719) Or a black-bee delicately takes the honey from a flower and he is the same black-bee, who may carve a hard-wood (the black-bee remains the same).

(720) Similarly the intellect which is Rajasic, does not distinguish between the proper actions according to religion and prohibited ones.

(721) For example, a man who purchases pearls without properly examining them by critically looking at them, is most likely to get fake pearls. Real pearls are seldom in his lot.

(722) Similarly the prohibited action is avoided if it does not luckily come along to be executed; otherwise this intellect generally mixes-up indiscriminately the good and bad actions.

(723) This intellect accepts all actions without consideration of purity or otherwise, just as a man unwisely calls all people for dinner without caring whether they are deserving it or not. This intellect is Rajasic.

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता|
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

O Partha, the intellect which thinks that irreligious things are religious, which is covered by darkness (of ignorance), and knows all things quite contrary to what they are, is the Tamasic intellect (32)

(724) The road by which the king goes is a path to be avoided by the thiefs; and the day– time is like a night for the demons;

(725) An unfortunate man thinks the hidden treasure, only as a heap of coal. To a Jeeva the real nature of Atman is not existing at all.

(726) Similarly the intellect which thinks that a good religious action is a sin and sees the true things as false ones.

(727) The intellect that gives a twisted shape to all straight things and turns virtue into vices,

(728) The intellect which decides as wrong whatever the Vedas uphold as right and proper,

(729) Such intellect should be considered as Tamasic one, O son of Pandu, without consulting anybody. How can this intellect which is like a dark night, be considered auspicious for religions actions?

(730) Thus, O Arjuna, who are like a Moon which causes the lotus of self -knowledge to bloom; I have told you the three types of intellect clearly.

(731, 732) Now, I shall tell you all the three types of Dhruti or self-esteem or courage with their signs, which is the base with the help of which the intellect becomes active. Please attend to it.

धृत्या यया धारयते मनः प्राणेन्द्रिय-क्रियाः|
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी॥

O Partha, the firm conviction about oneself, or the courage by which the man, by one-pointed firmness in Yoga, holds together his mind, his vital breath and the actions of his organs, is the Sattwic self-esteem. (33)

(733) When the Sun rises, the darkness disappears together with the activities of robbers; or, by the orders of a king, wrong activities are thwarted;

(734) Or clouds disperse and disappear before the speed of wind, and their thundering also becomes quiet.

(735) When the Southern star Agastya rises, the seas become silent, or when the Moon rises, the lotus flowers close their petals.

(736) When the roaring lion comes in front, elephants do not take one step further but turn back immediately.

(737) Similarly when firmness of self-confidence rises in the consciousness, all the movements of mind etc. are left unattended;

(738) O the crowned one, the hold of the objects on the organs becomes loose and all the ten organs re-enter the womb of the mind which is their mother.

(739) The vital breath prevents its downward and upward movements, blinds together all the nine flows of winds in the body and enters in the Madhyama or the middle channel or vital energy which is Sushumna.

(740) And by throwing off the covering sheet of decision and doubt, the intellect opens the mind and retreats into its own ante-chamber silently.

(741) When by the force of firm determination the mind, the vital breath and the organs have to drop their activities.

(742) And when they become very pure and are held together, confined in the inner sanctorium of meditation, which is the heart,

(743) And when the firm determination holds them there only, without falling for any illusory

enticements, till they are offered to the great emperor who is Atman,

(744) Then that self-esteem is Sattwic, O Arjuna"- So said the spouse of Goddess Laxmi; to Arjuna.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन|
प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी॥

O Arjuna, the firmness of self-esteem by which a man fulfils his achievements as regards religion, desire for enjoyment and earning money etc. (all mundane achievement) and when he is desirous of fruits because of attachment, it is Rajasic by nature. (34)

(745) The Jeeva residing in the physical body, enjoys his religious as well as other activities for sensual enjoyments and earning money, hoping for happiness in this world as well as the other world.

(746) The determination on the strength of which such Jeeva conducts his business of various activities in the boat of religion, has desire for sensual enjoyments and desire for money, in the sea of decisions and doubts,

(747) The determination on the strength of which he undergoes tremendous hard work for reaping four-fold results from the sowing of the capital of karma –

(748) That firmness, O Partha, should be known as Rajasic; now listen to the Tamas quality of personal determination which is the third.

यया स्वप्नं भयं शोकं विषादं मदमेव च|
न विमुञ्चति दुर्मेधा धृतिःसा पार्थ तामसी॥

O Partha, the determination by which the man of spoiled intellect does not free himself from the dreams, fears, sorrow, depression and sullenness is of Tamas quality. (35)

(749) When the very nature of this type of Tamas is made up of the lowest level of tendencies, just as a coal is totally black inside and out.

(750) How people call it as a "Quality" or "Guna" (the other meaning of Guna is virtue.) when it is so degraded? Then why should we not call a demon as a saint?

(751) The planet which is the most firy among all the planets is called "Mangal" (Which means "Good omen". Similarly Tamas is called a quality or Guna which implies that it is a virtue, which is a misnomer.)

(752) The man who is the very statue of all vices welded together,

(753) Holds laziness fondly near his bosom and, therefore, sleep does not leave him just as sufferings do not get away from a confirmed sinner.

(754) And just as the hardness never leaves a stone, fear does not leave him because of his constant apprehension that he may lose his body, his only property.

(755) Just as the sin is always tethered in the house of a treacherous thankless person, sorrow is his companion, day and night, because of his attachment to things.

(756) He holds fast the discontent, all the time and therefore, depression is having bosom friendship with him.

(757) Just as garlic is never free from its pungent smell and a man who does not observe diet carefully is not cured of his ailment, this man is also not free from disgruntleness.

(758) As he is always adding more force to his youthfulness, his possessions and his passion, he is always made a resort by arrogant sullenness.

(759) Just as fire does not become free of heat, a poisonous cobra never forgets the man who has hurt him, and fear which is everywhere does not leave the world;

(760) Just as death never forgets the body, similarly, sullenness never leaves a man who is of Tamasic nature.

(761,762) So, the firmness of self-esteem on the strength of which these vices like laziness, sleep, fear, dreams, sorrow and depression continue to prevail in the nature of a man, should be known as Tamasic-so said Shrikrishna, the Lord of the world.

(763) Thus the intellect first takes a decision to act, in accordance with its three types and these three kinds of self-firmness take these actions to completion.

(764) He further said- "The path is seen clearly by the light of the Sun, and feet walk on that path, but it is by the will of the man that the action of walking takes place.

(765) Similar to this example, the intellect shows the kinds of action to be performed, the organs which are means, execute these actions, but the determination, the firmness which is required to do those deeds is of three types-

(766) Which I have upto now described to you. Now the three-fold Action is done by this process.

(767) And the fruit which is pleasure or happiness which is the result of this action is of course of three types.

(768) Now I shall tell you in flawless words the way in which the fruit of happiness becomes three-

fold by the three qualities.

(769) But how clear and pure will be my words? While listening to anything the defects or the preformed opinions of a man which affect the hearing quality generally pollute the meaning of these words.

(770) But if the soul within is listening in its pristine purity, the normal way of hearing with prejudice, becomes deaf; so you should listen to this by your innermost soul.

(771) In this way the Lord set about describing the three types of pleasure or happiness, as follows-

(Saint Dnyaneshwar says-) which I am going to put before you clearly.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ|
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥

Now hear from me the threefold happiness too; O the great Leader of Bharatas. that happiness which a man enjoys by continuous practice and by which his sorrows come to an end; (36)

(772) The Lord said- "Now listen to the description of the signs of three types of happiness which I have promised."

(773) I shall tell you about the joy which a Jeeva feels when he meets the Atman in such a way that you can visualize it.

(774) But just as we have to take even the most effective medicine in measured quantities only; or just as silvery polish can be given to tin gradually only.

(775) Or, we have to sprinkle water twice or thrice on salt to make its solution.

(776) Similarly this joy becomes actual when constant efforts are made after initial experience of some joy and then the sorrow which is the lot in the life of Jeeva subsides.

(777) That should be known as the joy in the state of Atman, which has three types, which you please listen as I will go on describing.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्|
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥

Which first appears as if it is poisonous, but tastes like nectar, proves to be so good as nectar in the end; and it is the product of intellect and Atman being happily together. That joy is declared by wise people as Sattwic. (37)

(778) The root of the sandalwood tree becomes avoidable because of the serpents coiled around it; Treasure which is hidden becomes fearsome by the ghost guarding it;

(779) The sweet-looking heavenly pleasures become unreachable easily because of the exacting performances of sacrifices required to be done for it, or childhood, otherwise innocent and joyful becomes a drudgery because of various ailments.

(780) Or we have to tolerate the preliminary smoke before light of the lamp is available or sometimes medicine tastes bitter to the tongue.

(781) Similarly, O Pandava, at the entrance of that happiness, we have to go through the hard work of self-control as to the mind and self-control as to the actions.

(782) Then such acute desirelessness about everything arises in the mind that it destroys the compound wall of the world and the heavens.

(783) By sharp and penetrating thoughts of discrimination which we hear and by observance of exacting vows etc.; the intellect is as if shattered;

(784) The streams of the vital breath and the Apana wind are swallowed in the mouth of Sushumna, the central path of Divine power and this is the trial at the beginning only.

(785) Like the estrangement done between the two male and female birds Chakrawaka, or like the calf pulled away from its mother's udder, or a beggar driven away from the dinner once given to him.

(786) Or like the only child of mother is snatched away by death from her; or like a fish taken out of water,

(787) The same severe sorrow is experienced while organs try to leave the house of objects of their enjoyment, which one has to tolerate and suffer with sheer detachment and apathy.

(788) This is the havoc of severe internal crisis and calamities, but at the end, one gets the sweet nectar of liberation, just as Gods got the nectar in the end when they churned the ocean of milk.

(789) If this poison of ascetic efforts is swallowed by the Lord Shankara which means the great courage, then this joy can be experienced as if it is the happy festival of liberation.

(790) My dear, raw grapes are so acutely sour that even an ember might be less troublesome, but how sweet are the grapes when they are ripe!

(791) Similarly when the desirelessness, detachment, etc. become mature by the light of self-knowledge, all the illusory duality of names and forms goes into oblivion.

(792) At that stage, just as Ganges reaches and is merged into sea, so the intellect becomes one with the Atman, and the mine of the joy of non-duality opens up of its own accord.

(793) So, that kind of joy or happiness, the beginning of which is in the desirelessness, but the culmination of which is the blissful joy in the Atman, is called the "Sattwic" happiness.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।
परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥

That joy or pleasure which is felt as sweet as nectar at the beginning by the contact of sense-organs with their objects, but which is poisonous in its after-effect, is said to be Rajasic happiness. (38)

(794) O Dhananjaya, that pleasure which is in spate like a river, when the objects and the sense-organs come into contact with each other. (is Rajasic)

(795) Just as the villagers celebrate when some government officer visits the village, or just as a grand wedding ceremony is arranged on the strength of money taken on loan.

(796) Or just as a man who is having fever or sickness finds sugar and plantains sweet - though they are contrary to his well being, or a certain intoxicant poison like बचनाग, (Bachanaga) tastes sweet at first.

(797) Or the friendship of a way-layer, the intimacy of a prostitute and the pranks played by a joker are dangerous in their results.

(798) Similarly that pleasure which nourishes the Jeeva with the contact between the organs and their objects, is just as a fattened swan killed by dashing it on a stone,

(799) The whole accumulated happiness of the Jeeva comes to an end, his life is extinguished and all the merit is spent up.

(800) Then all the merit earned in the past is finished and the man has to lie suffering in the pit of total loss of everything;

(801) The pleasure which results in calamities in this world and which becomes poisonous in the other world,

(802) Because in this process of such indulgence the sense-organs are pampered, the religions activities are thwarted and there are festivities of enjoyments of pleasures.

(803) Sins become stronger, and they lead the Jeeva to degraded conditions, like hell, so in short, enjoyment of pleasures in such manner becomes harmful in the other world.

(804) In the Prakrut language poison is called "Mahur" which means sweet, but it proves to be poison by killing in the end; similarly the joy which is first sweet but in the end it is bitter;

(805) O Parth, that pleasure is to be known as of Rajas quality. You should not touch it any time.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः|
निद्राऽलस्य-प्रमादोत्थं तत्तामसमुदाहृतम्॥

That which stupefies the self at the beginning as well as at its result, which is derived from sleep, indolence and wrong action, is called Tamasic pleasure. (39)

(806) Now that pleasure which is experienced by man by drinking prohibited drinks, eating prohibited food and by having promiscuity with harlots.

(807) Or that pleasure which is derived by killing others, stealing other's possessions and that which a man feels by listening to his flattery done by soothsayers;

(808) That pleasure which is experienced through lassitude, or seen in the sleep in dream-state and by which a man forgets his duty at the beginning as well as in the end.

(809) O Partha, know that such pleasure is Tamasic in all respects. I am not going to dwell on this description further, because it is not appropriate to be articulated, and is totally blame-worthy.

(810) Thus there are three types of the results of threefold actions, which are really one only originally, which I have made clear to you.

(811) Now you should understand that there is nothing in the world which is not classified in three ways as regards the actor, the action and the result of the action.

(812) And O the crowned one! All these three are interwoven in the three qualities of Sattwa (piety) Rajas (Activity) and Tamas (Inertia or laziness), just like a piece of cloth by threads.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः|
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः॥

There is no being on earth or in the heaven or even among the gods or anywhere else, which is free from these three qualities born of Nature. (40)

(813) Therefore, there is nothing within the field of Prakriti, which is not bound by the three qualities such as Sattwa etc.; either in the heaven or this region of death (this world.)

(814) Is there a rug without its woolen hair? Is there a clod without earth? Is there wave without water?

(815) Similarly the nature of all the beings is not such as there is possibility of its being created without the three qualities.

(816) Therefore, please know it definitely that this universe is made up of these three qualities.

(817) It is these three qualities by which the three gods Brahma, the Vishnu and the Shiva, arranged various duties for each of the four classes of society, and have created the three worlds of this visible existence.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप|
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः॥

Actions are separated according to the qualities which are inborn in the very nature of things for the the Brahmins, Warrior classes, Merchants and the Shoodras, O, the warrior who give trouble to many other warriors! (41)

(818) Now if you ask what are the four classes, I am going to tell you. Brahmins are the foremost among them.

(819) The Kshatriyas and Vaishyas are the other two who should be considered equal to Brahmins as they are eligible for reciting Vedas and doing all the rituals according to them.

(820) The fourth class is that of Shoodras. He is not authorized to recite Vedas etc. but his welfare is dependent on the three classes mentioned above.

(821) And as their life was intimately connected with the other three, Shoodras were counted as a separate class like these, the fourth one.

(822) Just as a well-to-do man honours the thread in a garland of flowers and enjoys the fragrance together with the thread, similarly, Vedas have accepted Shoodras with the other three classes of "twice-born" people.

(823) O Partha, such is the system or arrangement of four classes. Now we will describe their duties separately-

(824) By doing which duties, all of them escape from the cutting scissors of birth and death and attain self-realization.

(825) These duties are distributed among the four classes according to the three qualities of Sattwa, etc.; which are parts of the Nature (Prakriti)

(826) It is like the property of the father being distributed among his sons, or the various paths clearly seen in the sunlight followed by various people, or like various jobs allotted by the employer to his various servants.

(827) Thus by the Qualities belonging to the Mother Nature the duties are classified and allotted to the four classes.

(828) Thus, Sattwa quality is given to each of the two classes of Brahmins and the Kshatriyas, half of itself.

(829) Vaishyas are given half of Sattwa and half of Rajas, and Shoodras have got half of Rajas mixed with Tamas.

(830) O the wise Arjuna, know that in this manner, the single human society has been classified into four categories by the three qualities.

(831) Now, as a light shows us our things which are otherwise hidden in the dark, so, Vedas show us our duties which are coloured by these qualities and separated.

(832) O the possessor of auspicious virtues, now I shall tell you what are these duties according to the classes. Please listen.

शमो दमस्तपः शौचंः क्षान्तिरार्जवमेव च|
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

Subjugation of the mind and senses, penance, external and internal cleanliness, capacity to forgive faults of others, simple straightenss of mind, senses and behaviour, knowledge of mundane things and spiritual wisdom and of Vedas, faith in God and his powers and in the realization of the truth relating to Brahman- all these constitute the natural duties of Brahmin. (42)

(833) By taking all the tendencies of all the senses with her, the intellect like a devoted wife, embraces the husband which is the Atman, in the most sacred state;

(834) This state of intellect which is peace itself should be called "Peace" or "Shama" and when action begins from this background,

(835) And when the quality of discipline controls the wild outer active organs by using the cudgel of orders of scriptures and does not let them run amuck towards irreligious activities,

(836) It is called DAMA or the control of senses which helps the Shama in the right actions, and by which all the activities are done well within the observance of ordained duties,

(837) And the loyal one-pointed faith in God is always alert, just like a lamp in the room of a newly delivered mother, which is carefully protected;

(838) There is the third quality of Tapas or Penance in that action; and action in which there is purity and cleanliness both inner and outer; which is called "Shoucha".

(839) Which means that the mind is fully occupied by sincere and pure devotion and the body is ornamented by clean habits; and thus the whole life is well ordered in a profound purity.

(840) This quality, O Partha, is called "Shoucha" or cleanliness, which is the fourth quality in the action and there is quality to sustain everything like the Earth.

(841) Which is, O Pandava, known as Kshama or capacity to forgive, which is also in that action, as beautifully set as the Panchama tune in the music.

(842) And though the path of the river Ganges may be crooked, its waters are not crooked, and though the sugar-cane grows curved, the sweetness is the same.

(843) Similarly, when one behaves with innocence and simplicity with even those who are crooked by nature, it is called straightness-which is the sixth quality in the behaviour of such a man;

(844) And the gardener continuously works hard for watering a tree at its roots,
but knows that by way of sweet fruits, the hard work is going to be rewarded afterwards.

(845) Similarly knowledge, which makes a man aware that the only aim of performing his duties according to the dictates of the scriptures is realization of god, is called the true knowledge or spiritual wisdom.

(846) This is the seventh quality of such action and now see what is "Vidnyana" or worldly knowledge.

(847) It is the straightness with which the consciousness which is pure in essence takes the support

of all knowledge of scriptures and or meditation, and becomes one with the God's abstract Nature, without a trace of any doubt.

(848) This is Vidnyana, the eighth quality which is in such a man; and further the ninth quality which is faith has the following signs.

(849, 850) I call faith to that quality by which a man respectfully accepts each path of holiness which the scriptures have authorized, just as people honour the currency with trust, on which there is the figure of the king imprinted. That action is true in which this ninth quality is present.

(851) Thus such action or duty in which all these nine qualities like 'Shama' and 'Dama' are evident, should be known as natural duty of Brahmins.

(852) He who gets this garland of nine jewels becomes the ocean of nine virtues, just as the Sun wears his light without taking out any thing from over his body.

(853) Or just as the Champak tree is enriched by its own flower-buds, or the Moon shines in her own light, or sandalwood is fragrant by its own cool smell;

(854) Similarly this garland studded with nine jewels is the clear and natural ornament of a Brahmin, which never leaves the body of (the consciousness of) the Brahmin.

(855) Now, O Dhananjaya, I shall tell you the duty or action which is naturally appropriate for Kshatriya (Warrior class), which please hear with alert and intelligent mind.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥

Valour, fearlessness, brightness, firmness, cleverness, not running away from battle, generousness, and a sense of superiority, all these constitute natural qualities of behaviour of Kshatriya. (43)

(856) Now just as the Sun does not expect anybody to help him shine, or a lion does not solicit backing from any other animal,

(857) Similarly when one is a self-made brave man, and shows his power without anybody's help, that virtue is valour, which is the first quality (of Kshtriya).

(858) By the light of the Sun, all the crores of stars become invisible, but even if they would try together with the Moon, they are not able to overshadow the Sun;

(859) Similarly when one surprises the whole world by one's brilliance, but one does not get disturbed by anything,

(860) That extraordinary excellence is the quality of brightness, the second virtue in his action; and firmness with patience is the third quality in him.

(861) Know this quality of firmness, which makes a man not lose his mental balance and discretion even though the sky may fall upon him.

(862) And just as lotus spreads its leaves on the surface of the water, however vast may be the expanse of that water; and just as sky is always higher than anything which is raised to any height,

(863,864) Similarly, O Partha, the quality of penetrating into the intended project very astutely and exactly, is called the quality of alertness, which is the fourth virtue and the fifth virtue is great bravery in fighting.

(865) The sunflowers have their face always towards the Sun; similarly when the warrior is always bravely facing the enemy,

(866) Not to show one's back in the battle to the enemy just as a woman who is pregnant avoids sleeping with her husband,

(867) Is the fifth virtue in the Kshtriya's nature, which, O Arjuna, you should know, which is greater than the four virtues told to you earlier, just as Devotional Path is the highest path in human achievement of his whole life time.

(868) Just as a tree bends its branches when it bears fruits, or just as a lotus lake is freely distributing its fragrance.

(869) Or just as anybody can take the joy of moonlight as much as he likes; so, the man gives in charity to everybody as is desired;

(870) This is called unlimited generosity and the mind has this sixth gem of a virtue; and to nourish and develop our own body; and to make all obey our orders.

(871) And to look after the subjects under our rule as if they are our own limbs and to enjoy sovereign power through them,

(872) Is the quality by name of "sense of superiority", which is the reservoir of all strength. This is the seventh gem of a virtue the man possesses.

(873) Thus, the action which has all the abovesaid seven qualities, just as the sky is beautifully decorated by the Seven Sages constellation (Greater Bear) near the North Pole star;

(874) Know that this pure action which is like that, ornamented by wonderful seven virtues is the natural duty belonging to Kshatriyas,

(875) Such a man is not only a Kshatriya, but is the mountain Meru of inner valour which is like gold, and therefore, holds high the heaven of seven qualities.

(876) Or it is not only an attitude to perform duty which is rich by seven virtues but can be considered as earth surrounded by these seven seas of virtues.

(877) Or this is the Ganges having its streams of seven qualities, happily playing on the surface of the ocean which is Kshatriya.

(878) But let this expansion be; know that the action which is full of these qualities of valour etc.; is the natural duty of Kshatriya.

(879) O the intelligent one! Now listen. I am going to tell you that action or duty which is natural for Vaishya or business man.

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्|
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्॥

Agriculture, animal husbandary, and trading are all constituting the natural duty of tradesmen and doing service is the natural duty of the Shoodra. (44)

(880) To utilize land, seeds and the yoke and out of the capital investment of the crop, to gain good profit.

(881) In short to subsist on agriculture, to keep and rear up cattle, or by selling low-priced articles at higher cost;

(882) O Pandava, that much is sufficient natural duty of Vaishyas according to their class and upbringing.

(883) And to serve the people belonging to Brahmin, Kshatriya and Vaishya classes is the natural duty of Shoodras.

(884) Beyond doing service of these three classes of the twice-born, there is no further activity necessary for the Shoodras.

Thus I have told you the natural duties of all the four classes.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः|
स्वकर्मनिरतः सिद्धिं यथा विन्दति तत् शृणु॥

Keenly devoted to his own natural duty, man attains the highest perfection in the shape of God-realization. Hear the mode of performance whereby a man engaged in his own inborn duty reaches

that highest perfection. (45)

(885) O the intelligent One, the various classes have their own proper duties just as various organs are having their proper sense-objects like sound, smell, touch etc. which befit them.

(886) It is like the natural flow of water falling from the clouds towards the river; and water from the river has the only aim of meeting the sea.

(887) Therefore, actions which are in keeping with the duties ordained for the various stages in life and the status in the class-society, are befitting the respective classes just as the fairness of the skin befits a man who is fair-skinned.

(888) Therefore, O the great warrior, one should have a determination in his own intellect to perform the proper duty according to the rules given in the scriptures.

(889) Just as we get our own jewellery tested and examined by an expert, and then only, become sure about its value, so our own duties should be verified to be valid according to the scriptures.

(890) My dear, we have vision quite in its right place, but without lamp-light that vision is of no use. Similarly what is the use of the feet if they do not find any path to walk upon?

(891) Therefore, we should verify and ascertain by consulting the scriptures what is our eligibility according to our class.

(892) Then, O Pandava, what difficulty is there, if we have the lamp in our hand to find out our own treasure kept in the dark?

(893) Thus, one who acts according to the role which is his own lot, and which is also sanctioned by scriptures,

(894) But performs these, his own duties, without laziness, and without desire for fruit, by employing his body and mind,

(895) Makes progress as naturally while doing his duties, as water fallen in a stream flows further in the same direction as the stream flows.

(896) O Arjuna, one who performs his ordained duties in this manner, reaches liberation on this shore only.

(897) Since he does not come into contact with improper and prohibited actions, he is not affected by the snare of this worldly life.

(898) Since he does not turn his attention towards selfish deeds even for fun, he does not get his feet tied up in the fetters– may they be even of sandal-wood!

(899) As he performs his routine duties, dropping all desire for fruit, and offering them to God, he can reach the gates of freedom.

(900) Thus he becomes free of the complexities of actions, which are good or undesirable, and becomes ascetic and easily reaches the threshold of freedom, and can stand firmly there.

(901,902) The seeker like a black-bee, delicately puts his steps on the "desirelessness" in which there is fulfillment of all good fortune, there is certainty of liberation, in which there is end of outward rituals, which ensures the liberation and which is the sweet fruit of the "tree" of meritorious actions.

(903) Please understand that the desirelessness, which is the dawn, the harbinger of the advent of Sun of self-knowledge in the sky, is tremendously beneficial to the seeker.

(904) Or we can say that he puts into his eyes, the divine ointment of desirelessness by which he can see the hidden treasure of self-knowledge, and attains it.

(905) Thus, O Pandava, the man who performs his own proper duties, becomes eligible for liberation.

(906) O Pandava, to perform this duty in this manner is the real solace to the soul, and to perform it is the real service to me in my own nature as the super -Atman.

(907) Just as a faithful wife enjoys everything with her husband or rather all her penances are meant for him only.

(908) Or, what other support has the child except his mother? Therefore, his greatest duty is to serve her.

(909) Or even if a fish lives in Ganges with an idea that it is water only, and not a sacred river, if it flows with the river and goes into the sea, he can as a matter of course, be fortunate to have the merit of living in the most sacred place of all.

(910) Similarly if one performs one's duties with the concept that one has no other alternative but to do it, the burden of one's welfare naturally belongs to God.

(911) The most important thing is that what a man does as his duty is the very thing which God likes, and therefore god naturally becomes pleased if that duty is done.

(912) For example, a maid-servant, who is liked by her employer may become his wife; or if a servant does everything for his employer even at the risk of his life, the employer may respect him beyond limits.

(913) Similarly, dear Pandava, the only service which does not miss the wishes of the employer, (or

God) is the true service, and all other activity is only an exercise in trade.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥

Man attains perfection by offering performance of his own duty as a worship to the god from whom all the beings have been born and by whom all this world is permeated. (46)

(914) So, this is not merely the performance of the ordained duty; it should be considered as the obeisance to the will of the Paramatman, from whom all the creation of all the beings has been formed.

(915) He is that Paramatman, who wraps the rags of the Prakriti (the material from Nature) and creates a doll which is Jeeva, and by pulling the rope of pride, made of the three qualities, makes that doll dance;

(916) He is the one by whom the universe is permeated both inside and outside like the flame of a lamp;

(917) If he is worshipped with flowers of the performance of ordained duties, he is very much pleased;

(918) Being so pleased, he gives the blessing of desirelessness to that devotee who worships him in this may.

(919) When the devotee is desireless like this, he is totally interested in that God, and abhors all the illusory universe as if it is a vomit.

(920) He finds every kind of pleasure of this world as painful, just as a devoted wife has no wish to remain alive when she is totally worried about her husband who is away from her.

(921) This indirect knowledge is so great in itself that there is total captivation of the mind of the seeker, by God Almighty even before his direct realization.

(922) Therefore, he who is very keenly practising certain vows for realization of the state of freedom, should meticulously and perfectly perform the duties fixed for him by the scriptures.

श्रेयान्स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात्।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥

It is better to follow our own path– of our own duty– though not so glorious, than well-performed duty of other persons. While doing the duties which are determined by the inborn nature, man does not get any stigma. (47)

(923) Though it is difficult or cumbersome to observe our own duties, we should consider the kind of result which is going to be received by it.

(924) O Dhananjaya, if Neem is the only proper medicine for our ailment, how can we be averse to its bitterness?

(925) If we look at a banana tree before it bears fruits, it gives us no hope, but if we cut it down by being dejected, how will we get the sweet fruit like the bananas?

(926) Similarly, seeing the difficult nature of doing our own duty, if we do not like it, we will definitely lose the great benefit of liberation!

(927) And even if our mother may be hunch- back, her love by which we live is not crooked.

(928) Other women may be more beautiful than the heavenly woman like Rambha but of what use are they to that child?

(929) No doubt, ghee is having more nutritional properties than water, but can fish live in ghee?

(930) Just see! Poison is dangerous for all people, but for the worms which thrive in it, it is like a nectar, and jaggery which is sweet to all, is virtual death for that worm!

(931) Therefore, whatever is proper duty by doing which the hold of worldly life on us becomes ineffective, should always be done, though it is hard to do.

(932) And if we start doing such duties of others which we find to be easier, it will be as stupid as to walk by our head instead of by our feet.

(933) For this reason, he who performs his own duties which are natural for him according to his status, has already overcome the bondage of action.

(934) O Pandava, therefore, is it not essential to lay down the rule that man must do his own duty and avoid other's duty?

(935) And just see; is not action necessary so long as there is no self-realization? And every action has some hard work in the beginning.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्|
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः॥

O the son of Kunti; though there are defects of some kind in our own natural duty, it should not be given up, because, surely all actions are having some defects just as fire is covered by some smoke. (48)

(936) Thus, since difficulties are there, in any action whatever, it may be, why should we say that it is our own duty that is only having difficulties in its performance?

(937) In walking by the straight road, our feet are tired; but even in any crooked and rough path also the feet are tired.

(938) O Dhananjaya, we may take with us in our journey either a heavy stone or tiffin-food, the load is there in both the cases; so, only that load which will give us some relief should be taken with us.

(939) For example, in pounding grains or husks, the strain is the same, and in cooking food for oblation in the sacrificial fire and cooking dog's flesh, the process of cooking may be the same;

(940) O the intelligent one, if we churn water and churn curds, action is the same, and if we put sand in a pulverizer or put til-seeds, the process is the same.

(941) O Dhananjaya, we may blow fire for kindling it for "Vaishwadeva" sacrifice or for putting fire to a house, the nuisance of smoke is equally there!

(942) And if money is required to be spent either for supporting one's wife or a "keep", why become the target of blame by supporting the "keep"?

(943) If we cannot escape death by running away, by the enemy's arrows hitting our back, why not face him and suffer a brave man's death? What more have we to lose?

(944) If a housewife leaves her home because her husband beats her, and if she takes shelter in another man's home where he also gives her a good beating, then what did she gain by getting out?

(945) Similarly, when the work which we very much love, has also unavoidable hardships, then how can we complain that only the ordained duty is hard to do?

(946) O the son of Pandu, what wrong is there in spending all our possessions if we are getting a little of nectar in exchange, which is going to save our life?

(947) Why should we purchase poison by spending money, when that poison is going to be the means of our suicide?

(948) Similarly what else except pain and sorrow is there in accumulating sins which we go on committing by harassing our organs and wasting our valuable days of life?

(949) Therefore, we should do our own duty which will eventually relieve all our pains and give us the highest achievement of liberation.

(950) O the crowned one, it is therefore essential that we should not forget our own duty, as it is as

useful as a consecrated Siddha Mantra in the days of calamity.

(951) As a boat is useful in the sea, and divine medicine is useful in treating incurable disease, so, we should consider our own duty and should not neglect it.

(952) O Kapidhwaja! Then God is pleased by this great worship done by the devotee in the performance of his own duty and by destroying the Tamas and Rajas (form the devotee's nature),

(953) Guides him to the path of Sattwa, and makes him so desireless through his eagerness in the penance for self-realization, that he will look at all the pleasures in both the worlds as if they are poisons!

(954) (Dnyandeva says –) "This quality of desirelessness is earlier described by the word Sansiddhi (perfection) in my commentary on verse 45. This seeker reaches that state.

(955) Now I am going to tell you how after winning this much, the man behaves in his life and what he achieves.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः|
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति॥

He whose intellect is not attached anywhere, whose thirst for enjoyment has totally disappeared, and who has subdued his mind, reaches through renunciation the final goal of action-less-ness. (49)

(956) Then just as wind cannot be caught in a net, he is not entangled in this complicated worldly life connected with the body.

(957) He loses all interest in mundane affairs when he attains this state. It is like a ripe fruit which the stem does not hold further, nor the fruit keeps its attachment to it.

(958) When his son, his money and his wife become estranged from him, he no longer thinks that they belong to him, like a pot of poison which is not claimed nor taken by anybody.

(959) His intellect becomes disinterested in all objcts of the world and retreats into the quiet space within his heart.

(960) Then even if his mind remains functioning in the outer environments, his intellect strengthened by desirelessness remains obedient to Atman like a slave woman and does not step out at all.

(961) O the crowned one, he binds and holds his mind in the fist of the sense of unity with Atman and keeps it ever attuned to that Atman.

(962) Then it is natural that his craving for mundane and heavenly pleasures dies down like little fire under a heavy layer of ash.

(963) Thus his passion disappears as his mind is under control. He attains this high state in this way.

(964) Thus, O Pandava, this means that his illusory perception of the world through false knowledge is ended and he as Jeeva, becomes firmly established in real self-knowledge.

(965) Then just like water stored in a pot is finished, his accumulated residue of past karma comes to an end by his body- actions, and his mind does not help in any way for creating further bondage of selfish action.

(966) When this state of equilibrium of action is attained, he meets his Guru as a matter of course, O the leader of brave men!

(967) This is like rising of the Sun after all the four quarters of night time are over.

(968) Just as further growth of a banana tree stops when it bears the bunch of bananas, so, the meeting with his Guru affects the life of the seeker.

(969) O the Bravest among men! Just as all the lacunae in the disc of the Moon are removed when full moon night embraces the Moon, so the life of the seeker is fulfilled by the grace of his Guru.

(970) Then whatever residual ignorance is still lingering in the seeker's mind, it is destroyed by the grace of the Guru, and then just as the darkness with the night disappears at the sunrise,

(971) Similarly the trinity of the actor, the action and the acting which is in the womb of ignorance is destroyed like killing of a pregnant female animal.

(972) Then together with the destruction of ignorance, the totality of action with its results is also destroyed. Thus the renunciation reaches the very core of the soul.

(973) As by the destruction of basic ignorance the anchor of the creation of name and form is uprooted, this man himself remains as the object of knowledge, in the absence of any second object before him.

(974) When we are awakened, is it necessary to try to save us from drowning, which was our dream experience?

(975) Similarly the bad dream of this seeker in which he was thinking- "I am not knowing, I will acquire knowledge" is finished and he discards both the factors of the knower and the object of knowledge and remains as pure knowledge.

(976) O the bravest man! When the mirror and the reflection are removed, the observer remains alone without his role as observer.

(977) Similarly, when ignorance is destroyed, its counterpart which is the quality of knowing is also destroyed and only inactive energy remains.

(978) O Dhananjaya, as there is naturally no action there, it is called actionless-ness.

(979) There, we remain in our original state; and our separateness which was the product of ignorance becomes non-existent. It is just as a wave becomes water, losing its separate identity, when wind stops blowing.

(980) So, this state of not existing as a separate entity is called the achievement of the state of actionlessness and this is the highest human attainment of all.

(981) The construction of dome is the end of building a temple; meeting the sea is the end of riverness of Ganges and the highest purity of gold is the caliber of 'sixteen.'

(982) Similarly this state is where both our ignorance and our knowledge – are nullified.

(983) As there is nothing beyond this state, it is called the supreme attainment.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे|
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥

O Son of Kunti; learn from me, in short, the process through which man having attained actionlessness, which is the highest consumation of Dnyanayoga (the path of knowledge), reaches Brahman. (50)

(984) Now we will consider the case of a man who is fortunate to get the blessings of the Guru and attains this achievement of realization of Atman.

(985) Just as at sunrise, darkness becomes light, or camphor becomes flame by touch of a flame,

(986) Or salt becomes water when touched by water,

(987) Or when a man wakes up, both the dream and the sleep disappear and he becomes aware of himself;

(988) Similarly if there is some lucky person whose sense of duality ends and if he gets rest in the unity in the state of Atman, simply by listening to the sentence of advice uttered by Guru,

(989) Can anybody say that there is still any more things required to be done by that man? Has the sky the necessity of being born or destroyed, of coming into existence and going out of existence?

(990) Therefore, there is no doubt that such a man has nothing to do. But consider another man in whose case this sudden realization does not take place.

(991) He cannot attain the absolute state of reality as soon as he listens with his ears the advice given by his Guru precisely in one sentence;

(992) Because though the Rajas and Tamas have been burnt and turned into ashes
by the fire of performance of ordained duties, burning the fuel of selfish and prohibited actions;

(993) Even though the attachment of sons, money or heavenly pleasures has been thoroughly subdued as a slave;

(994) Though the organs running berserk which were dirtied by the mud of objects, are washed clean in the sacred waters of self-control;

(995) And though desirelessness is a confirmed fact by offering of the fruit of doing his own duty to God;

(996) And though in this way all the necessary conditions required for consummation of knowledge at the time of self-realization are achieved.

(997) And even though he has met his true Guru now who has without reservation, taught him the knowledge of the Atman;

(998) Even then it does not happen that disease is cured as soon as medicine is taken and health is fully restored. Does the noon take place as soon as the day dawns?

(999) When good seed is sown in a well cultivated fertile field, a good crop is expected, but it is ready only at its due time of ripeness.

(1000) Suppose the path is easy and smooth, and we have good friendly company also, but though we reach our desired destination, it is obvious that some period of time is required to travel the distance.

(1001) Similarly though there is desirelessness, the Guru has also met, and a little sprout of discrimination has grown in the consciousness of the seeker,

(1002) And though by that discernment there is conviction that Brahman is the only truth and everything else is a game of Maya;

(1003) Even then, in that state of all-pervading supreme Brahman, the work of liberation comes to an end.

(1004) Which swallows the three factors of the knower, the knowledge and the knowable, and also finishes the activity of knowledge;

(1005) In it, the unity of the one-ness is complete, and every particle of joy is dissolved, and there

remains only nothingness in which no thing exists at all.

(1006) The state of being united with Brahman is attained by that man after some time only.

(1007) Just as a hungry man, when given a good full meal, becomes satisfied gradually by every morsel he takes,

(1008) Similarly when the lamp of discrimination becomes bright by the oil of desirelessness, then the seeker finds that the hidden treasure of the reality of Atman is open to him.

(1009) But he who has become so deserving as to be able to directly enjoy the glory of that Reality,

(1010) Reaches that capacity by fulfillment of certain conditions in a particular sequence, which I am going to tell you. Please listen.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥

Being enriched by pure intellect, controlling himself firmly, giving-up the objects of senses like sound etc. and destroying the attachment and hatred. (51)

(1011) He travels by the path of penance as shown by his Guru, and arrives at the place of sacred water, which is the quality of discrimination, and there he washes the dirt on his intellect.

(1012) Then just as the brightness of the Moon which is free of the eclipse of Rahu, embraces the Moon again, the intellect of this seeker, being cleaned, embraces the Atman.

(1013) Just as by setting aside the importance of the maternal family as well as the husband's family-members, a faithful wife only follows obediently the orders of her husband, similarly the intellect of this man sets aside the dualities of pain and pleasure, and becomes merged into the meditation on the nature of Atman.

(1014) And the five sense objects which had been pampered by the organs in the desire to enjoy knowledge derived from them,

(1015) Become dissolved just as the mirage disappears, when the sun-rays are withdrawn, through the control of his sense organs.

(1016) Just as it is wise to vomit any food, which is taken ignorantly though it is prohibited, he makes the sense organs vomit the objects and the desire for them also.

(1017) Then he brings back the sense organs to the shore of the Ganges of the withdrawing process, and purifies them by proper purificatory ritual.

(1018) Then with the convincing strength of Sattwa quality, he further sanctifies these organs and makes them united with the mind by the practice of Yoga.

(1019) If by chance he has to suffer the results of the actions done in the past life, he does not feel annoyed or angry, if there is any undesirable thing in it.

(1020) And if any good things come along, bringing results of the past actions, he is not feeling excited by joy.

(1021) In this way, O the crowned one, this seeker gives up the attraction or disturbance, which is generally caused by good and unwanted things, and lives in a secluded place which is cool inside a cave of a mountain.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः|
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥

He lives in a selected secluded place, eats food frugally, has control over speech, body and mind, his practice of meditation is continuous and he is always resorting to desirelessness. (52)

(1022) He stays in a place away from the crowds of people, and the organs of his body are his only companions.

(1023) His pass-time is playing with the experimenting of control over mind and body, his silence is his talk and he is not aware how much time has lapsed in this meditation upon the advice given by his Guru.

(1024, 1025) He has nothing in his mind while taking his meals, as regards becoming stronger and well-built, or that he should satisfy his hunger or he should cater to the taste of his tongue. The joy which he derives from taking food in proper measure, is beyond description.

(1026) He takes that much food as will rejuvenate his emaciated strength.

(1027) Just as a woman of good morals does not even turn her gaze towards another man who may be soliciting her, he does not give shelter to sleep and laziness in his life.

(1028) He has no thought to lie on the floor (lazily) except while prostrating before respectable persons or god.

(1029) He allows his hands and feet to move only enough for performance of necessary bodily functions, and generally keeps his mind and body under his control.

(1030) And O the brave one, he does not allow the inclinations of his mind even to touch the outer threshold of it, what of going beyond that limit? And where is the scope for expressing his

thoughts in words?

(1031) Thus by conquering the areas of body, speech and mind which are outside his Atman, he grasps the inner space of meditation.

(1032) He is always keeping the conviction about the self-knowledge which is aroused by the teaching given by his Guru, in front of his attentive mind, like a man holding mirror in fromt of his face to observe himself in it.

(1033) O Arjuna, you should try to understand his state of mind, where, though he is the meditator, his meditation becomes concordant with his object of meditation.

(1034) Thus his meditation continues till the meditator, the act of meditating and the object of meditation are amalgamated.

(1035) Thus the seeker of liberation, the aspirant, becomes well-established in self-knowledge but he can achieve this through his giving importance to the study and practice of yoga.

(1036) He achieves the Moolabandha posture by pressing the threadlike line between the anus and the testical sheath by his heel.

(1037) He then constricts the anal muscle, achieves the Moolabandha at that place, Odhiyana bandha near navel and Jallandar-bandha near the region of throat and brings together various vital winds from the body.

(1038) He then awakens the serpent power Kundalini, opens up the mid-channel of Sushumna and penetrates all the Chakras from the Root Chakra to the chakra dedicated to Fire.

(1039) And then the cloud of nectar starts from the seventh Chakra, which is also called the Brahmarandhra; the flow of that nectar goes down to the Root-chakra and spreads there.

(1040) Then he serves the mixture of mind and vital breath into the bowl of Bhairava of spirit, who dances on the Kailasa peak of that seventh Chakra.

(1041) Thus he puts a large army of Yogic powers achieved by constant concentration in the front side and at the same time he strengthens the garrison of meditation on the back side.

(1042,1043) He has already made friendship with desirelessness in order to ensure the steadiness of meditation and Yoga in the knowledge of the Atman without any disturbance; and while traversing all these stages this friend is always accompanying him, giving him its full support.

(1044) If the lamp is continuously in our hand whose light is available up to the farthest point where our vision can reach, what difficulty is there in seeing the absolute thing?

(1045) Similarly when the seeker attains the stage of a keen aspirant for liberation, his inner attitude turns back and merges into the absolute principle of Brahman, and if his desirelessness is actively maintained that far, how can the unity in Brahman be broken?

(1046) Therefore, one who is fortunate enough to practise this yoga and at the same time has the quality of desirelessness saturated in his nature, he becomes eligible for self-realization.

(1047) In other words, he dons the impenetrable armour of desirelessness and, jumps up on the horse of Rajayoga.

(1048) And he holds tight in the fist of discrimination the strong sword of concentrated attention, which sword can snap and cut down any small or big impediment that happens to try to thwart his progress.

(1049) In this way, in the darkness, he advances in the battle field of worldly-life like a brilliant Sun and finally the goddess of victory in the form of liberty and freedom, adores him by putting the garland around his neck.

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥

By giving up egotism, pride, sense of arrogant strength, sullenness, lust, anger, and craving for possessions, devoid of the feeling of belonging, and tranquil of heart- such a man becomes qualified for oneness with Brahman. (53)

(1050) This brave seeker thrashes all the enemies who come in his way, the leader of whom is the pride of physical body.

(1051) This enemy does not leave the man even after death and does not allow him to live comfortably while in life, but he puts the man in the cage of bones and makes him frustrated.

(1052) But body is his only castle which is conquered by this brave aspirant and he destroys his enemy totally. The second enemy is violent strength whom also this spiritual soldier kills.

(1053) The peculiarity of this enemy is that as soon as there is mention of any object to be possessed and enjoyed, he flares up indignantly and then death advances to grasp all the world at his hands.

(1054) This enemy is as if a flood of the poison of objects. He enjoys empire over all the vices. But how can he face successfully the sword of serious meditation?

(1055) Then there is another enemy, who dons the cloak of those objects which appear to be sweet and pleasurable and attacks suddenly.

(1056) This enemy avoids the way of good deeds and by enticing the Jeevas, who are pilgrims of liberation, towards the deep forest of irreligious activities, directly throws them into the mouth of the tiger of hell.

(1057) This is called sullenness or abnormal arrogance, who plays a confidence trick and kills, but the aspirant slays this enemy also. Further there is another enemy of which even the greatest Yogis are afraid; which is "Lust".

(1058) From this enemy, the great vice of anger is produced. The more it is propitiated by putting into its mouth what it wants, the more imaciated it appears.

(1059) This enemy who is "lust" or carnal passion is also destroyed by our brave soldier, because when it is destroyed, automatically the other enemy who is anger is also destroyed.

(1060) Just as to cut the roots of a tree is tantamount to cutting the branches, so to destroy the passion is equal to destroying the anger.

(1061) Therefore, when the lust is arrested and imprisoned, automatically the mad dance of anger stops.

(1062) Then there is the craving for possessions. When once one accepts and promotes in his life this tendency, his tyranny goes on increasing, just as a great powerful man does not hesitate to put his burdens on the heads of others by force.

(1063) This vice overrides and takes possession of brain, attaches various vices to the character of the man, and makes him hold in his hand the staff of "myness" to support his actions.

(1064) This craving for possessions has entangled many Sanyasis also by creating a parafernalia of various scriptures, disciples, monasteries, the signs and symbols of particular cults, etc.

'(1065) In the home, he nags a man by becoming his family and in the forest, he accosts the seeker in the shape of a forester, and it does not spare even a naked body.

(1066) This brave seeker conquers the unconquerable enemy of possessiveness and enjoys the sense of victory in the battle of worldly life.

(1067) Then "lack of self-pride" etc., who are the doyens of good qualities and monarchs of the kingdom of freedom, welcome him in their congregation.

(1068) Then by endowing him with the kingdom of pure knowledge of truth, they remain as his servants.

(1069) When this soldier walks by the road of outward activities, the three stages, like women, namely the waking state, the dream state and the deep sleep, honour him on the way by waving

before him some articles like salt, to ward off evil.

(1070) Discrimination uses the cane of the self-knowledge and banishes all illusory things and the states of trance etc. in yoga, come forward to wave before him the auspicious things.

(1071) Then all the groups of occult powers come to shower flowers upon him, in which the seeker really bathes.

(1072) So, when the empire of unity with Brahman is very near him, he sees all the three worlds as full of great joy.

(1073) O Dhananjaya, as he is the only one without any duality, there is nobody else to whom he may call his friend or foe.

(1074) Not only this, but even if by chance he calls somebody as "mine", that man does not appear to him as anybody separate from himself.

(1075) O son of Pandu, since he comprehends the whole universe as one including himself the narrow sense of possessing any particular thing as his own, cannot get place in his mind. He has as if banished it totally.

(1076) When this horseman, the seeker, thus kills all his enemies and discards this illusory world, his horse naturally becomes steady. (His study of yoga comes to a steady stage)

(1077) Then he losens his armour of desirelessness to some extent.

(1078) He sets aside the sword of meditation as there is nobody else in front of him and, therefore, he takes back the advancing hand of active fight.

(1079) This is like the medicine which cures the patient of his disease and it also becomes non-existent, being consumed by him.

(1080) Just as the runner's feet become slow and even stop walking when the place where he had wanted to reach is already reached, so he relaxes his study of yoga, as the unity with Brahman is achieved.

(1081) Just as the speed of a big river lessens when it reaches the sea and just as the sexy woman becomes calm when she meets her husband.

(1082) Or the growth of a banana tree stops when it produces the bunch of the bananas, or a road merges into a town when it reaches it.

(1083) So, when this seeker gets the actual experience of self-realization; he slowly keeps down his instruments of penance.

(1084) O Dhananjaya, when he attains his own unity with Brahman, his efforts towards that realization gradually become slow.

(1085) Then, the state which is the final ceremony of desirelessness, which is the end of study and learning or the ripeness of the fruit of yoga practice-

(1086) That state of peace, O the fortunate one, is saturated in him and thus he becomes entitled to be himself, the absolute Brahman.

(1087) Just as the Moon on the fourteenth night of the bright fortnight, is slightly less than the fullness of the fifteenth night, and just as gold of the quality of one less number is of lesser value that the pure gold,

(1088) Or, just as only that much water which is just now mixed in the sea shows its movement to some extent, but other part of sea is very smooth and still,

(1089) So is the slight difference between the absolute abstract Brahman and this man who has become one with the Brahman; but by the quality of this peace in him, he removes that difference also.

(1090) But, when a man does not so become totally merged into the Brahman, and only experiences that state of Brahman, is said to be having the eligibility of that unity.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति|
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

When he becomes one with Brahman, he is very peaceful in his consciousness; he does not feel sorry about anything, nor desires to get anything; he has equanimity towards all Beings and thus he attains the supreme devotion for me. (54)

(1091) O the son of Pandu, when he attains this eligibility to be one with Brahman, the peace which is the natural state in self-knowledge is well-established in him, nay, he is seated on that seat of peace.

(1092) For example, the very heat which cooks the food, has to be cooled down in that food; and then only the food which is somewhat cool, is fit to be enjoyed.

(1093) Or having the flood of rainy season finished, the river becomes calm in the "Sharad" season; or when the singing is stopped, the accompaniments also stop;

(1094) Similarly, all the efforts which were being taken in the penance for self-realization become quiet when realization takes place.

(1095) This state of peace is called the Glory of Self-realization, which is gained by that man, O the most intelligent Arjuna!

(1096) Now, being the supreme all-pervading Brahman, this man has not to search anything which is lost, nor try to get something new which he has not got.

(1097) For example, as soon as the Sun rises, all the stars lose their light.

(1098) Similarly, O Partha, being endowed with the self-realization, this man finds that everywhere he looks, the whole creation constituting duality starts dissolving, breaking down.

(1099) Just as the letters written on the sand-board, can be wiped out merely by our palm, so, all the differences of all objects disappear before his gaze.

(1100) Similarly all kinds of illusory perceptions and knowledge created in the dreams and waking states, become dissolved in the unmanifest oneness, which is basic ignorance.

(1101) Then this basic ignorance also decreases gradually with deeper under-standing of the Brahman.

(1102) For example, with every morsel, hunger goes on decreasing and when the dinner is completed, it is totally satisfied.

(1103) Or with every step towards the goal, the length of the road diminishes and when the goal is reached, the purpose of the road and the walking also comes to an end.

(1104) Or when a man is about to wake up, the sleep becomes lighter and lighter and when he is fully awake sleep completely ends.

(1105) When it is full-moon night, the increase in the size of the face of the Moon stops and the bright fortnight also comes to an end.

(1106) Similarly, when, absorbing all objects of knowledge, the knower with his role of knowing is merged into me, then there is complete dissolution of ignorance.

(1107) For example, there are no separate waters of lakes, ponds or rivers when everything is inundated by deluge at the time of final dissolution.

(1108) Or, when all the forms like the pots, the houses etc. are dissolved and only one undivided all-pervading sky remains or when woods burn, everything is fire only.

(1109) Or when in the urn of a goldsmith, ornaments are melted the names and forms of the ornaments are not applicable to the gold.

(1110) Or to take another example, when we are awake and the dream is gone, we alone remain as we are.

(1111) Similarly he is not aware of anything other than myself nor is he aware of himself also and thus the 'fourth type' of devotion takes place in his case.

(1112) The other three kinds of devotion of an unhappy sufferer, or an intelligent enquirer or one who seeks fulfilment of his life-purpose in the world, are lesser than this devotion and, therefore, I call it the fourth type of devotion.

(1113) Really this is not the third, fourth, first or the last or final devotion, but it is my own most natural state.

(1114) That state is the light by which ignorance about my real nature is seen by the devotees and it is also the light which provokes everybody to devotion towards various apparent manifestations of mine only, by showing the separateness when actually I am one;

(1115) It is the light by which everybody becomes attached to the deity or the image or the ideals about which he is experiencing faith.

(11116) It is the light by which there is the experiencing of the existence or the non-existence of the world, just as our pure being on which the experiencing of the dream state or the waking state takes place.

(1117) O the warrior with a flag marked by the sign of Hanuman, know that this natural light of my existence is called devotion.

(1118) Therefore, this very devotion takes the form of suffering in the case of my devotee who is a sufferer, and it provokes him to experience me only in the form of relief which he desires to get through my devotion, prayers, etc.

(1119) O the Great warrior, in the case of the devotee, this light, this devotion takes the form of his eagerness to know and also becomes the object of knowledge in another form of mine.

(1120) In the case of a devotee who desires to fulfil his life by some goal, this devotion takes the form of prayers or penance, and it also shows him my own form as his desired attainment, thus his desire and object of desire are both my own manifestations. This devotion makes it possible.

(1121) This very devotion thus has the basis of the ignorance of the devotee, functions on that assumption only, but shows the observer myself as the object to be observed.

(1122) In this devotion what happens is that face is looking at face only but the duality of reflection is caused by the mirror.

(1123) To see the Moon as only one planet is normal for our eyesight but if two Moons are seen instead of one, then it is our defective vision that is responsible.

(1124) Similarly devotees of all these categories worship me only, but the visible image which they project on my true abstract nature is their ignorance only.

(1125) Now as the ignorance is gone, myself remains the observer, just as the reflection merges in the original object.

(1126) When gold is mixed with any lesser metal, that gold in itself is pure only, and when it is heated, the lesser metal is burnt and the gold in its purity remains.

(1127) For example, is not Moon full with her phases though not visible, on other nights? But she appears in her fullness on the full-moon night only.

(1128) Similarly by the way of knowledge it is I who am experienced, but I am seen from various angles in various images and when I am thus realized, 'Me' as the observer disappears totally.

(1129) Therefore, I have said that the devotion of the fourth category is beyond the visible, O Partha!

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः |
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥

He Knows me as I am and the way in which I am, in my own element, and thus knowing me as I am principally, he then merges into me. (55)

(1130) You have already heard that the devotee who thus merges into me, is then myself only and not separate.

(1131) Because, O the warrior with a flag with the sign of Hanuman, I have in my earlier talk loudly and emphatically declared to you that the man of knowledge is my Atman only. (7th chapter)

(1132) O Dhananjaya it is this same devotion which I taught to the God Brahma, at the beginning of the Kalpa - the greater cycle of Ages.

(1133) The men of knowledge call it Samvitti, the Right understanding, the Shaivas call it SHAKTI the divine power, and we call it our Supreme Devotion."

(1134) This is the same devotion the fruit of which is gained by the Karmayogis (followers of the path of action) and they experience that the whole universe is permeated by me only.

(1135) In such state both the discrimination and austerity, liberation and bondage, withdrawal and outgoing attitude,– all disappear.

(1136) As everything is on this shore, there is nothing remaining on the other shore. Just as only sky would remain after the earth, the water, the fire and the air are all annihilated,

(1137) Similarly, I remain as the pure pristinely clear existence beyond the goal and the means to reach that goal, and enjoy my own Atman as the eternal bliss.

(1138) Please understand this. This bliss in the nature of Atman is like the shining waters of Ganges which go and mingle with the sea but shine with rare brilliance, more than the quiet seawater.

(1139) If one mirror is kept facing another mirror apposite to it, the reflections in both the mirrors are beautifully mixed with each other. Similarly one who was the observer so far, now becomes united with me, and can enjoy his bliss in that aloneness of Atomic stage.

(1140) Then, as the mirror in front of a man is removed and as the reflection of that man in that mirror is also invisible, the man remains as himself, without his activity as the observer, in his own aloneness;

(1141) Or when a dream is ended with the ending of sleep and the man who is awakened, remains himself alone, without any other to be his companion. (This bliss in the Atman is of that nature)

(1142) If some say that when one thing only remains and there is no other, how can there be experiencing, in the absence of two things, we ask them- "How is word uttered by word itself?"

(1143) Is the Sun required to be seen by lighting a lamp? Or is the sky required to be supported by bullies?

(1144) Can anybody enjoy kingship without becoming a king? Does darkness ever embrace the Sun in a tight hold?

(1145) How can a thing which is not the sky, enjoy being the sky? Can an ornament made up of wild red-black berry seeds, show off as an ornament of rubies?

(1146) Similarly for that which cannot be formed as the I, a separate entity, where is the existence of the I? There is no question of his experiencing that I.

(1147) Therefore, we say that the said man of the Yoga of action enjoys me by being me only. It is like a young man enjoying his youth.

(1148) For example, a wave is kissing the water by its whole existence, or light is indivisible, amalgamated in the Sun or the sky-ness is full everywhere in the sky.

(1149) Similarly, just as a gold ornament enjoys by its whole body, being gold only, the man of the Yoga of action realizes my true nature and himself enjoys Me; without doing anything for it.

(1150) For example, the fragrance of sandalwood is impregnated in the sandalwood, or the moonlight without doing anything, is fully one with the Moon.

(1151) Similarly though action of any sort has no scope in the state of non-duality, there is place there for devotion. This is to be felt, to be realized by self-experience only. This cannot be described by words.

(1152) When such a devotee talks anything because of the past habits of reactions to the environments, that talk is itself my prayers, and the response which I give is also myself.

(1153) When the speaker is none else than himself, any talk is not possible and my best devotion is his silence only.

(1154) In such condition when he talks, it is I who am talking and the fruit of his silence is what he offers as the praise to me.

(1155) O the crowned one, when he sees anything by his physical eyes or by intellectual perception, the object before him disappears and he sees himself only.

(1156) Just as a man sees his own reflection in the mirror and then focusses his attention to the mirror, so the faculty of seeing shows the devotee his own self everywhere.

(1157) When the object to be seen disappears from his divine vision, the observer experiences himself only and loses his role of observer.

(1158) When a woman sees her husband in her dream, she advances to embrace him with all her eagerness but when her dream breaks, at that moment, she realizes that she is alone and becomes quiet.

(1159) Or, when two dry pieces of word get rubbed against each other, suddenly fire is produced and the term – ‘‘Two pieces of wood’’ becomes futile because there is only fire.

(1160) And if the Sun stoops down to catch his reflection in the water, the reflection disappears and his role as the original seer of it also comes to an end.

(1161) Similarly when being united with me, this devotee sets about seeing any object, the object together with his apparent role of observer, goes into oblivion.

(1162) When the Sun turns darkness itself into light, there is nothing remaining to be lighted, and similarly when the seer becomes one with me, the object as something to be separately observed does not remain at all.

(1163) Then in this state, the object is within the field of the vision of the seer, but he is not looking at it as a separate object- this is the real vision, the real seeing.

(1164) O the crowned one, this seeing takes place in his case with any object in front of him and then he experiences that vision which is beyond the two factors of the seer and the seen.

(1165) Now just as the sky does not move because it is complete in itself, fully occupied by itself, he also does not move from his reality because he is fully within his Atman which is all-pervading unity.

(1166) At the time of final deluge, water is everywhere, and therefore, there is no movement of a stream in it. Similarly he is complete, all-existing Atman and there is no moving anywhere any time from his state.

(1167) How can a foot go beyond itself? How can fire burn itself? How can water bathe with water only?

(1168) Similarly, as he is totally one with my real nature, all his activities come to an end, and this stoppage of going anywhere is "Pilgrimage to my aloneness."

(1169) A wave may travel far on the surface of water but it cannot flow similarly on the land.

(1170) There the place which the wave leaves behind and the place which she reaches are both 'water' only, and its speed and movement are of water only.

(1171) O son of Pandu, however great may be the upsurging of the water, its waterness in inherently unchanging and, therefore, waves do not lose their real unity with water.

(1172) Similarly though this devotee may go anywhere or act in anyway on the base of the body's inborn nature and conditioning, he becomes the pilgrim travelling into me and towards me only.

(1173) And if he acts in the wake of the natural inborn conditioning of his body, it is I who meet him in the form of his action.

(1174) O son of Pandu, then there is neither the actor nor the action, because he sees me in his reality of Atman and becomes one with me.

(1175) There is no seeing when a mirror peeps into another mirror, and gold cannot be covered or hidden by gold only.

(1176) Or just as it is not practicable that a lamp shows us another lamp when both are lit; so, it is not action when I am ‘what action is’, and do any action!

(1177) When the concept that "I have to do a certain thing" is absent at the time of the happening of the action, that action is not action (which binds).

(1178) As every action becomes 'me' only, not to intentionally do anything becomes the action and

that is the devotion, that is the worship to me.

(1179) So, O Kapidhwaja, he does act in the very non-action, because not to do anything as "Doer" is my best worship.

(1180) And therefore, what he talks is my praise, whatever he looks at is looking at me and whenever he walks, that is walking in the state of non-duality with me.

(1181) Whatever he does is my worship, whatever he conceives is Japa, repetition of my name, and O Kapidhwaja, his very being is trance in my absoluteness.

(1182) This devotion of uniy with me is just like the unity of a bangle of gold with the gold.

(1183) As the wave is in the water, fragrance is in the camphor, and as the lustre in the jewel remains without separation,

(1184) Or just as threads are in the cloth and earth is in the earthen pot, he and myself are in the unity with each other.

(1185) O the wise one, by this undivided devotion to me, he sees me only as the Atman, the seer himself, in each and everything.

(1186) Now, this universe is perceived as existing or non existing, in the three states of wakefulness, dream and deep sleep by the dint of the duality of the "field"; and the knower of the field. (see chapter 13)

(1187) O the good warrior, in the ecstacy of experiencing that he is all, he is the seer, he dances in the bliss of self-realization.

(1188) Just as when a rope is verified as rope before our eyesight, we become certain that the appearance of snake on the rope was really the rope only;

(1189) Just as when ornament is melted and only gold is in our hands, we come to realize that there is not a single grain of ornament separate from gold;

(1190) Just as realizing that in the wave there is nothing except water only, we do not give value to the shape of the wave;

(1191) Just as after awakening the man, knows that everything experienced in the dream is he himself alone,

(1192) So, he knows that he is alone everything which is known to be or not to be, he enjoys in himself the bliss of self realization.

(1193) He knows that "I am without birth, without death, without deterioration, I am unprecedented and I the unlimited bliss.

(1194) I am firm, non-moving, not fallible, endless, non-dual, primordial, formless as well as having form.

(1195) I am the one who is governed by God, I am God, having no beginning, undestructible, fearless, the supporter and the supported also.

(1196) I wield all power, always perfect, self-made, unbroken, constant, having all forms, dwelling in all, and beyond all.

(1197) I am new and old, void and full, and whatever is small or large, I am that.

(1198) I have no action and its bondage, I am without duality, unattached and without sorrow. I am the supreme person, occupying everything and that which is occupied.

(1199) I have no sound, ear, form or family name. I am the same everywhere self-evident and the absolute Brahman.

(1200) So, in this way he knows me and himself also similar to me by his total devotion in unity. He also knows that I am the knowing by which he realizes me in this way.

(1201) Just as a man knows himself to be alone when he awakes from a dream-

(1202) or when the Sun rises, he lights himself, and it is he who shows that he and his light are not separate.

(1203) Similarly when the object of knowledge disappears only the knower remains and it is the knower himself, who knows that he is alone.

(1204) Dear Arjun, this devotee also knows that the faculty of knowing that it is non-duality, is also my own nature and my own power.

(1205) Then as the devotee experiences without doubt that I am the Atman, alone beyond the concepts of unity and duality, and when he actually experiences this,

(1206) Then just as a man who is awake and is aware that he is alone, but later on that awareness also disappears, the state of that man cannot be described.

(1207) Or for example, when we see gold, the awareness of that gold as well as the awareness of the ornament disappears.

(1208) In other words, when salt is dissolved in water, its taste of saltiness remains in the water, but

if that taste is also gone, the basic existence of salt disappears.

(1209) Similarly, when this devotee remains in the experience of self - realization, in that peace his awareness that "he is Me" also disappears. That is the way in which the devotee enters into me.

(1210) Then the term 'He' is gone and naturally the term 'Me' also ends because it has no place. Thus the feeling of separateness of 'He and Me' dissolves and he is really one with me.

(1211) When a piece of camphor burns, the name 'fire' is rightly used but when the camphor is burnt out and the fire also becomes non-existent only the element of sky remains.

(1212) When we deduct one from one, 'nothing' remains. Similarly when 'is' is deducted from 'is not' what remains; or when existence and non existence are eliminated mutually what remains, is my real nature.

(1213) In that state the bliss is contaminated even by using the terms, 'Brahman, Atman, God' etc. and there is no scope even to say that 'No' Thing' remains in that state!

(1214) That ‘No Thing’ should be described fully without saying 'No', and without having the awareness of knowledge and ignorance, it should be rightly known.

(1215) In that state, the understanding should teach the understanding, happiness should embrace happiness, and the joy should enjoy the joy.

(1216) In that state, benefit gets the benefit, the brightness embraces the brightness and the wonder is drowned in the wonder.

(1217) There the peace experiences quietness, the rest gets rest and experience is having love for experience.

(1218) In short when the beautiful creeper of the Yoga of action is nourished by that man, he gains the flawless fruit of my being.

(1219) And O the crowned one, I become the jewel of spirituality in the crown of that emperor of the Yoga of action and, he, in exchange becomes jewel in my crown.

(1220) In other words, the liberation is the high dome of the temple of the Yoga of action and that yogi becomes the expanse of the vast sky above that dome.

(1221) Or, we can say that in the forest of mundane life the yoga of action is a good path and that path reaches to the town of unity with me.

(1222) Or, that Yogi, swimming in the stream of Yoga of action in the waters of knowledge and devotion, reaches the ocean of Atmic bliss, which is my nature.

(1223) O the wise Arjuna, such is the greatness of this yoga and, therefore, we are again and again emphatically telling you about it.

(1224) My dear, I am not a goal to be reached by selecting proper place, proper time and employing proper things as means, but I am already everything in everybody.

(1225) Therefore, no hard work is required to be undertaken for being united with me. I am easily available by this simple path of the yoga of action.

(1226) There is a regular practice of conceiving one man as Guru and the other as disciple but that relationship is useful only to understand the path which leads one to me.

(1227) O the crowned one, the treasure is already there underground, fire is hidden in the wood, and milk is there in the udder of a cow.

(1228) But he who finds the way to get them only gets them; and similarly I am there everywhere and everybody but realization of this is possible by certain way.

(1229) (Saint Dnyaneshwar says) Somebody may ask why the lord Krishna after having discussed the supreme state of the devotee, now turns to describe the way or the preparation for it; Here it may be mentioned that this introduction suggests a certain way.

(1230) Because it is the rightful authority of this commentary on the Geeta to discuss from all angles the path of liberation, as the way or means described in other systems of philosophy may not necessarily be the correct ones.

(1231) The wind may by its power remove the clouds so that people can see the Sun, but that wind cannot create the Sun; and our hand can very well remove the moss on the water but it cannot create the water.

(1232) Similarly, - the Lord says that- all other systems may remove the dirt of ignorance but I am self-luminant and clean at all times (and not created by those scriptures.)

(1233) Therefore, all scriptures are just utensils for cleansing the dirt of ignorance which impedes the vision of Atman, but beyond that, they have no power to bring about direct self-realization.

(1234) Geeta is the place where those scriptures turn, when they have the problem of proving their truthfulness.

(1235) Just as all the directions are also full of light when the Sun enriches the east with his bright light, so it is by the help of Geeta that all scriptures are capable of showing the right way of realization of the supreme.

(1236) That is enough. The Lord has earlier described in details all the paths in such a simple way

that one may be able to hold the Atman in his hand!

(1237) But the Lord Shrihari must have thought that perhaps Arjuna might have or might have not grasped the essence of this subject, in the very first listening, and he felt compassionate towards Arjuna.

(1238) So, he is telling in short the same truth again so as to make his disciple capable of having definite understanding.

(1239) And as the end of Geeta is near, he is showing that the beginning and the end of Geeta are consistent with each other.

(1240) The reason of showing this consistency is that while commenting upon the various doctrines during the course of the talks, the Lord has dwelt upon many other maxims, both relevant or not to the main premise.

(1241) Some one may quite mistakenly say that all those doctrines are the main and the essential arguments of the Geeta, not giving deeper attention.

(1242) Therefore, the Lord has nicely joined all the doctrines to the main premise in such a way that the whole teaching will remain homogeneous.

(1243) So, destruction of ignorance is the main subject matter, the result of that is attainment of liberation and knowledge is the means effective for both the purposes.

(1244) And throughout all the lengthy discussion in this book, this is the only doctrine propounded in various ways and now the Lord intends to tell it in a few words.

(1245) And, therefore, even after proving the certainty of the fruit of all spiritual endeavour, the Lord has set about discussing the means again; with this purpose in his mind.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः|
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम्॥

The Yogi of the Path of action, even though performing all actions attains my eternal imperishable state through my grace, if he surrenders himself to and takes refuge in me. (56)

(1246) Then the Lord Shrikrishna said, "O the great warrior, this Yogi of action becomes united with me and remains established in me only.

(1247) He worships me by using the pure flowers of the performance of his proper duties and becomes endowed with faith in the path of knowledge through the blessing which he gets for his worship.

(1248) When this faith in knowledge arises in his life, devotion to me increases greatly and he enjoys the peace of the equilibrium which he attains through his extreme devotion.

(1249) He understands me, as the all-pervading Atman, who gives light to the whole universe and worships me in that omnipresent Nature.

(1250) Just as the salt drops its separate existence and merges into water, or just as, ceasing its activity of blowing, the wind rests in the sky.

(1251) Similarly, when he takes refuge in me by his intellect, speech and action, then even if sometimes some improper action is committed by him,

(1252) His right actions and wrong actions become pure only, as he understands my reality, just as the small dirty stream of water becomes Ganges only, when it merges into it,

(1253) For example the difference between the sandalwood and ordinary wood is considered so long as both are not gutted by fire.

(1254) Similarly, the differences between pure gold and impure gold are counted so long as the magic stone Parees does not transform all into pure gold.

(1255) So, auspicious or inauspicious actions are different only so long as my all-pervading light does not illuminate all actions and purify them.

(1256) The difference between day and night is valid on this earth but it ends when we are in the Sun, the eternal light!

(1257) Similarly, O the crowned one! All his actions simply get wiped away and he sits on the throne of final liberation, when he thus merges into me.

(1258) He attains my state of reality, which is not disturbed or destroyed through lapse of time, or a particular place or the inborn nature of his physical body in his life.

(1259) In short, O son of Pandu, what more gain will he want, when he receives my grace, which is the bliss of the Atman?

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः|
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव॥

Surrendering all your actions by your mind, to me, and taking recourse to the yoga of intelligent equilibrium of the mind, you should become solely devoted to me and meditating on me only. (57)

(1260) Therefore. O Dhananjaya, you should offer all your actions to me.

(1261) But O the brave one! It is not the renunciation of your daily routine duties. You should yoke your intellect to the discrimination of what is Atman and what is not Atman.

(1262) Then by that distinction you will see your Atman, your own real nature as merged into me, but quite separated from Karma or the activities which bind you.

(1263) You will also know that the Prakriti, which is the birth place of Action is also very far away from Atman.

(1264) Then, O Dhananjaya, it will so happen that realization will also arise in you that this Prakriti cannot actually be away from Atman, as a shadow of a body is always with it!

(1265) When thus the Prakriti will be no more as something separate, then automatically all actions will be merged by renunciation for want of any duality.

(1266) When all action is ended, only Atman remains as me, and the intellect will be loyally devoted to that Atman, just as faithful wife loves her husband.

(1267) When the intellect devotes itself to me by one-pointed love, the mind will also drop all its fickle movements and devote itself to me.

(1268) And I advise you to regularly make such an effort that your mind will drop all its pranks and will merge into me firmly, at all times.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि|
अथ चेत् त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि॥

With your mind thus merged into me, you shall tide over all difficulties by my grace; But if you will not listen to this advice through your pride, you will be lost. (58)

(1269) When your mind will be thus completely filled with me, you should know that you have gained my full grace.

(1270) Then all the sorrows and pains in the worldly life will be easy and tolerable for you.

(1271) If our eyes have the help of sunlight what fear have we of the darkness?

(1272) Similarly when the seed-like particle of the state of Jeeva is completely crushed what fear has he of the phantom of worldly life?

(1273) Therefore, O Dhananjaya, by my grace you will escape from the net of this worldly life.

(1274) And if on the contrary, you will not lend your ear or attend to my advice by your mind,

(1275) Then, though you are endless and eternally free, that will be lost to you and you will get a hard beating by your pride about your body.

(1276) In the attachment with this physical body one has to suffer death every step and one does not get a moment's respite.

(1277) Therefore, if you will not pay heed to my advice, you will be as good as dead without actually dying.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे|
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति॥

If taking resort to your pride, you will think, "I will not fight", your resolve is vain; your inborn nature will put you to the yoke of the battle. (59)

(1278) Just as one who does not follow the rules of proper diet, increases the severity of the disease, one who is against light, gives more strength to the darkness; if you disregard the sane thought of discrimination, and give nourishment to your ego–

(1279) And call your body as Arjuna, the other's bodies as your kith and kin, and give the war a name of sin or some bad thing,

(1280) O Dhananjaya, if you give these three names to these three and say - "I shall not fight"-

(1281) Even if you express your determination like this in this world, your inborn tendency, your natural inclination will make your determination an empty, vain thing.

(1282) And is there any truth except sheer illusion in your concept that you are Arjuna, these are your relatives and it is a great sin to kill these?

(1283) It is all very strange that you were ready to fight, then you wielded your weapons for fighting, and after all this preparation now you should adamantly take a vow not to fight!

(1284) Therefore, there is no substance nor any sense from the worldly point of view also, in your saying that you are not going to fight.

(1285) It is certain that your natural inclination will defeat your decision not to fight.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा|
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत्॥

That action which you are not willing to undertake, only through your confused state of mind, you will perform per force, being bound by your duty ordained by your nature (60)

(1286) If a swimmer tries to swim towards west in the stream which is flowing forcefully towards east, his effort will only be his madness and that water will drown him for certain.

(1287) If the rice seed will say, "I will not grow as rice,’’ can it disregard its natural growth?

(1288) O the wise one! similarly, your nature has been developed as a Kshatriya, and though you say that you will not get up to fight, that nature will make you get up, no doubt.

(1289) O the son of Pandu, in your character, qualities like bravery, daring, alertness, etc., are imbibed most naturally.

(1290) Your nature will not let you sit quietly without doing what that nature dictates.

(1291) O the wielder of the great bow, you are bound by these qualities and, therefore, for all practical purposes, you are bound to act as Kshatriya.

(1292) If without taking into consideration your inborn nature. you ignorantly keep up with your decision not to fight,

(1293) Then, just as a person who with his hands and feet tied, sits in a chariot he has to go with the moving chariot;

(1294) Similarly though you try to sit tight with adamant decision that you will not do anything, I am sure that you are definitely going to act.

(1295) Remember how you got up and went with Uttara, the prince of Virat country, to fight with Kauravas. The same warrior spirit will compel you to fight now also.

(1296) You have had single-handedly defeated the vast armies at the critical juncture of cows of the King Virat being stolen. O the wielder of the Bow; the same nature will make you ready to fight.

(1297) Does a sufferer like his ailment? Does a poor man like his poverty? But they have to suffer those conditions by their destiny!

(1298) The same destiny will not hesitate from doing its work by the power of God, and that God is dwelling in your heart!

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति|
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥

Arjuna! God abides in the heart of all creatures, causing them to revolve according to their destiny, by using his power of Maya- as if they are fixed on a wheel! (61)

(1299) The sunlike God arises in the inner organ of all beings, in the space of their hearts, and shines

with thousands of rays which are the various attitudes of their minds.

(1300) He illuminates all the three worlds in all the three states of waking, dreaming and sleep, and awakens all these pilgrims who are walking on the mistaken illusory path of worldly life.

(1301) The God, like the Sun, illumines the lotus flowers of objects, in the lake of water of visible objects, and feeds continuously the black-bees having six feet of five senses and the mind, with the honey of joy.

(1302) But enough of this imagery. The god who dwells in the heart, wears the veil of ego at all times.

(1303) Remaining hidden behind the screen of his own Maya, he pulls all the ropes and shows on the stage of the world a grand puppet dance of eighty-four lakhs of creatures.

(1304,1305) He decorates every creature with properly fitting apparel of body, to which the creature becomes attached and thinks that he is his body only.

(1306) Just as a thread gets entangled with another thread, or a blade of grass gets twisted with another blade of grass, or a child tries to grasp its reflection in the water,

(1307) The Jeeva sees his own shadow which is his body and starts thinking that he is his body only.

(1308) In this way the God, who dwells in the heart of every being, puts Jeevas on the machinery, the wheel of the body and moves the process of Karma and its results.

(1309) In that process every being adapts to the movement according to the past threads attached to it individually.

(1310) O the great Archer! Just as the wind whirls the dry grass blades in the sky freely, so, the God throws the Jeevas between the heaven and the earth.

(1311) Just as iron moves by the vicinity of a magnet, the beings move by the power of God.

(1312) Just as by the vicinity of the Moon, sea and other things undergo changes,

(1313) Which means that there is high tide in the sea, the Somakant stone becomes liquid and the bird Chakora becomes happy and the night lilies bloom.

(1314) Similarly the only God with the force of the root Prakriti makes all the beings function in their various ways and the same God is in your heart.

(1315) The sense of I, without the name of Arjuna- which is present in you, is that God in His real nature.

(1316) Therefore, there is no doubt that this God will govern the Prakriti herself and will definitely compel you to fight even if you decline.

(1317) Thus God is all-powerful and He controls the Prakriti and that Prakriti activates our organs.

(1318) So, you should leave the decision whether to fight or not to fight in the hands of that Prakriti, which herself is under the command of the God residing in your heart.

तमेव शरणं गच्छ सर्वभावेन भारत|
तत्प्रसादात्परां शांतिं स्थानं प्राप्स्यसि शाश्वतम्॥

O Bharata, you should surrender to him only by all your faith, so that by his grace you will attain supreme peace and eternal state! (62)

(1319) And just as the waters of the river Ganges enter the sea totally, you should enter and merge in this with all your inspiration, your body, speech and mind whole-heartedly.

(1320) Then by His grace you will enjoy your own Atmic state, being wedded to the young woman named ‘peace’.

(1321,1322) The husband of goddess Laxmi said further- "O Partha, you will be the eternal king of the kingdom of Atman, where the creation of the universe begins, and the rest takes the final rest and experience itself experiences the experience.

इति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया|
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु॥

Thus I have told you the secret of the secret knowledge. Now having listened to all this fully you may do as you wish. (63)

(1323) This is the juice of all the spiritual literature, by name Geeta, by learning which the jewel which is Atman is directly perceptible.

(1324) It is famous throughout the world because it is the knowledge which is most honourably so declared in Vedas.

(1325) This is that knowledge by which light the intellect etc. can see and by the rising of which, I who am all-seeing can also be seen.

(1326) This is that self knowledge. This is the most secret treasure of mine, who am really abstract, invisible, unmanifest! But how can I keep it from you?

(1327) Therefore O Pandava, we have revealed this hidden treasure to you, because we are motivated by compassion.

(1328) When a mother is overwhelmed by her love for her child, she also talks in a babbling manner freely with it. Then would not our love provoke us to speak out like it?

(1329) Here, as if the sky should be put in a strainer, the nectar should be peeled, or the test by fire should be asked to undergo the test by fire.

(1330) Or even in the eyes of the Sun, by whose light every particle in all the worlds becomes lighted, one should put divine ointment.

(1331) In that manner, this sheer truth is told by me, who am omniscient, after thoroughly considering all the aspects of this knowledge! O Dhananjaya!

(1332) Now you may do as you wish after fully considering all this and giving your thought to it.

(1333) On listening to this talk of the Lord, Arjuna remained quiet. Then the Lord said, "O! You are not easily convinced!"

(1334) If a man while dinning says that he is satisfied though he is not; he will go hungry because of his shyness and further he will be a liar.

(1335) Similarly if a disciple hesitates to ask questions to an omniscient Guru, feeling that it is a great burden of obligation that the Guru has taught so much.

(1336) He would be deceiving himself only; and the sin of self deception would also be done by him.

(1337) O Dhananjaya, your silence means, I think, that you wish that I should again tell you the gist of this knowledge.

(1338) (Saint Dnyneshwar says) That time, Partha said - "O my generous Krishna, you very well know my mind. Anyway, who is more knowledgeable here?

(1339) Actually everything other is the object of knowledge and you are the only knower. So, what is the point in describing the 'Sun' as the 'Sun'?"

(1340) Upon this, Lord Shrikrishna asked- "Do you consider it an ordinary thing that you are praising me in these words?

सर्वगुह्यतमं भूयः शृणु मे परमं वचः|
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम्॥

Again listen to my most secret teaching. As you are extremely dear to me, I shall tell you what is really good for your welfare. (64)

(1341) So, now give your comprehensive attention and listen to my teaching in its purity.

(1342) It is not merely to be spoken by me, because it is worth speaking and you should hear because it is worth hearing; rather it is your great good fortune that has arisen now.

(1343) O Dhananjaya, is it not a fact that the young ones of the mother tortoise get nourishment directly through her eyes even from a distance, and is it not a fact that the sky itself does the work as a water-man for the bird Chataka?

(1344) So, we see that these impossible things also happen where they are not normally expected. Therefore, who can tell what benefit one will not get if luck is on one's side?

(1345) Actually this knowledge is so strange that it can be enjoyed in unity only by sidetracking the circle of qualities.

(1346) And my dearest friend, you should also know that the bliss in which there is nothing artificial or outwardly showy, is the bliss of the state of Atman only.

(1347) Dhananjaya, please consider this. The mirror in which we see our reflection, is cleaned by us only, but that is not for the sake of the mirror. It is for our sake.

(1348) So, Partha, I am talking to myself only, using you as another person for

the sake of dialogue, but it is a dialogue with myself, because, is there real difference between us as the "me" and the "you"?

(1349) Thus I am telling the innermost treasure of my soul, as if telling it to me only, because I am very fond of such one-pointed devotees.

(1350) O the son of Pandu, for example, consider how while giving itself over to water, the salt totally becomes one with it, and is not hesitant in any way.

(1351) Similarly, you do not keep anything reserved from me; so how can I keep anything back while teaching you?

(1352) So, now listen to the most sacred, the deepest secret of my teaching, compared to which all other secrets in the world become evidently open things.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु|
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥

You should be thinking of me only by your mind, become my devotee, perform Yadnyas only for me and bow before me; thus you will come unto me only. This is the truth about which I swear, because, you are very dear to me. (65)

(1353) You should do all your inner thinking and outer actions, making me their goal.

(1354) You should be within me totally, as the wind is totally within the sky.

(1355) In other words, make your mind a temple only dedicated to me, and fill your ears always with the sound of my name and by my teaching.

(1356) Just as a wife looks at her husband with love, your eyes should look at the saints who are my own counterparts pure with self knowledge.

(1357) I am the place where everything is situated. Therefore, let your tongue develop the habit of uttering my names and keep it alive and alert.

(1358) Make it a point to see that whatever your hands do or wherever your feet walk will always be for me.

(1359) O Pandava, whatever you will do to help others or oblige others, that will be the real Yadnya done by you for me.

(1360) How many details should I touch to emphasize one thing? In short, consider yourself as a servant and consider everybody as me, and make yourself qualified for doing service.

(1361) When you will do like that, hatred about all the beings will disappear and you will have humility by the understanding of myself as pervading everything and thus you will be totally having refuge in me.

(1362) Then, in this apparently crowded world the idea of a third thing will disappear and there will be real privacy between you and me.

(1363) Then, eventhough there may be any situation, we will enhance our enjoyment of mutual relationship because I will be yours and you will be mine.

(1364) And, O Arjuna, when the impediment of the third factor will become extinct, you will merge into me by becoming me.

(1365) For example, is there any difficulty in the way of reflection in the water becoming one with the original object, when water is removed?

(1366) Or what prevents a wave from mixing up with the sea or wind from being one with the sky?

(1367) Similarly we appear to be two because of the nature of the body, but when that body is not taken into account, you will become me.

(1368) Do not have any doubt about this. If you think otherwise, I warn you by taking an oth of your own being.

(1369) My dear, to swear by your name is like swearing by Atman only, by myself only, but the nature of real love is that it does not allow you to remember shyness.

(1370) Otherwise, I am the object of knowledge, I am free of the worldly life. I am the one by whose power, the world appears to be real and I am the one whose orders, even Time cannot disobey.

(1371) When I am thus having always truthful thought and when I am continuously alert for the welfare or the world, why should I make an effort to swear at all?

(1372) But dear Arjuna, I have left my creeds of divinity because I am crazy about you out of my love; and thus I have become half of my original nature, and you have become full.

(1373) Dear Arjuna, this is like the king swearing by himself in order to achieve certain intended work."

(1374) Thereupon Arjuna said, "The Lord may not speak something strange like this because all our actions are accomplished by the power of your name alone.

(1375) And over and above this, you are advising me and at the same time swearing also. So I ask you- "Is there any limit to your unscrutable ways?

(1376) Though a little ray of light of the Sun makes the lotus bud bloom, the whole Sun in his full glory arises for it.

(1377) The cloud gives rain enough to quench the thirst of the earth and to fill the sea, but is not the thirst of the bird Chatak the cause of the cloud's generous outpouring?

(1378) Therefore, O the treasure of compassion! The most generous Lord, is not the answering to my query just an instrument for generating this great generosity in you?

(1379) Thereupon the Lord said- "Let us drop this subject because this is not the occasion for going into argument about these things. Please be sure that by doing as I have just now told, you will definitely come unto me.

(1380) When salt falls into sea, does it not dissolve in the same moment? Has it any reason to wait for some time?

(1381) Similarly if you worship me in all forms and beings, your ego will be destroyed and you will be having the view that Atman is every thing and thus you will merge into me.

(1382) Thus I have shown you how, beginning from doing one's duty, step by step, the means reach finally to the attainment of unity with me, in the proper sequence.

(1383) The sequence of this ever-sublimating nature of worship is that when all actions are surrendered to me, the mind of the devotee remains peaceful and sensitive.

(1384) Then through this peace and alertness, he gains knowledge about me by which unity of the devotee with me can be achieved.

(1385) Then, O Partha, the division between the means and the goal does not remain, or you have nothing more to do.

(1386) My dear, because you have offered all your actions always to me, you have my grace and–

(1387) By the strength of this grace, the impediment in the way of fighting will be removed. I have once for all become pleased with you, so, I will not leave you in the lurch any time.

(1388) Geeta is the light by which ignorance is dissipited together with the false appearance and everywhere there is perception of me only, and it is the manifestation of this knowledge made clear through similes, etc.

(1389) I have taught you in various ways, the knowledge of self-realization. Now throw away your ignorance which has created the confusion about what is the right action and what is the wrong action.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज|
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥

Leaving all other paths and duties you should take refuge in me only. I shall free you of all sins! Do not be depressed. (66)

(1390) Just as hope breeds sorrow, gossip with evil intent begets sins, and bad luck brings in poverty.

(1391) So, by ignorance, the doubts about right and wrong action which further create the hell and heaven, are brought into existence. So, sweep away all the concepts born out of ignorance by the strength of this wisdom.

(1392) Just as we drop our false perception of serpent as soon as we actually lift the rope on which the serpent was imagined or recognised, or we drop the activities of the dream as soon as we are awake;

(1393) Or just as the yellow appearance of the moon changes into white when jaundice of the observer is cured, or the bitter taste in the month changes when the fever is gone.

(1394) Similarly, when day is set, we do not see mirage and when we throw down the piece of wood, we automatically throw down the fire hidden in it.

(1395) Similarly when we discard the ignorance which creates the confusion about right action and wrong action, that complication is also discarded with it.

(1396) When this ignorance is destroyed, I alone remain as naturally as I remain alone when the dream with the sleep is gone.

(1397) So, finally I alone remain when ignorance is destroyed, and no other thing remains. Then that devotee, the Jeeva, becomes completely homogeneous with me.

(1398) My dear, to be one with me, without awareness of the separate self is called the surrendering oneself to me.

(1399) Then unity with me remains valid just as the sky alone remains when the empty pot is gone. (which created apparent division between the space in the pot and the space at large)

(1400) Arjuna, you should come and merge into me just as a golden bead is one with gold or wave is one with water.

(1401) O the crowned one, here do not compare this with the surrendering of fire to the sea thinking that the fire may burn up the sea! That never happens!

(1402) It is sheer nonsense, sheerly ridiculous to imagine that after surrendering oneself to me, the soul, the Jeeva maintains his identity.

(1403) O Dhananjaya, in the ordinary life you see that even an ordinary woman who marries a king, enjoys all the glory of the Royalty.

(1404) So, do not have any thought that even after merging with the Lord of the universe which I am, the knot of being a Jeeva still remains unsolved.

(1405) Therefore, to serve me by merging into me is very natural and easy. You should serve like this so that you will attain the divine wisdom as a matter of course.

(1406) Then just as butter once churned out of buttermilk does not mix with that buttermilk, do what you may;

(1407) You must worship me and surrender yourself to me, so that this divisive and confusing thought about what is right action and what is wrong, will not be able to touch you at all.

(1408) Iron itself left alone, becomes rusty and mixes with earth, but if the magic stone touches it, and turns it into gold, then it never rusts.

(1409) Or when once fire is produced by rubbing woods together, it does not remain confined to the wood.

(1410) O Arjuna, does the Sun even see darkness? Does one experience in his waking state, his false, illusory perceptions of the dream?

(1411) Similarly when there is unity with me, is there any reason for anything else to remain?

(1412) Therefore, do not have concept of any other, except me, in your mind. I am going to be all your merits and sins.

(1413) Now the sin which is the sign of all bondage and which would have remained separate earlier, will be futile, and destroyed by knowledge about me.

(1414) O intelligent Arjuna, when the salt falls into water it becomes water totally. Similarly if you surrender yourself totally to me, you will be myself only.

(1415) O Dhananjaya, in this way you will be liberated. Please accept me. So that, I will liberate you by my light in your heart.

(1416) Therefore, now onwards, you should not worry at all, you are intelligent. Armed with this self-knowledge, you take refuge in me and in me only.''

(1417) The Lord Shrikrishna, who is the universally present, all-seeing and all- pervading god, said thus to Arjuna.

(1418) Then he extended his right hand which was dark and beautiful, with a bracelet ring; and embraced Arjuna, the greatest devotee.

(1419,1420) In this way, the Lord Shrikrishna used the occasion of embracing Arjuna so as to endow him with his divine form and spirit, which the word and the intellect cannot grasp and while trying to reach which, the word turns back by holding the intellect in its armpit. (this means intellect and word are not successful in reaching it).

(1421) As soon as the bosom of Shrikrishna touched the bosom of Arjuna, the secret wisdom which was the heart of the god entered into the heart of Arjuna, and thus he achieved unity with Arjuna in his Atmic state without disturbing the duality.

(1422) Just as one lamp may be lit by touching another lamp to its flame, Shrikrishna merged Arjuna into himself, but maintained the duality.

(1423) Then the ecstacy of the overflowing happiness was such that even the Lord Shrikrishna was carried away drowned in it.

(1424) When one stream of speedy water meets similar stream, the space proves to be small, and the quantity of water is so much and so forceful that waves jump into the sky.

(1425) Similar was the embrace of the two great people in which both could not contain the bliss within themselves. Who can understand, how it happened? One can only say that all the universe was completely filled with Narayana. (Now saint Dnyaneshwara summarizes –)

(1426) Thus the Lord Shrikrishna made manifest this scripture of Geeta which is the essential teaching of Vedas and, therefore, is the purest philosophy having all the authority.

(1427) Perhaps you may ask, ‘‘How is this Geeta the origin of Vedas?’’ Therefore, I am going to explain it clearly, which is a well-known fact.

(1428) It is well-known that Vedas are born out of the exhalation of Breath of Mahavishnu. He himself is telling by taking an oth in Geeta that Geeta is the origin of Vedas.

(1429) Therefore, it is correct to say that Geeta is origin of Vedas. This can be proved in another way also.

(1430) That in which any-thing, not being destroyed, becomes merged in a minute form should be called its seed.

(1431) And just as the whole tree is contained in a seed; so also the Vedas having all the three

divisions, are contained in Geeta.

(1432) Therefore, I feel that Geeta is the seed of Vedas, and this is also quite evident.

(1433) The three divisions of Geeta are beautifully shining like ornaments of jewellery which adorn a beautiful body.

(1434) Now I shall tell clearly where these three divisions of Karma etc. are evident in the Geeta.

(1435) The first chapter contains the introduction to the subject of this science of Geeta. In the second chapter, the philosophy of Sankhyas is elucidated.

(1436) In the second chapter, it is said that the Sankhya philosophy does not expect any other means than knowledge for attaining liberation.

(1437) Then in the third chapter, the subject is begun as to the means which the seekers of liberation, who are tied down by ignorance, should adopt.

(1438) That is, the seeker is advised to avoid the selfish actions and prohibited actions, which create attachment and pride about the body, and they should perform their proper routine and occasional duties without mistake.

(1439) The Lord has given his verdict in this chapter that these duties should be performed with clear, pious mind. This is the division dedicated to Karma.

(1440) Further, how these routine duties properly performed become instrumental to cut the bondage of ignorance?

(1441) Asking such questions when the seeker comes to the stage of the aspirant of liberation, the Lord says that he should perform actions and surrender them to the absolute Brahman.

(1442) The Lord Shrikrishna says that the regular actions which are performed by the body, speech or mind should be offered to the God, as and when they are performed.

(1443) The sweet dish of the description of how through the path of Yoga of action worship of God is done, is offered in the last part of the fourth chapter.

(1444) The same teaching that "God should be worshipped through the performance of action" is continued upto the end of the eleventh chapter, which describes the seeing of universal form of God.

(1445) So from the fourth to the eleventh chapter there are eight chapters which form the second division of Geeta dedicated to God, which the Geeta has discussed by removing all objections.

(1446) And the delicate knowledge which a man gets through the devotion to God and which is the sanctified and graceful succession of Teacher-disciple relationship of knowledge,

(1447) Should be further developed by virtues like non-jealousy, not having pride, etc.; so teaches the twelfth chapter, we think.

(1448) From that twelfth chapter to the end of the fifteenth chapter the final ripe fruit of knowledge is the subject of teaching.

(1449) Therefore, upto the chapter which begins with the words "Oordhwamoolam", all the four chapters deal with the division of knowledge.

(1450) So, Veda, or Shruti it is with its three divisions that has become more beautiful by donning the bejewelled ornaments of the verses of Geeta.

(1451) Thus, the fruit of liberation about which the Vedas so enthusiastically swear that it is the only thing which must be realized–

(1452) And the qualities of ignorance and other vices, which are like enemies always opposing the knowledge as "the means of attaining that liberation" are explained in the sixteenth chapter.

(1453) In the seventeenth chapter it is taught that these enemies should be defeated by taking the support of the rules laid down in the scriptures as regards performance of action.

(1454) Thus, the Lord has discussed the hidden meaning of the Vedas from the first chapter to the end of the seventeenth chapter.

(1455) And this is the eighteenth chapter which is giving us the summary of all the teaching of Geeta. This is really the high peak or dome of Geeta.

(1456) In short, Geeta with all the chapters taken together is really the very image of Veda, being most generous in imparting self-knowledge.

(1457) Veda is replete with tremendous riches of knowledge, but there is no other book so miser in imparting knowledge because it has a private talk with only the three castes.

(1458) Veda has stopped there only, without giving any place in the temple of knowledge to the other human beings like women, Shoodras etc.

(1459) Therefore, I feel that Veda has thought of retribution of its past mistake, and therefore, has become available by wearing the apparel of Geeta, for all human beings.

(1460) Not only this, but Veda is available to anybody by the way of entering into his mind as the meaning; entering into his ear by listening; and remaining in his mouth by way of reciting the

whole Geeta.

(1461) There may be a man, who writes down the whole Geeta for someone, who usually recites it, and keeps that written book with himself.

(1462) Even for such a simple soul, Geeta has opened a free camp of dinner, where the joy of liberation is served at the city square of worldly life.

(1463) Just as the sky is the only universal place open for all, either to fly in the sky or to sit on the earth or to bask in the sunshine;

(1464) Similarly, without asking anybody, whether he is of higher class or lower class, Geeta satisfies the whole world by its free distribution of the liberation.

(1465) Therefore, we can say that being afraid of the blame given to the Veda in ancient times, the Veda has taken refuge in Geeta and thus has become worthy of its fair name and fame.

(1466) Therefore, Geeta which is taught by Lord Shrikrishna to the son of Pandu should be considered as the image of Veda, which has become easily followable by all people.

(1467) Just as the cow gives milk for the calf only but that milk meets the need of all the household, so Geeta though taught to Arjuna as apparently seems to be, has actually emancipated the whole world.

(1468) The cloud comes running to quench the thirst of the bird Chataka, but by the rainfall all the nature becomes cool and happy.

(1469) Or only for the lotus which has no one other to look upto, the Sun rises daily, but by his rays, the eyes of the whole world become happy.

(1470) Similarly, for the purpose of satisfying the questions of Arjuna, the Lord Shrikrishna has made manifest the Geeta, but it has removed the great burden of mundane life from the whole world.

(1471) The Lord Shikrishna is not only the husband of the goddess Laxmi, (as described in mythology) but is really a Sun who arises in the 'sky' of mouth and by his talk illumines all the three worlds with the light of the secrets of spiritual scriptures.

(1472) Blessed and pure is the family born in which Arjuna became worthy of this knowledge and opened the gates of the precincts of Geeta for all the world.

(1473) But let this ornamental language be kept aside. The Lord Shrikrishna, who was the Guru, discretely brought the unity of Arjuna with himself back to the level of duality.

(1474) He then said, "Pandava, did your soul agree to this science of action?" And Arjuna said, "O my lord, it is only by your grace!"

(1475) Upon this the Lord again said, "O Pandava, it requires great luck to be able to get the hidden treasure, but seldom there is a man who is fortunate enough to utilize properly the treasure which he has got.

(1476) Let us take the example of the churning of the ocean of milk; the ocean of uncurdled milk. How great must have been the efforts required to be put in, for churning it?

(1477) Those efforts were at last successful because the gods and demons saw by their own eyes the nectar produced in it, but afterwards they failed in the proper care required to be taken.

(1478) As a result, that which was acquired for attaining immortality, itself became the cause of death. When prosperity is achieved without wisdom as to its proper use, this type of disaster takes place.

(1479) Do you not know that the king Nahusha became the ruler of the heaven, but was unable to behave property in harnessing the kingdom and so he became a serpent?

(1480) Therefore O Dhananjaya, you have a great treasure of past merit, and that is why you have become eligible for such knowledge of divine wisdom.

(1481) Now, therefore, you should maintain the discipline required for it and utilize this knowledge by unwavering loyalty.

(1482) Otherwise, O Arjuna, without taking due care to maintain the discipline laid down for it, if you start practising it unwisely, the disaster will be just like that which took place at the end of the churning of the ocean of milk.

(1483) O the crowned one, even if you have in your possession, a cow having all good signs and giving plenty of milk, you will be able to drink her milk only if you know how to milk her.

(1484) Similarly, Guru is pleased and the disciple is properly learned, but if that learning is used with discipline, then only it is useful.

(1485) Therefore, listen with great respect, the discipline which is laid down for the following of this Yoga, this science of action.

इदं ते नातपस्काय नाभक्ताय कदाचन|
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति॥

This should not be told to a man, who does not observe any penance, who is not a devotee, who

does not want to listen, and who is inwardly jealous of me. (67)

(1486) O Partha, you should never tell any man who does not observe any penance, this science of Geeta, which you have learnt by your devotion.

(1487) Even if one is penant, but is not a loyal devotee of the Guru, you should avoid him as the Vedas avoid the lowest born Shoodras.

(1488) And just as one does not throw the sacred food used in the sacrificial rituals to a crow eventhough it may be a veteran, old crow, you should not give this knowledge to a man, who has observed penance up to his old age, but has no respect for his teacher.

(1489) Not only this, a man may be doing penance, he may have a devotion to his teacher, but has no interest in listening to this Geeta.

(1490) If there is such a man, he will be respectable for his two virtues, but will not deserve listening to Geeta.

(1491) Even if a pearl may be very costly can a thread enter it, if it has no hole?

(1492) Who denies that the ocean is very vast and deep? But all the rain becomes useless on its surface.

(1493) Why should not the good food be given to a really hungry man instead of feeding a man, who is already overfed, and wasting it?

(1494) Therefore, however great a man may be, if he has no desire to listen, you should not think of telling him these things even as a past time fun.

(1495) For example, our eye is able to appreciate the beauty of form, but how can it know the joy of fragrance? So, everything becomes fruitful in its right place.

(1496) Therefore, the masters of penance and devotees may be given due respect, but if they have no respect for listening to this Geeta, they should be avoided while imparting this knowledge.

(1497) Now, there may the virtue of penance, devotion, desire to listen, - though all these conditions are fulfilled by a man,

(1498) But if he utters words of scorn about me who am the Lord of all these worlds and the creator of this science of Geeta.

(1499) And those who talk loosely blaming me and my devotees- you should not consider them worthy of listening to Geeta.

(1500) All their well-earned virtues are like lamp-stand, which is not lit on a dark night.

(1501) The body may be beautiful, fair-skinned, and well-decorated with ornaments, but may be lifeless.

(1502) There may be a temple of pure gold, but its entrance may be menacingly guarded by a female cobra.

(1503) There may be very good food cooked, but mixed with poison or there may be apparent friendship with hidden treachery.

(1504) Similarly, my dear wise Arjuna, you should consider that all the penance, devotion, talent of that man are polluted, who blames me or my devotees.

(1505) Therefore, O Dhananjaya, though such a man may be a devotee and an intelligent person having done a great amount of penance, you should not let him touch this sacred science.

(1506) How much more should I emphasize this? Even if the man who blames me, may be as great as God the creator, you should not reveal this knowledge to him even as a matter of fun.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति|
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः॥

He who will tell this most secret knowledge to my devotees, will do by it, my worship of a very high degree and then will come to me, without any doubt. (68)

(1507) O the great Archer, one who fills the base of his devotional temple very solidly by the penance (of good conduct, etc.) and has himself become the strong temple of devotion to the Guru.

(1508) And its front door, denoting his desire to listen, is always kept open; and the dome of that temple is studded with gems of "avoidance of gossip;"

(1509) In such blotless temple of the devotee, you should establish the God Almighty in the form of the gem that is Geeta. Then you will be considered as adorable as myself in the world.

(1510, 1511) Because in the branches of the Geeta, in the shape of the chapter, the Pranava which was in the foetus of A.U. and M and was confined in one syllable of Om, has spread widely, or one may say that this is Gayatri the vine which has grown upon her the flowers and fruits of various verses.

(1512) He who makes this Geeta which is the secret of all Mantras, easily embraced by the devotees just as if the most loving mother and her totally dependant child are meeting each other.

(1513) So, he who does help my devotees to meet this Geeta with that extreme love, becomes after his bodily death, one with me only.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः|
भविता न च मे तस्मादन्यः प्रियतमो भुवि॥

Nobody among all the human beings is more devoted to do what I like most, and there will not be anybody on earth, who is more dear to me. (69)

(1514) When my devotee lives without attachment to his body which he wears as loosely as an ornament, he is liked by me more than all others.

(1515) Among the knowledge men of penance and men performing all ritualistic actions, he is so dear to me that,

(1516) Throughout the world, there is nobody else so dear, because he teaches this Geeta among my devotees.

(1517) Cherishing love and devotion for me with all my glory, he peacefully recites Geeta in a group of my devotees.

(1518, 1519) Like the spring season which makes the trees excited with new tender leaves, making them nod happily by the delicate breeze, by wetting the eyes of the flowers by fragrant honey-juice, giving a loving call by the high pitched slender notes of a cuckoo, this man enters the garden of my devotees. (By his words, the listeners are excited. They nod their heads in appreciation of his thoughts, they have tears in their flower-like eyes due to loving emotions as he talks to them addressing them eagerly, calling them as O sirs! Please listen!)

(1520) Or just as the life of the birds Chakora is fulfilled when the Moon rises in the sky or just as responding through thunder to the mewing of peacocks, the clouds float in the sky in rainy season.

(1521) Like these, the man scatters freely the gems of the verses of Geeta in the assembly of saints, keeping all his attention riveted to my beautiful Omnipresent form.

(1522) There is nothing so dear to me like such a man, neither there was in the past, nor will be in future.

(1523) O Arjuna, I have been keeping such a man preserved with care in my heart, who gives the sweet dinner of the meaning of Geeta to the saintly listeners.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः|
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥

And I am of the opinion that he who studies this religious dialogue of both of us, has really offered the sacrificial ritual of knowledge to me! (70)

(1524) This is the story which gives birth to the religion of liberation, grown in our meeting and dialogue.

(1525) One who will recite without making mistake even a syllable in it, this dialogue which imparts knowledge about all the four human achievements,

(1526) Will become pure-minded by kindling the fire of knowledge and burning in it the ignorance as offering of the oblation, and will please me the Paramatman.

(1527) O the wise Arjuna, even a man who does not know the meaning of this Geeta but recites it by mouth, will get the same joy which the men of knowledge get by discussing its meaning at length.

(1528) In short the man who recites Geeta gets the same fruit as the man of knowledge may get. Really Geeta the mother does not make any distinction between the child which is wise and the child which is innocent and ignorant!

श्रद्धवाननसूयश्च शृणुयादपि यो नरः|
सोऽपि मुक्तः शुभॉल्लोकान् प्राप्नुयात्पुण्यकर्मणाम्॥

And a man who has faith and has no jealousy in his mind and who listens to this Geeta, will also reach the higher heavens which persons of meritorious deeds reach and will be eventually free. (71)

(1529) And he who does not blame anybody following any path, and has complete faith in the listening to Geeta,

(1530) Experiences that no sooner do the letters of Geeta are heard by him, his sin runs quickly away from him.

(1531) Just as the animals in a forest run away as soon as a forest fire breaks out,

(1532) Or just as the darkness disappears in the sky as soon as the Sun shines bright on the eastern mountain.

(1533) Similarly, the whole sin accumulated from the beginning of the world, gets destroyed as soon as Geeta echoes and re-echoes in the main gates of the ears.

(1534) Thus the vine that is our life becomes clean and blossoms with the beautiful flowers of merits and in the end, it yields unlimited fruit.

(1535) I will even say that there is the merit earned by the listener of having performed as many

Ashwamedha sacrifices as the number of the letters of Geeta enter his ears.

(1536) So, in fine, it is a fact that by listening to Geeta, sins are destroyed, merit is earned and the kingdom of heaven is gained later on.

(1537) Before coming into me and merging in me, he takes the first halt in the heaven, enjoys whatever happiness he wishes to enjoy there and finally comes unto me only.

(1538) O Dhananjaya, such are the joyful fruits gained by the listener and the reader of Geeta. Now how much should I expand on this point?

(1539) Therefore, I feel that enough is said in praise of this teaching. Now I am going to ask you a question about the main purpose for which all this philosophy was expounded from the beginning.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा|
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय॥

O Partha, have you listened to all this with concentrated mind? O Dhananjaya, is the confusion of ignorance destroyed? (72)

(1540) So, please tell me, O Pandava, has this whole doctrine of scriptures been well established in your concentrated mind?

(1541) Have your ears conveyed everything as it is which we have put into them?

(1542) Or is something lost in transit, spoiled, twisted or overturned?

(1543) If all that we have taught you is stored in tact in your heart, please answer the question that I will ask.

(1544) I am asking you whether the confusion which was born out of your ignorance about your own self, the Atman, has by now gone or not?

(1545) But why should I ask this abstract question? Tell me only whether you see any separate action or non-action?

(1546) By asking this question the Lord brought Arjuna to such a state that instead of dissolving in the joyful juice of non-duality he was again pulled back to his state of duality.

(1547) Arjuna had reached the stage of absolute Brahman, but the Lord Shrikrishna did not allow him to cross the limits of divisions and duality.

(1548) Otherwise, was it possible that the omniscient God was not knowing what he was doing? But he asked this question so that Arjuna would again come back to the firm ground of duality.

(1549) By asking this question, the Lord brought Arjuna back to the awareness that he was Arjuna, (though unreal in the spiritual sense) and made him say - "I AM COMPLETE'- which was his experience.

(1550) Then just as the Moon rising out of the white ocean of milk, when shining in the sky, seems white and brilliant most naturally without any effort.

(1551) Similarly Arjuna stood as a separate person but he was one moment forgetting that he was Brahman, and he immediately experienced that the whole world was impregrated by Brahman, and when he felt like going beyond that feeling, the Brahman-consciousness also disappeared.

(1552) Thus having and not having the feeling that he was Brahman, alternately, Arjuna was confused and stood motionless on the verge of being very unhappy in the state of being Arjuna, the person.

(1553) Then with unsteady hands he smoothed his uncontrolled hair, and somehow becoming free of sweat.

(1554) Steadying his body himself by controlling its undulations caused by irregular breathing and preventing his body's unsteady gait,

(1555, 1556) Withholding the joyous tears behind his eyelids and subduing
the emotions which were contracting his throat, and making them subside inwards.

(1557) By re-establishing proper articulation of words by the tongue and controlling his shallow and irregular breathing.

अर्जुन उवाच-

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत|
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव॥

Arjuna said, "Gone is the confusion. Memory has come back, O Achuta, by your blessing! I am now steady and ready, with my doubt totally gone! I will abide by your teaching! (73)

(1558) Then Arjuna said- "O my Lord, why do you ask whether I am still confused? Sir! The confusion has already left me, together with its followers!

(1559) Is it necessary in any town that the Sun should come very near a man and ask whether he is seeing darkness anywhere?

(1560) Similarly is it an ordinary thing that we can see you actually by our eyes near us? Is that not enough?

(1561) Further, you are telling verbally just like a loving mother, that secret which cannot be known by any efforts on our part.

(1562) Now, as you are still asking whether my confusion has gone, I wish to tell you that by your grace the confusion has gone.

(1563) I was deluded by the false concept that I am Arjuna, but by knowing you and that you and I are one, I am free of that delusion, and now both the asking of question and answering it are gone.

(1564) I am so enlightened by the teaching given by you that even the seeds of confusion are not remaining in me.

(1565) Now, since there is unity with you, the question whether to act or not to act, which arises only in the state of duality, is no more in existence.

(1566) Now there is no doubt in me because I have attained that state, where action itself has no place.

(1567) As I have realized my own self the Atman, by your grace, I have nothing to do as a necessary thing, and only "to obey you" remains!

(1568) Because, that, which is the only visible thing by which all visible things are destroyed, that which, though a thing, destroys the sense of two-ness in the whole world, that which is one, single, yet abides everywhere in all the universe;

(1569) That, by being connected with which all connections or bindings are cut down; that, by the rising of aspiration for which, all ambitions and hopes disappear and that, by meeting which the self meets itself;

(1570) That is my deity of worship, which "you" are, who accompany unity, you whose grace makes it possible to step into unity;

(1571) And you are the deity whose service I should do for ever, by destroying the doubts about what is to be done and what is not, and by becoming absolute Brahman myself.

(1572) You are he who shares with your devotee your own glory, like the sea who transforms the river into sea-ness as it merges into the sea.

(1573) You are my Guru, as described above, who are untrammeled by any accretions, and who are the only God worthy of service and worship.

(1574) You have destroyed the closed door of duality which was between us, and made it an easy and comfortable thing for me to serve you.

(1575) So, O the god of the gods, I will not hesitate to obey any order whatsoever which you may give me.’’

(1576) Listening to this talk of Arjuna, the Lord danced with delight inwardly and said to himself- I have verily received the best fruit in all the world in the person of my dear Arjuna.

(1577) Does not the milk of ocean forget his limits of waves due to the delight of seeing his own son, the Moon, having completed the phases and become full-moon?"

* * *

(1578) So, thus even Sanjaya was greatly delighted to see the God and Arjuna meeting each other as if on the wedding dais of their dialogue, a meeting which was the meeting of the whole lifetime.

(1579) With that exhilarated mood, Sanjaya said to the king Dhritarashtra- "Sir, how great is the grace of the highly respected sage Vyasa that we both are safe and protected during these times of war!

(1580) Sir, you have no physical eyes to see and move about doing routine work also, but you have the inward sight of the mind which can think properly.

(1581) And by the grace of Vyasa, I am also able to know these things, though I was allowed to move about among the great brave heros only for the testing of the caliber of horses and to drive the chariots.

(1582) Then, this war is such a dangerous situation that whichever party, whichever army meets the defeat, it is our defeat only.

(1583) And it is the most wonderful thing that we are given the grace of enjoying the bliss of the state of Brahman, even in this impossible condition!’’

(1584) Though Sanjaya said all this in his ecstacy, the king sat there silently without any feeling, just as a stone lying in full moonlight.

(1585) Seeing this apathy, Sanjaya's spirits were dampened a bit, but he could not help continue further as he was carried away by the joy.

(1586) Sanjaya talked further, only because he was overwhelmed by the ecstacy of being fortunate to see and hear the divine presence and dialogue of Arjuna and Shrikrishna, but there was no sign of any encouragement or interest in Dhritarashtra!

संजय उवाच-

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः|
संवादमिदमश्रौषमद्भुतं रोमहर्षणम्॥

Sanjay said- "Thus I have heard the exhilarating, wonderful dialogue of Wasudeva and the great Partha." (74)

(1587) Sanjaya said, ‘‘What your nephew Arjuna said to the Lord Shrikrishna was liked by him very much.

(1588) The names of the oceans as the eastern ocean and the western ocean are only different, but the water in both is water only.

(1589) Similarly the duality of these two is only so far as their bodies are considered, but their dialogue is the same.

(1590) This is like how when mirrors or even more reflective things are placed in front of each other, both of them see themselves only, in the opposite mirrors.

(1591) Thus Arjuna was seeing in Krishna, his own as well as Shrikrishna's image and Shrikrishna was also seeing Arjuna and himself in Arjuna.

(1592) The Lord was everywhere in both of them, whether in his own body or in Arjuna's body he looked.

(1593) As there was nothing else, what did they do? They remained as one only.

(1594) Thus, if the two were not there but only one was existing, where was the possibility of dialogue? How could conversation take place if duality was not there?

(1595) Thus, I have heard them talking by maintaining their duality, in which dialogue I was there, dissolving into unity.

(1596) If two mirrors are cleansed and kept opposite facing each other, how can we imagine as to which mirror is looking into which one?

(1597) Or, if a lighted lamp is kept opposite another lighted lamp, can we know whether one is asking the other for a bit of light, and if so, which one is asking?

(1598) Or, if one Sun is kept opposite another Sun, can we decide who gives light and who is lighted by whom?

(1599) If we go in for deciding, the decision is impossible. So, in this manner, the Lord Shrikrishna and Arjuna were united by that dialogue.

(1600) Sir, if salt is caught in between two streams of water, can it resist both of them or will it be immediately absorbed in both?

(1601) Similar is the condition of my mind when I think again about the Lord and Arjuna unified in their conversation.''

(1602) While Sanjaya was speaking these words, the pious devotional emotions overpowered him in such a way that he forgot his own identity as Sanjaya.

(1603) The more his body was shivering by the joyous goose-pimples, his body began to shrink further and his trembling became more evident than the sweat produced by his body due to blissful ecstacy.

(1604) His eyes were filled with tears because of the experience of unity, the tears which were rather the trickling of nectar turned into streams.

(1605) His words were held up in the throat which was choked with emotion and in the suffocated breath the words thus could not be contained in his mind nor could be spoken clearly.

(1606) Or rather, by the manifestation of all the eight Sattwic emotions, Sanjaya actually seemed to be the 'city square' where the dialogue of Shrikrishna and Arjuna took place.

(1607) But this ecstacy is such an upheaval which subsides automatically and therefore, Sanjaya became a bit quiet and aware of himself and his surroundings.

व्यासप्रसादात् श्रुतवानेतद् गुह्यमहं परम्।
योगं योगेश्वरात् कृष्णात्साक्षात्कथयतः स्वयम्॥

By the grace of the sage Vyasa, I heard this secret Yoga of all the secret knowledges, from Shrikrishna, the God of Yoga, while He was Himself telling it. (75)

(1608) After the ecstacy subsided, Sanjaya said (to Dhritarashtra), I have heard today by the grace of sage Vyasa, the Knowledge which is not known even by Upanishads.

(1609) And in a moment, I, as Sanjaya, was merged into Brahman, and the world of duality of "you" and "I" was dissolved.

(1610) By the blessings of Vyasa, today I listened to the teaching of Lord Shrikrishna, where all paths of Yoga come to their final rest.

(1611) –The dialogue which the Lord Shrikrishna had with Arjuna by adopting for himself playfully the position of duality.

(1612) There, my mouth has become the small channel for that stream of know-ledge, only by the blessing of the Guru Vyasa, which is really indescribable.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम्।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः॥

O king, by remembering again and again this sacred and wonderful dialogue of Keshava and Arjuna, I am having fits of ecstacy again and again! (76)

(1613) When Sanjaya started to speak again and as he called- "O king!", he was again overwhelmed with joy and was fully filled with the glow of exhilaration, just as a jewel on which its own lustre shines.

(1614) Just as the peaks of Himalaya mountain shine brilliantly white when the Moon is in the sky, but when the Sun rises, they melt;

(1615) Similarly when Sanjaya regained his body consciousness, he remembered the dialogue of Shrikrishna and Arjuna, and when he remembered that, he again lost his separate identity. This was happening again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः॥

And again and again remembering that extraordinarily wonderful universal appearance of the Lord Hari, O King, I am again filled with wonder and become ecstatic again and again. (77)

(1616) Then Sanjaya stood up and asked, "O king, when I describe the universal presence, the vast form of Shri Hari, why are you just sitting quietly?

(1617) How can we avoid that, which is seen by not seeing, which is existing by not existing, and is remembered by forgetting it?

(1618) There is no scope even to appreciate its glory by standing aloof at a distance, because the flow of the Ganges of knowledge is so tumultuous that it is catching me and carrying me with it."

(1619) Thus he bathed in the Teertha (sacred waters) of the dialogue of Shrikrishna and Arjuna and surrendered his ego.

(1620) Sanjaya in that state, somehow uttered some inarticulate words in a stammering manner and frequently spoke with a choked up throat the name of Shrikrishna.

(1621) But Dhritarashtra was not giving any importance to this state of the mind of Sanjaya and was about to think of something about this, but–

(1622) Having experienced the joy and subduing the emotions, Sanjaya somehow restrained himself.

(1623) Then side-tracking something which was proper to say at such an occasion, the king asked- "Sanjaya! What is this that you are doing?"

(1624) "For what purpose has Vyasa told you to sit here and what are you talking about irrelevantly?"

(1625) When a forest dweller is taken to a palace, it is natural that he would feel out of place there and when the day dawns, the demons, the night prowlers would feel that it is night for them.

(1626) One finds it tasteless if he is given what he cannot relish; so, it was natural that Dhritarashtra found Sanjaya's statements and the state of mind quite contrary and meaningless.

(1627) Dhritarashtra pointedly asked- "O Sanjaya, please tell me"- whom will this war which has arisen, give victory finally?

(1628) Anyway my mind says that the power of Duryodhana is always superior.

(1629) And compared to the other party, his army is also one and a half larger in number. So, would it not bring final victory to us?

(1630) At least that is what we surmise! But what is your own prophesy? That is not known to us. Whatever it may be, do speak out what is your conjecture!"

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः|
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥

Wherever there is Shrikrishna, the Lord of Yoga; and wherever there is Arjuna, the wielder of bow (The great Archer), there will be the Riches, the victory, the prosperity and abiding, durable good morality. This is my conviction."- Sanjaya said. (78)

(1631) Upon this, Sanjaya said, "I do not know, who will be victorious between the two. But one thing is certain, where there is life, there is living.

((1632) Where there is Moon, there is moon-light. Where there is Lord Shiva, there is Ambika. Where there are saints, the discrimination is sure to be there. Is it not?

(1633) Where there is king, there is army. Where there is courtesy, there is relationship. Where there is fire, there is power to burn. Is it not?

(1634) Where there is compassion, there is religion. Where there is religion, there is joy, where there is joy, god is surely there.

(1635) Where there is spring, there are gardens blossoming, where there are such gardens, there are flowers. And where there are flowers there are groups of hovering black-bees.

(1636) Where there is Guru, there is knowledge. Where there is knowledge, there is the perception of Atman, and where there is that perception, there is satisfaction.

(1637) Similarly, where there is good fortune, there is enjoyment of pleasures. Where there is that enjoyment, there is enthusiasm; and where there is Sun, there is light.

(1638) Similarly, where there is the king Shrikrishna, who makes all the human achievements worth their name, there is definitely the goddess of Riches.

(1639) And he whose wife is the divine mother Laxmi, will not the other occult powers like power to become minute, power to become heavy etc. become his maids obeying his orders?

(1640) Lord Shrikrishna is himself the very image of victory, and where he is, that party will definitely be victorious.

(1641) Arjuna is famous for his name Vijay, which itself means victory, and Lord Shrikrishna is himself 'victory' as said above. So there is victory to that side together with the great prosperity.

(1642) Will not the ordinary trees compete with, and defeat the divine wish trees, in that country, where such father and mother like Lord Shrikrisna, the Riches and victory are there to support them?

(1643) Why will not the ordinary stones in that country be like Chintamani, and why will not the earth there have the qualities of gold?

(1644) O King, what wonder is there, if the rivers in that country will flow with nectar instead of water? You should think about this yourself.

(1645) Whatever the people of the country may speak their words will be Vedas, and will they themselves not become the embodiments of Sat-Chit-Ananda?

(1646) The heaven and the liberation are under the control of the man who has parents like Shrikrishna and goddess Laxmi to protect him.

(1647) Therefore, I know that where there is Lord Shrikrishna, the spouse of Laxmi, all the powers are definitely in their service.

(1648) Just as the cloud which is born out of the sea is more useful than the sea itself, the same was the position as regards Shrikrishna and Arjuna.

(1649) No doubt the Guru, as the magic stone Parees is very important because by its touch the iron

is turned into gold, but for usual business in the world, it is gold that is useful.

(1650) In this example, some may find that the Guru is counted lower in importance, but do not think so, because the fire gives its own light to the world through the lamp.

(1651) Similarly, though Arjuna began to seem more brilliant than the Lord; in his praise the Lord Himself is praised.

(1652) Moreover, usually the father has a desire that his son should outshine him; that desire was fruitful in the case of Lord Shrikrishna.

(1653) Or, O King! That party where Arjuna is helping by the grace of Lord Shrikrishna,

(1654) Is definitely going to be victorious! Why should you have doubt about this? If that army will not win, victory itself will lose all its meaning!

(1655) Therefore, where the Lord Shrikrishna is always there with Goddess Laxmi, and where Arjuna the son of Pandu is there, that party is going to be victorious.

(1656) If at all your mind has any trust in what the sage Vyasa has told, you should take this statement as valid and unbeatable.

(1657) There is happiness with all auspicious things where the Lord Narayana (Shri Krishna) and Arjuna the greatest devotee are ready.

(1658) If this statement proves to be false, I swear that I will not claim to be the disciple of sage Vyasa!'' ''So declaring in a louder voice, Sanjay raised both his hands above in the air.

Here Dnyaneshwar says -

(1659) In this way the whole gamut of the epic of Mahabharata was told by Sanjaya to the king Dhritarashtra, by putting it in this last verse.

(1660) If we consider the whole vastness of the fire as universal element, it is very great, but in order to give light at night time, to do the job which the Sun does in the daytime, it has to be used by lighting a small wick in a lamp.

(1661) Similarly, the endless expanse of Brahman as Om, the sacred word, became smaller in the form of Mahabharat with its one lakh and twenty-five thousand verses; and Geeta with its seven hundred verses came as a summary of that Mahabharata.

(1662) And this last verse of the seven hundred verses of Geeta, the most important verse, giving the final verdict of the narrator Sanjaya, is the summarized teaching of the Geeta, in a nutshell.

(1663) It will be considered that the man who lovingly meditates in his heart upon this one single verse, has become victorious over all ignorance.

(1664) These seven hundred verses may be considered as seven hundred steps of Geeta, or the verses are the supreme nectar in the heaven that is Geeta.

(1665) Or, to my imagination, these verses appear as seven hundred pillars of the Royal court of the king Atman, which is the Geeta.

(1666) Or, this Geeta should be considered as the goddess who is praised by these verses which are also seven hundred as in the book of Saptashatee, which is the story of the greatness of the Goddess, who gives emancipation to the demon buffalo which is 'ignorant confusion,' and has become pleased.

(1667) Therefore, he who will be a devotee of this Geeta by his mind, body and speech will be the emperor of the empire of blissful joy.

(1668) Or in this Geeta, Lord ShriKrishna has given us all these seven hundred verses which surpass even the Sun, in the matter of dissipating the darkness of ignorance.

(1669) Or this Geeta has become the garden of grape-vine, where letters are grapes and which has become the place of cool rest for the tired travellers on the road of worldly life.

(1670) Or the Geeta may be imagined as a beautiful pool in the form of the mouth of the Lord Shrikrishna which pool has these seven hundred Lotus flowers and around which saints are hovering joyfully like black-bees.

(1671) Or these seven hundred verses are none else than court-singers praising the Geeta.

(1672) Or by erecting the compound wall of these seven hundred verses, in the beautiful town of Geeta, Vedas, like some Brahmins have come to reside.

(1673) Or these verses may be said to be the arms extended by the loving wife Geeta to embrace her husband the Atman.

(1674) These are seven hundred black-bees, on the lotus of Geeta, or waves on the sea of Geeta or the horses of the chariot of Geeta.

(1675) Or, having the auspicious Sinhastha of Arjuna at hand, there is the gathering of seven hundred pilgrims who have arrived at the river of Geeta for sacred bath. (Sinhastha is the period of time when Jupiter is in the position against Leo, the 5th zodiacal constellation.)

(1676) Or, this is not a chain of seven hundred verses; but a rosary of gems Chitamanis or a line of wish-trees, which attract even the ascetic minds.

(1677) As each verse is better than another in this Geeta, how can one praise each and every verse?

(1678) Just as the distinction of milching or non-milching, barren cow cannot be made about the Divine cow which supplies every need;

(1679) Or just as there is no back side or front side for flame of a lamp; or no smaller or bigger Sun, or there is no shallowness or depth to be counted in respect of the sea of nectar.

(1680) Similarly, we should not say that certain verses are first or last. Can we say that flowers of Parijaat are small or large, fresh or otherwise?

(1681) And there is no further necessity of my justifying that there is no less or more important among the verses in Geeta, because one important thing is that in reading Geeta, there remains no difference as to who is the teacher, the reader, and who is the disciple to be taught.

(1682) Even ordinary men know that in Geeta it is the God who is speaking and he is speaking about Himself only.

(1683) This unity is so tight and strong that the benefit which a reader gets by knowing its meaning is also got by the one who only recites it merely by his mouth.

(1684) So, I need no more justification to be made about Geeta. Geeta is the very image of the God in the form of literature.

(1685) When any science has done its job to give its knowledge to the reader, it does not remain in its effective existence; but Geeta is not like that. It is eternal, ever living, not destructible, verily the Brahman.

(1686) O! Just see how under the pretext of teaching Arjuna, the Lord has, out of his compassion, made easily available the supreme bliss of Atman for all the world!

(1687) Just as pretending to quench the thirst of the bird Chakora, the Moon cools all the world,

(1688) Or just as making a pretence of pleasing the sage Gautama, the Lord Shankara released the heavenly waters of Godavari for giving cool comfort to all the people,

(1689) Similarly, making Arjuna a calf, the Lord Shrikrishna, as a cow, gave this milk of Geeta sufficient for the whole world.

(1690) If you swim in this Geeta to your heart's contentment you will reach the non-duality; and if merely you will give your tongue the exercise of reciting this aloud-

(1691) Even then, just as all the parts of an iron piece become gold though the magic stone touches it at one point only.

(1692) As soon as you will put even one line of a verse in the pot of recitation to your lips, you will be nourished with the tonic of unity with Brahman.

(1693) Even you may not put the pot of recitation to your lips but turn your ear to it, then also the result will be the same by hearing even a word or letter of this Geeta.

(1694) Just as a really rich and generous man does not turn any beggar away, Geeta gives liberation and nothing short of liberation if you adhere to any means like listening, reading or meditation on its meaning, whatever you like!

(1695) Therefore, only Geeta and Geeta alone should be adhered to, in the company of saintly persons of self-knowledge. What are you going to do by following other sciences?

(1696) Further it should be noted that the sage Vyasa has put in a simple manner, the private heart-to-heart talk between the Lord and Arjuna, so that anybody can as if see it objectively by putting it on his palm.

(1697) For example, when a mother sits for feeding her child, she makes tiny morsels of the food, easy for the child to take them in his mouth.

(1698) Or while wind is uncontrolled in the sky in its own element, man has invented a fan and made the wind a useful thing for his comfort.

(1699) Similarly, the sage Vyasa has knitted in the format of Anushtubh meter, the knowledge which is originally not possible to be put into words, and made it followable for women, Shoodras and all.

(1700) Sirs! If pearls are not formed in the shells by the drops of rain falling during the period of Swati star-constellation, how are they to adorn as ornaments on the beautiful bodies of young women?

(1701) If sound is not produced by a musical instrument, how can we listen? If flowers are not there, how can we smell them?

(1702) If food is not tasty, how can our tongue find it sweet? Without mirror, how can the eye see itself?

(1703) If embodied Guru is not visible in person, whom is the disciple going to serve?

(1704) Similarly if the abstract Brahman had not been put into so many verses, how could anybody have understood anything about it?

(1705) The world sees the sea as it is, though clouds are pulling water up from it: because, how can a thing which has no measure, be known as reduced or increased?

(1706) So, if that which is beyond the ken of speech, would not have been confined nicely in these verses, how would our ears and minds have got the satisfaction?

(1707) Therefore, it is the greatest obligation on the world, by the sage Vyasa that he has compiled the teachings of Lord Shrikrishna in these verses of Geeta.

(1708) And I have brought the same knowledge before you for your listening, by keeping my mind continuously attentive to the terminology used by the sage Vyasa.

(1709) I am aware that I am officiously dabbling in the depths of the subject, where the intellects of the sage Vyasa and others, only walk haltingly with lot of misgivings about their ability.

(1710) But this Lord of Geeta is easily the most amiable god. While he is wearing the beautiful garland of the verses of sage Vyasa, he does not reject my humble bunch of little grass-blades of Doorvas!

(1711) Sirs, is there no entry for a little insect to quench its thirst at the shore of the ocean of milk, only because that shore is frequented by big elephants for drinking its milk?

(1712) A tiny young bird is somehow floating on the air though it has no wings strong enough to fly high; and in the same sky, eagle is swiftly soaring to new heights!

(1713) The king swan walks with elegance on the earth, but does it mean that others should not walk at all, according to their capacity?

(1714) Sirs, a big vessel can hold a lot of water in it, but does it mean that nobody should take a handful of water in his mouth to wash it?

(1715) A torch is big and its light is also big enough, but is not a little wick having a tiny flame according to its own size?

(1716) The reflection of the sky in the ocean is vast, but the same sky is having its small reflection in a small pool of water.

(1717) Similarly, it is not logical to say that we should not step in this subject only because great minds like that of sage Vyasa are delving deep into it.

(1718) Should not a small fish venture to swim in the sea, in which larger aquatic animals even of the size of mount Mandar are roaming about?

(1719) Aruna, the driver of the chariot of the Sun sits very near the Sun, and sees him from very near, but does not the little ant scurrying on the earth see the Sun as best as it can?

(1720) Therefore, it is not at all prohibited or undesirable that simple men like me should write

Geeta in our Marathi language.

(1721) And will not the son who is closely following the footsteps of his father, reach the same destination as his father will reach?

(1722) Similarly, unworthy as I may be, if I walk taking the path which the sage Vyasa and others have taken and consulting the earlier great commentators, I shall reach the right destination- where else can I go and how?

(1723) Further, by taking the virtue of forgiveness from whom the earth has become so tolerant of the animate and inanimate things, and from whom the Moon takes nectar on loan and cools the world,

(1724) By taking the pure light from whom the Sun dissipates all the darkness,

(1725) From whom the sea got water, water got its sweetness, sweetness has got the beauty,

(1726) From whom the wind has its force, the sky its vastness, and knowledge has earned the royal glory,

(1727) By whose grace Vedas have the sweetness of the speech, happiness has got enthusiasm, and the whole universe has its beautiful shape.

(1728) That Master, Sadguru Nivruttinath, who obliges all, has entered in my consciousness and is residing there.

(1729) Then what is so surprising if I put into proper words the discussions in the Geeta, in Marathi language?

(1730) Sir, Ekalavya, the Bhilla from the mountains, prepared an earthen image of Guru Dronacharya and studied Archery with faith in front of that image. Even in this way he could disarm many an archer in the world because of his devotion to his Guru!

(1731) Trees near the sandalwood tree take up its fragrance, only by vicinity. The robe which the sage Wasishtha had hung for drying, became so brilliant that it did the work of the Sun!

(1732) Compared to them, I am a living person and my Guru is so capable that by one glance of grace, he can lift his disciple up to the level of Atman.

(1733) If our eyesight is perfect without any defect and over and above that, the Sun is helpful, then, is there anything which we cannot see?

(1734) Then even my breathing may become great volumes of wisdom! Sirs! I, Dnyandeva, would ask you- "Is there anything that cannot be successful by the grace of Guru?

(1735) On this count only, I have used Marathi language and conveyed the meaning of Geeta to people in such a way that they may visualize it by their eyes.

(1736) If these Marathi verses will be sung by anybody, there will be nothing wanting in the captivating quality of his song.

(1737) Therefore, if somebody sets about to sing Geeta, it will be an ornament to his singing. Even if somebody simply reads these words in prose, Geeta will not leave anything short in that recitation.

(1738) An ornament if seen as it is, without wearing it, is also beautiful to look at. Then is it not rather better to put it on?

(1739) If you take the example of pearls, they are definitely improving the beauty of gold, when they are studded in it; but if not, they are not less attractive, if seen separately.

(1740) The white roundish Jasmine flowers blossomed in the spring season do not become less fragrant either in a garland or when kept loose.

(1741) Similarly, I have written this book in ovi form in such a way that the quality of good singing befits it, but even without singing also, it is equally sweet.

(1742) I have sewn the letters in the ovi meter in such a manner that they are having fragrance of the bliss of Brahman and can be understood by everybody, even by children.

(1743) Now for the sake of fragrance, we have not to find out how many flowers there are on a sandalwood tree.

(1744) Similarly, as soon as somebody listens to this book of ovis, he goes into a trance; then if he listens to a discourse giving explanation of its meaning, will it not be enchanting to the mind?

(1745) Even by simply reciting it, the learning rises to its peak in such a way that even if a stream of nectar may be flowing by one's side, one will not pay attention to it.

(1746) So, the poetic content of this book is so perfect that it produces profound peace, and we can say that listening to this poetry has surpassed in quality, both the meditation and concentration on its meaning.

(1747) By listening to this, anybody can gain the essential part of the joy of self- realization and will have his sense organs well-nourished with aesthetic sensitivity.

(1748) The birds Chakora are directly enjoying the moon-light and getting satisfaction according to their own capacity, but is not the benefit of moon-light available also for others?

(1749) Similarly, in this spiritual science only wise persons can enjoy the deep secret of its profound meaning, but others are also happy by the supremely attractive style of words, cleverly used.

(1750) All this is really the greatness of my Guru Shri Nivrittinatha. Therefore, this is not only a book, but the glory of his grace.

(1751) In the ancient times, near the shore of the ocean of milk, the lord Shankara revealed privately to his dear wife the Shakti, the most secret knowledge.

(1752) That knowledge was heard by Matsyendra Nath, who was in the womb of a crocodile in that ocean.

(1753) Matsyendra Natha met on the slopes of the hill of Saptashring, Yogi Chourangi Natha, who was without hands and feet. By the kind vision of Matsyendra Natha, his limbs were restored and he became strong as ever.

(1754) Then thinking that it was time to take Samadhi, Matsyendra Natha gave the key of the secret knowledge to Goraksha Nath.

(1755) Matsyendra Natha bestowed upon Goraksha Natha all the spiritual authority, and gave him the spiritual seat of his Sampradaya. Goraksha Natha is the pure lake of lotus flower of Yoga, and the slayer of all sense-objects.

(1756) Then this knowledge which Goraksha Natha had received by succession, right from the Lord Shankara was taught by him completely to Gahini Natha, the very reservoir of the joy of non-duality.

(1757) He in turn, seeing that the evil forces of Kaliyuga (the Dark Age) are advancing, gulping down all the beings very fast, gave orders to Nivritti Natha that –

(1758) "The treasure of knowledge and the way of imparting it received right from the Adishankara through the succession of the teacher and the disciple,

(1759) Should be accepted by you, and you should hasten to save the Beings, who are being swallowed by the evil forces of Kali."

(1760) Nivritti Natha is naturally very kind and over and above this, he received the orders of his Guru. Therefore, he rose to the occasion with that force which the clouds of the rainy season have, in order to save people, and give them peace.

(1761) This Geeta is the result of the downpour of the peace, which he achieved through the teaching of the meaning of Geeta, which was the result of his compassion for people suffering from sorrow.

(1762) At that time, I eagerly stood before him with the eagerness of bird Chataka and thus I have become successful in this adventure.

(1763) My great Guru has, in this way, given to me by this book, the treasure of spiritual trance in the state of Atman, which he has received through the succession of Sampradaya.

(1764) If such is not the case, how could I become worthy of writing this book, when I do not read much nor recite anything properly, nor know how to serve my teacher in the right manner?

(1765) Really, you should please note that my Guru has used me as an instrument and thus saved the world by creating this book.

(1766) So I request that since I have been seated by my Guru before you to speak you may please forgive me for any words used improperly or omitted, just like a mother forgives her son.

(1767) I have no knowledge how to use words, how to argue logically taking the subject to its heights and what are the figures of speech, etc..

(1768) Just as the puppets dance as the holder of the strings wishes, so putting me in front of you, it is my Guru only, who is speaking.

(1769) Therefore, I do not emphatically request you to forgive the errors if there are any in this book, because my Guru has given me the job of only becoming a mouth-piece.

(1770) And if a man having no good qualities comes and stands before you who are saints, does not become well-qualified, the blame goes to the lack of influence of the saints and in a playful way, a person like me will be annoyed with you only.

(1771) If the low-grade iron does not get rid of its bad quality even by the touch of the magic-stone 'Parees,' then whose fault is it?

(1772) The ordinary stream has only one thing to do. It has to flow and merge into Ganges. Then if it also does not become the Ganges, what is its fault there?

(1773) Thus, by my great good fortune, I have come to the feet of saints like you. Then what else is there for me to achieve?

(1774) O the revered Guru Maharaj! By your great grace, you have afforded me this benefit of the company of saints! Now all my aspirations are fulfilled.

(1775) O, my respected saints, because such a maternal home like your nearness is luckily available to me, this child-like naughtiness of writing commentary on Geeta has become successful.

(1776) Sirs, perhaps the whole earth can be moulded into gold; or mountains like Meru made of the

gems Chintamani can be built.

(1777) It may be easy to fill all the seven seas by nectar and it may not be much difficult to create Moons from ordinary petty stars.

(1778) It is not perhaps very difficult to cultivate large gardens of divine Wish Trees, but it is not easy to make clear the secret of Geeta.

(1779) I, being just like a mute person, has been able to express the meaning of Geeta in such a way that all can see it by their eyes.

(1780) By crossing the whole sea of this great book of Geeta, I am holding the flag of fame in my hand, and dancing with ecstacy like a dancer who dances in front of the procession of a marriage ceremony.

(1781) I have built this temple of the meaning of Geeta, which appears like the mountain Meru because of this dome of the last chapter, and I have established the image of my Guru in its shrine room, and I am offering my worship to him.

(1782) A little child was lost and estranged from its kind-hearted and pious mother who is Geeta, and was roaming about aimlessly, being stranded. It is by your great grace only, that this child has again met its mother.

(1783) Sirs, I have spoken by understanding the minds of all of you. This is not a mere babble of the child Dnyanadev.

(1784) What more can I say? By your blessing only I have been able to witness the grand ceremony of completion of this book, and my life's purpose is fulfilled.

(1785) Every hope that I cherished in my heart, has been fulfilled by you, and therefore I am very happy.

(1786) Sirs, we are laughing at the Sage Vishwamitra today because you have created such a great book through me though I am very weak.

(1787) What laudable achievement is there in creating a world, which is eventually to be destroyed; only to tease God the creator, with a purpose of giving some honorable place to the king Trishanku? (which feat was achieved by the sage Vishwamitra.)

(1788) The Lord Shankara was pleased with Upamanyu, and gave him the ocean of milk, but that is also not comparable to your grace, because that ocean of milk contained the most dangerous poison Halahala.

(1789) It is true that when the whole world was covered by the demons of darkness, the Sun came to

free and protect the world and destroy the darkness, but while doing so, he also harassed people with his extreme heat.

(1790) No doubt, the Moon has poured down her cool rays, and satisfied the world, but how can that Moon with dark patches on her face, stand in comparison with this great book?

(1791) Therefore, I again say that the creation of this book which the saints like you have done through me has no equal anywhere.

(1792) Finally, it is all your own achievement that this religious sermon in the shape of this book has become accomplished without hindrance, where my role is only of a courier servant.

Universal Prayers by the Saint Dhyaneshwara

(1793) Now, may the Universal God be pleased by this sacrifice, where the oblations are of the speech, and by being so pleased, may He give me the following boon of His grace.

(1794) I request that the evil of the villains may be gone. Their interest in good deeds may increase, and all the beings should have soulful friendship with each other.

(1795) The darkness of sins may be dissipated. Let there be the dawn of performance of our own duty, in the universe, and then every being may receive what he really desires.

(1796) Let the hosts of Saints, who are having real faith in God, and who constantly pour down all the auspicious things on the world, continuously meet all these beings.

(1797) The Saints who are the groups of moving divine 'Wish-trees', the Towns of living gems of Chintamani, and the speaking Oceans of nectar,

(1798) Who are Moons without stigma, Suns without heat, may be related to all at all times.

(1799) Finally, let all the beings from the three worlds be completely happy in all respects and worship continuously the Primordial God, the divine Purusha.

(1800) And especially in this world, those who live by the tenets of this book may be victorious over the visible as well as the invisible worlds.''

(1801) Upon this prayer, the great King, the Lord of the Universe said, "So be it. Let this be the endowment of my grace!" By this boon, Dnyanadev became very happy.

(1802, 1803) Thus in the age of Kali in Maharashtra region, on the southern bank of the river Godavari, there is a group of towns among which there is a very sacred and ancient place by name Newase, in which is seated God Mohiniraj who is the thread of the life force of the universe.

(1804) There, Shri Ramchandra, the king, who belongs to the family lineage of the Yadus and who is the supporter of all arts, is ruling with justice.

(1805) There, Dnyanadeo the son (disciple) of Shri Nivrittinatha belonging to the Sampradaya of Shri Mahesh (Lord Shankara) has given the ornament of indigenous language Marathi for Geeta.

(1806) Thus in the town of Mahabharata, in the section dedicated to Bheeshma, which is well-known, there was a good dialogue between the Lord Shrikrishna and Arjuna.

(1807) That is the essence of Upanishads, the maternal home of all scriptures, and a sacred lake in which the sages of the order of Adepts, called Paramhansa, happily enjoy their residence.

(1808) Dnyandev, the disciple and the servant of NivrittiNath, says that here the Eighteenth chapter of that Geeta comes to an end.

(1809) He prays that further on, by the riches of the merits of this book, all the beings may be totally happy and may fulfill their life.

(1810) In the Shaka year of twelve hundred and twelve, this commentary was written by Dnyaneshwara and Sat-Chidanand Baba did the work of a scribe of this book, with great respect.

The Epilogue by Saint Eknath

(1) In the Shaka year of fifteen hundred and six in the Samvatsara called T¢rana, the book Geeta-Dnyaneshwari was corrected, with all respects, by Eknath, the disciple of Janardana.

(2) Originally, the book was very correct, but by the lapse of time, in the process of copying and recitation, it became ridden with errors. By removing those errors, this Dnyaneshwari text was arrived at, as a clean copy.

(3) I bow to the unblemished Dnyaneshwara by reading whose commentary on Geeta, the devoted souls who want to know the meaning of the book, attain that knowledge.

(4) The writing of this copy was completed at the town Pratishthana on the banks of the river Godavari on the most auspicious day of Kapilashahthi in the month of Bhadrapada.

(5) The ovis of Dnyaneshwari are so beautiful that anyone who may compose poerty in Ovi meter later on, should be considered as a man, who has tried to put a coconut shell in the dish of nectar. (Those ovis will not be so sweet).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे, मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः॥(१८)

Thus in the Upanishods, sung by the Lord, in the Science of knowledge of Brahman, in the scripture of Yoga and in the dialogue between Shrikrishna and Arjuna, this Eighteenth Chapter by name 'The Yoga of Renunciation and Liberation' comes to an end. (18)

End of English version of Shri Dnyaneshwari written by Shri Diwakar Anant Ghaisas, a devotee of Lord Shrikrishna in the shaka year Nineteen Hundred and twentyseven, at Mumbai in the state of Maharashtra in India.



Appendix

References to Mythological Personages and episodes, in Dnyaneshwari

(1) Chapter I, Ovi-37. Janamejaya:

By some misdeeds of Janamejaya, the King of Hastinapura and the successor of the King Parikshit - who, the latter was the grandson of Arjuna, eighteen Brahmins were killed and by that sin, Janamejaya became leper; but at the behests of the Sage Vyasa, Vaishampayan read out the whole epic of Mahabharata to him, by which, Janamejaya was cured of his affliction and the dead Brahmins became alive again.

(2) Chapter I, Ovi-68.

A little bird tries to dry up the Ocean.

There is a story of a little bird Titawi, who had laid her eggs in a crevice of a rock on the shores of the sea. But a frog swallowed those eggs and she entered the sea water. Titawi came to know about this and lamenting the loss, began to request the sea to return her eggs. The sea did not return them. So, Titawi decided to dry up the waters of the sea by her beak. This was going for some days. Finally by mediation of the sage Narada, the eggs were returned by the sea, on the request of the Lord Vishnu. Saint Dnyaneshwara says that for him to try to explain the meaning of Geeta is as impossible a task as that of that little bird, in trying to dry up the sea.

(3) Chapter I, Ovi-141.

The Monkey, Hanuman on the flag of Arjuna.

There was a bet of Arjuna with Hanuman. Arjuna said that had he been there in the days of Ramayana, he would have constructed a pathway of arrows across the sea towards Lanka, and stone-pathway would not have been necessary. Hanuman said that by the weight of mighty monkeys and bears, that pathway would have been broken, and Hanuman actually jumped upon a pathway of arrows built by Arjuna then and there and showed how it was broken by his weight. The condition of the bet was that in the event of the pathway being broken, Arjun would burn himself in a fire. Lord Shrikrishna, in order to save him from the certain death, asked to re-enact the test in his presence and placed his powerful Sudarshan wheel below the pathway which was again built by arrows by Arjuna. When Hanuman jumped, this time the pathway did not break. As Lord Krishna was in the form of a Brahmin, both Arjuna and Hanuman did not recognize him. The condition of the bet was also such that if the pathway would not break, Hanuman would sit on the Chariot of Arjuna, on the flag post and would help him in war. So, now, Hanuman agreed to that condition and sat always at the post of

the flag and helped Arjuna against Kouravas by roaring very loudly and by creating fear in the minds of Kourava soldiers.

(4) Chapter I, Ovi-200.

Arjuna had defeated Lord Shankara on one occasion.

While undergoing the condition of staying in the forest, Arjuna did penance in order to obtain a great missile by the name of Pashupata. The Lord Shankara came there as an aborigine hunter and started argument as to who killed a bear, which had sustained the wounds of two arrows at the same time, one of Arjuna and the other of the Lord. Arjuna fought with the Lord, taking him to be an ordinary hunter and in the end he was nearly victorious. Appreciating his bravery, the Lord revealed to him his own identity and gave him the desired weapon.

(5) Chapter I, Ovi-200.

There were two sons of Sanrhaad who was the brother of Pralhad the famous devotee of Lord Vishnu, though being a Demon. These two sons were called Niwata and Kavacha who were very powerful and even the Lord God Indra was unable to subdue them. Arjuna, who was the spiritual son of the Lord Indra was called by him to help. Arjuna defeated both the brothers in spite of their black occult powers and killed them.

(6) Chapter II, Ovi-10.

Arjuna defeated the Gandharva -

Once when Pandavas were travelling incognito towards the Panchala region to attend the Swayamvara of Droupadi, one Gandharva by name Angarparna, who was merrily swimming with his wives in the waters of Ganges, tried to stop Pandavas, upon which Arjuna challenged him for

battle and defeated him. Being subdued, that Gandharva made friendship with Pandavas and gave Arjuna a special occult power to see very minute articles.

(7) Chapter 2, Ovi-38.

Arjuna says - Am I Bhasmasura? Bhasmasura was a demon who was born in the ashes which the Lord Shankar used to apply to his body. By worshipping the Lord, this demon obtained a boon that if he would put his hand on the head of any person, that person would be turned into ashes, so that there would not be shortage of ashes from burning of a dead body for the Lord - The demon misused this power and once tried to put his hand on the head of the Lord Shankara himself. The Lord ran to the God Vishnu, who took the form of a beautiful damsel by name Mohini, and under the pretext of dancing before a deity with Bhasmasura as her bridegroom, made him dance, in which he was to follow the steps of dance as she was dancing. Mohini suddenly took a posture in the dance, with both of her hands above her head. Bhamasura did likewise and by the force of his boon he himself was turned into ashes and thus great danger to all was averted. So, Bhasmasura is likened to a man who goes against his own benefactor.

(8) Chapter 3, Ovi-152.

Reference to the King Janaka.

The king of Mithila city state, Janaka conducted his rule of the kingdom perfectly and discharged all his royal duties extremely well, but as he had perfect self-knowledge he was not attached or involved mentally in any action, and maintained his state of freedom.

(9) Chapter 3, Ovi 163.

Krishan refers to his feat of bringing back to life again the dead son of Sandipani, his preceptor, as the fees to be paid for all the education he received from that preceptor. Krishna and his brother Balaram went to Yama, the God of Death and brought back the soul of the Guru's son from a large fish who was having possession of the soul of that son, with the consent of Yama.

(10) Chapter 5, Ovi-11:

Upamanyu was given the whole ocean of milk.

Upamanyu was the elder son of the sage Vyagrapada, the successor in the lineage of Vasishtha, the famous sage. (Dhoumya was his younger brother who was the Guru of Pandavas). Due to poverty their mother used to give flour mixed with water to these brothers, as milk, because real milk was not available. One day they got real milk to drink at some neighbour's house. Upamanyu demanded real milk from his mother.

His mother cajoled him and said - "For real milk, you should have done penance in the past and earned enough merit". Hearing this, Upamanyu went out and going to the Himalayas observed prolonged penance, upon which the Lord Shankara was pleased with him and as he asked for regular supply of real milk to drink, the Lord in his famous generosity gave him the facility to drink milk from the ocean of milk. This generosity is alluded to in this Ovi.

(11) Chapter 9. Ovi - 392.

Eagle, called Garuda, on whose back, Lord Vishnu rides and flies to any destination. The story goes that the Eagle, (in order to free his mother Vinata had to fulfil the desire of Kadru his step-mother, to bring nectar from the Gods for her sons who were serpents so that they would be immortal, and Vinata would not be compelled to serve Kadru) went

to fight with Gods and also the Lord Vishnu. In the battle, Eagle showed such valour and bravery that Vishnu gave him the nectar. Eagle was given the honour of being the vehicle of the Lord Vishnu.

(11) Chapter 9. Ovi - 394.

Krishna opens the cloth-fold of rice-flakes of Sudama.

Sudama was a class-mate of Krishna in Sandipani's monastery. He was poor when Krishna was very rich, and the ruler of Dwarka, Sudama, being directed by his wife to see Krishna and request him for some help, went there. While going, he took with him a small amount of rice-flakes, an humble offering of a poor friend to a rich King. When he was ushered in the presence of the Lord Krishna, he was welcomed with great respect and love, and Shrikrishna actually saw the cloth bag of the flakes which was hesitantly being kept hidden by Sudama, got it out by loving force and relished that humble gift as if it was nectar. The story gives evidence of the quality of the Lord to honour any gift, however simple it may be, with great love.

(12) Chapter 9. Ovi - 442.

An elephant was caught by a crocodile.

The story pertains to an elephant who while drinking water at a Lotus-lake in a forest was caught by his leg by a crocodile in its jaws. The elephant cried out of pain, tried to free his leg from the jaws of the crocodile but was exhausted. Then he remembered that the Lord Vishnu is so kind that if he is called with real devotion and pathos, he comes to release his devotee. The elephant plucked one Lotus from the lake, held it high in his raised trunk, offered that feeble offering and called the Lord Vishnu praying to help him out. The Lord Vishnu, heard the cry at his divine abode, jumped on the Eagle, rushed to the lake, and cut the

crocodile with his Sudarshan disc, thus freeing his devotee - elephant from the doom.

(13) Chapter 9, Ovi - 450.

The Lord becoming Nrusinha.

Pralhada, the son of King HiranyaKashyap was a devotee of Lord Vishnu, though Hiranyakashyap was the enemy of all Gods except Shankara. Hiramyakashyap harassed the young Pralhad very cruelly. At last, to kill Hiranyakashyap, the Lord Vishnu took the fierce form of a roaring Lion with all his body of a man, but head of a lion, and became manifest by breaking open a pillar of the King's hall, and lifting the King on his lap, killed him by piercing sharp nails into his belly.

The story tells us the great things the Lord does for saving his devotees.

(14) Chapter 9, Ovi - 466.

Kansa was, at his death merged into the consciousness of Krishna, due to his constant fear of Krishna. By fear also, if a man constantly thinks of the God, he becomes merged into the God. This story tells us the effect of concentration on God, through any emotion or passion which may be extreme.

(15) Chapter 9. Ovi - 466.

Chaidya, the son of King of Chedi region, by name Shishupal, was the son of the paternal aunt of Krishna. He hated Krishna throughout his life. He was an arrogant, puffed up, proud King who wanted to marry Rukmini, who was actually in love with Krishna. As and when his anger was provoked he used to call Krishna by bad names. Krishna had given his mother a promise that Krishna would forgive one hundred wrong

doings and insults done by her son 'Shishupal' but if he persists, Krishna would slay him. Shishupal objected to the highest honours being given to Krishna by Pandavas at the time of Rajasooya Yadnya, and standing up, vehemently profusely abused Krishna in the open conference of various Kings. At that time, as the insults numbered more than hundred, Krishna used his supreme weapon Sudarshana disc and cut the throat of Shishupal. The wonderful thing which happened at that time was that a brilliant ball of light came out of the body of Shishupal and entered swiftly into the divine body of Krishna. This story tells us that even hatred, if it is one-pointed and extreme, towards God, it also drives the soul to merge into the God.

(16) Chapter 9. Ovi - 468.

Akrur a son of the King Shwafalka in the family lineage of Satwatas. He was a great devotee of Krishna. He took Krishna and Balarama to Mathura from Gokul, in his chariot.

(17) Chapter 9. Ovi - 479.

By Arjuna's promise, the fire got more life-time -

A king by name Shwetaki, performed a sacrifice of the duration of 12 years. As many rich foods with ghee etc. were offered into the sacrificial fire, there was loss of appetite of the fire and unless he got wood to burn he would not have survived. The Brahma told him that if he could get the forest named Khandava to burn, which was having many medicinal herbs, his appetite would be revived. At that time, the fire taking the body of a Brahmin, approached Arjuna for allowing him to consume that forest. His request was granted. The forest was gutted by fire and the story tells us that the fire thus became efficient again.

(18) Chapter 9. Ovi - 479.

There is fire within the sea, which heats up the water and still the sea supplies it with more water.

(19) Chapter 9. Ovi - 480.

Krishna says - "I am still maintaining the print of his foot on my chest".

The sage Bhrugu decided to find out who among the three Gods is the greatest in Godly virtues. He went to God Brahma and also God Shankara whose response to him was not befitting their position, but when he went to God Vishnu and trying to test his patience and forgiveness kicked that God on his chest, the God Vishnu was not at all disturbed. Instead he got up and carefully massaged the foot of Bhrugu lest the hitting on his own hard chest should be painful to that most revered Brahmin. Bhrugu was pleased with the benign behaviour of Vishnu and decided that Vishnu is the most virtuous God. The mark left by the kick of the foot of Bhrugu on his chest is always shining like a gem and is called "Shree Vatsa" (in old books).

(20) Chapter 9. Ovi - 486.

The Lord Shankar placed half moon on his forehead with a hope that it would give some coolness.

When the milk-ocean was churned by gods and demons, fourteen divine things came out. One of them was the heaviest poison by name Halahala, None of the Gods and demons were willing to take it, so, in order to save the world form disastrous death, Lord Shankar took the poison, but it was so hot that the Lord kept the cool moon on his forehead to alleviate his suffering due to that poison. He also put cool serpents around his neck, and started repeating the coolest name of all, i.e. the name of Rama.

(21) Chapter 9. Ovi - 502.

The moon of which world, is having tuberculosis.

There is a myth about the reduction of the phases of the moon, in ancient Puranas. Moon is the son of the sage Atri. He married twentyeight daughters of Daksha, out of whom Rohini was the most beloved to him. Other wives were jealous, more so when the moon begot a son by name Budh, (mercury) of his wife Rohini. Other wives went to their father and complained about the partial behaviour of Moon. Daksha got angry and gave a curse to the moon that he would suffer from tuberculosis and thus the full moon started to be reduced in size every night. This story is given to emphasize the ephemeral nature of the life on the earth.

(22) Chapter 10. Ovi - 18.

Dhruva the son of Uttaanapada was not really interested in permanent unmoving seat -

Dhruva was annoyed by the insult which his step mother meted out to him when he went near his father Uttanapada to sit on his lap. So he went to his own mother. The mother said to him that if he wanted a place to sit with honour, he should undergo penance to please Shri Vishnu. The boy went to a forest and sat quietly repeating the name of Narayana. After some years the Lord Narayana appeared before him and listening to the story of his insult by his step mother told him that he will be given a permanent place higher than all the sages, stars etc.; but Dhruva did not actually desire that. Basically his penance was done to get his insult alleviated. He wanted his right as a son of King Uttanapada, to sit in his lap and be loved by his father.

(23) Chapter 10. Ovi - 36.

The robe of one became very hot.

This refers to a story about the sages Vasistha and Vishwamitra. There was a constant desire in Vishwamitra's mind that he should be given the status of Brahmarshi - the sage who has knowledge of Brahman, but the real Brahmarshi was Vasistha. Vasishtha asked him to bring the Sun, the sea and mount Meru to give witness to the effect that Vishwamitra was a Brahmarshi. Vishamitra could not invoke them. Vasistha, then by his great occult powers, put his robe on the ground, and that robe became as brilliant as the Sun, Waters in his Kamandalu (a bowl used by sages) became sea and his staff became like the mountain Meru. This story shows the powers of sages.

(24) Chapter 10. Ovi - 36.

"One created duplicate worlds -"

The King Trishanku had a great desire to reach the higher planes of the heaven, by his physical body, but because of some fault of his in the past, he was having a curse upon him that he would belong to a "Chandala" caste. The sage Vishwamitra tried to raise him so as to reach heaven by his physical body, by doing a particular sacrifice, but even then Indra, the King of the heaven world did not consent to let him enter the heaven, while Vishwamitra had raised him upto a certain height, or level in the space. Thus Trishanku remained as if hanging in between the earth and the heaven. So, in order to give Trishanku, his desired place, Vishwamitra began to create another duplicate world, in the heaven of which Trishanka might have his heavenly place. Seeing this strange power of Vishwamitra. Indra pacified Vishmitra and gave Trishanku a status of a Star.

This story alludes to the occult powers of sages.

(25) Chapter 10. Ovi - 36.

"Some used stones to prepare a pathway across the sea and took a large army beyond the sea."

This refers to the famous story of the feat of the monkey-army of Ramchandra who, by the grace of Ramchandra, constructed by stones kept floating on the sea, a path (called SETU) on the sea, from India's Southern shore to Shrilanka's northern shore. The whole army of monkeys and bears crossed the sea on it; together with Ramchandra and Laxman.

(26) Chapter 10, Ovi - 37.

"Some one caught in his hands the Sun in the sky-"

Hanuman, (the son of Anjani, a female monkey and Kesari a powerful male monkey) when born at the time of sunrise, became hungry and suddenly seeing the red ball of the rising Sun, jumped high in heaven and tried to hold the Sun by his hands to eat him thinking that it was some kind of fruit.

(27) Chapter 10, Ovi - 37.

Sage Agastya drank the whole sea, as if it was handful of water.

When Indra killed the demon Vritra, his followers remained hidden in the sea and used to come out at night and kill sages and eat them. Being afraid of them, the sages used to hide in their homes and all rituals etc. were stopped. Indra sent Agastya to help them. Agastya drank the whole sea, thus exposing the demons who then died. Later on Agastya let out the sea-water back. The water was taken by Agastya first, only sipping it in handfuls. Therefore, the statement referred to above is made.

(28) Chapter 10, Ovi - 229.

Skanda, the great General of the Army of Gods-

The story of the birth of Skanda is very peculiar. Once the semen of Lord Shiva was ejaculated in a place called Shara-wana (field of hard grass). It was held by Ganges for some time; by fire for some time and by six stars Krittikas for some time. The son was born with their help; so he was called Kartikeya. He is having six faces and twelve arms (These denote his divine powers). Lord Shri Krishna says that he is in the role of that Skanda also, becoming the essential spiritual content of his fighting power. Skanda killed Tarak demon and freed the Gods and their heaven from his tyrramical rule.

(29) Chapter 10. Ovi - 256.

Ganges, which Bhageerath brought down to earth, was gulped by Janhu, later on releasing it through his thighs.

This Ganges is also a form of Lord Krishna, in his universality of manifestation. The story is in Ramayana and also in some Puranas. It refers to Ganges coming down from the Northern slopes of Himalayas to the Sothern slopes, towards the North Indian region of the present U.P., Bihar and Bengal.

(30) Chapter 10. Ovi - 288.

This is the story of the birth of Lord Shri Krishna of the parents Wasudeva and Devaki. The Kumari referred to is the Maya, who took birth as the daughter of Nand and Yashoda. She was transported by Wasudeva to his place in the jail of the King Kansa. Lord Krishna was born there, who was lifted by Wasudeva and taken to the Nand's house where he was kept near Yeshoda who was asleep after giving birth to the

daughter, taking whom Wasudeva went back to his jail, and here in Nand's house, next morning the birth of the boy was hailed with grand festival. Thus, the Lord Krishna is described here to have gone to Gokul, in exchange of Maya.

(31) Chapter 10. Ovi - 288.

This Ovi refers to Pootana a demoniac woman who had poison in her breasts, and who went to Gokul in the garb of a beautiful human woman. She, by great guile, tried to breast-feed the child Krishna by her poisonous milk, but child though he was, Krishna was knowing the evil deception and by his divine power, squeezed all the poisonous milk from her breast together with her life-element and he killed her.

(32) Chapter 10. Ovi - 289.

The Ovi refers to the lifting of the mountain named Govardhana, by Krishna on the tip of his raised little finger and protecting the resident of Gokula from the hail-storm created by Mahendra - the God of rain, the ruler of heavens who was angry because Krishna had advised the cow-herds of Gokul to stop worshipping Indra and worship the mountain Govardhana as it was the supporter of their life.

(33) Chapter 10. Ovi - 290.

This verse refers to the defeat of the venomous Kalia Cobra in the river Kalindi (Yamuna), who was a great menace to all beasts, birds and human beings. Krishna controlled the Cobra and compelled him to leave Yamuna and go into the sea. This gave great relief to the river because its waters were again pure and to the residents of Gokul because the danger of death was removed.

(34) Chapter 10. Ovi - 294.

This verse refers to the great feat of Krishna, who created by his divine power all the cows and calves, duplicating the whole cattle which was stolen by Lord Brahma to tease Krishna. This magic went on for one year but nobody came to know that all the cattle was created by Krishna. This defeated the Lord Brahma who surrendered the original cattle to Krishna and begged for forgiveness.

(35) Chapter 10. Ovi - 214.

Arjuna who was observing the rules of ascetic life, had visited Dwarka, for some time during his travels and pilgrimages. There he saw Subhadra the sister of Krishna and Balarama. He fell in love with her and with the private consent of Krishna, kidnapped her in his chariot at which time he defeated all warriors who opposed him. This Ovi refers to the help which Krishna gave to Arjuna, even going to the length of deceiving all.

(36) Chapter 11. Ovi - 35.

Krishna refers in this verse to the story of Ambareesha, a king of renowned bravery, generosity and devotion to God. The Yogi Sage Durwasa one day came to him at the time of the latter's time of ending of the fast of Ekadashi on the following day; and told him to await him till he (the sage) would return after taking a bath in the river. The lunar day of 12th Tithi was about to come to an end shortly and by the ritualistic discipline it was necessary for the king to take food before the Moon passed on to 13th day. Now, the king waited and waited but Durwasa was not seen. In order not to miss the religious merit the king took only sacred Teertha of the Pooja and completed his observance of the fast etc. Durwasa came some moments later and admonished him for taking food before the guest and cursed him that he would be born in all sorts of categories of beings like fish, turtle, etc. for ten times. Ambareesh

invoked Lord Vishnu to protect him. The Lord saw that Durwasa had not only cursed but created a female demon to harass the king. The Lord came and destroyed her by his Sudarshana disc, which having killed that demon-woman, began to run after Durwasa in order to kill him. Durwasa surrendered to Ambereesha and the Lord, after one year of hunt. Then the king dined with the Sage Durwasa, thus his penance of fast was properly accomplished. Then in order that the word of a Sage like Durwasa should not go waste, and the king Ambareesha should not be compelled to take births ten times in various categories, the Lord himself decided to take so many Avataras.

This story also tells how great is the sacrifice done by the Lord for his devotees.

(37) Chapter 11. Ovi - 60.

"I pulled you out of the burning house".

Here Krishna is referring to the calamity which Pandavas had to face when the palace which was given for their residence in their visit to Waranawata, by Kuru Hero, Duryodhana, was burnt down by him by indirect instructions. Krishna and Vidura had saved Pandavas from the palace by directing them to use a tunnel leading to a far away place from the burning house.

(38) Chapter 11. Ovi - 62.

Hiranyaksha was adamant.

This verse refers to Hiranyaksha who was enemy of Lord Vishnu; who died and became spiritually merged into the Lord's consciousness, through his acute hatred emotional power attaching itself to the Lord. Devotion also takes place when a man hates God very earnestly.

(39) Chapter 11. Ovi - 104.

Ajamil was emancipated when he asked his son Narayana with all the anguish, at the time of his death; and the name Narayana being of the Lord himself, that call was meant for the God (so, even if under some other context and with some other intent, a devotee calls God with all his soul, God comes to help him. He was saved from death. Then he repented about his sins and became a true devotee.

(40) Chapter 11, Ovi - 105.

Even now the Lord is keeping the dead body of his enemy with him -

This verse refers to the killing by Krishna of the demon Panchajana who had taken the form of a big conch. Krishna was going to the region of Yama and Yama told him that the son of his Guru is in the deep sea in the possession of 'Panchajana' demon. Krishna fought with him and killed him. While dying that demon surrendered himself to Krishna (i.e. Vishnu) and requested him for some good place after his death. Vishnu obliged him and kept the dead body of that demon as the divine conch in his hand.

This shows that even to the enemies the God is very kind.

(41) Chapter 11. Ovi - 106.

The God becomes door-keeper of the great King Bali -

King Bali, the grandson of Pralhad was very powerful. He had a powerful medicinal herb called Sanjivani by which, he always survived. He was about to complete 100 Yadnyas after which he would have become Indra by usurping the then ruling Indra, and would have ruled all the three worlds. Fearing this, Gods approached the Lord Vishnu, who took birth as a young boy of eight years, having been initiated by

thread ceremony. He was named WAMAN. He went to the pandal where the hundredth sacrifice was in progress, and as a beggar requested to give him only the land that can be covered in three steps. Shukra, the priest and Guru of that demonic lineage advised Bali not to give the demanded Land as Waman was Lord Vishnu who could cover all the three worlds in three steps. Bali however, did not pay attention. Shukra entered the pot of water, a zari, through the nozzle of which, water was to be dribbled on the palm of Waman as an indication of having given away the requisite charity. Bali thought that in the nozzle there was some obstruction, so he put a sharp grass blade in it. Shukra was sitting there in a very tiny form. The grass blade poked in the eye and he became blind by that eye. He came out. The water was poured on the palm of Waman, who immediately assumed the great form of the Lord of Universe and occupied two worlds by two steps and put the third step on the head of Bali. Bali accepted to go to Patala, but he requested for a favour from Vishnu, saying that Vishnu should guard his main door in his Patala palace. Vishnu accepted this. This is referred to in this verse.

(42) Chapter 11. Ovi - 182-183.

These two verses refer to the episode in the childhood of Krishna. At the age of about one and half year, Krishna ate some dust, a common habit in children - which his mother Yashoda saw and admonished him, asking him to open his mouth and show what he had eaten. The divine child showed her his open mouth; with all the guilty conscience quite evident on his face; but what Yashoda saw was so grand and stupendous that she fainted! She saw all the fourteen worlds within his opened mouth. These two verses are showing us the real Divinity of Krishna, which was not easily known to ignorant persons.

(43) Chapter 11. Ovi - 183.

In Madhuwan, the Lord Vishnu touched the cheek of the young Dhruva, by his conch to give him power of speech for prayer and praise. The story is that when the Lord Vishnu appeared before Dhruva, in his divine form, that boy was so astonished by the glory of the God that he became as if dumb! Seeing his condition like this, Vishnu touched his cheek by his conch. That touch made Dhruva able to speak! This Ovi tells us about the kindness of God for his devotees.

(44) Chapter 11. Ovi - 187.

The sage Markandeya was alone swimming in the waters of final deluge which drowned all the worlds.

This Ovi refers to an ancient story. Markandeya is stated in mythology to have the longest life-span. He once requestd God to let him see the great power of the Maya of God. God agreed but did not act immediately. After some time the sage experienced that all the world was drowned in water but he was alone swimming on the surface of that water. He then saw on a little leaf of a baniyan tree a small child sleeping. He went into the body of that child where he saw another world inside the body of the child just as there was the world with which Markandeya was familiar earlier. With the outgoing breath of that child he saw himself again coming out; but this time he saw that he was sitting in his own hut. Thus he realized the illusory appearance of everything. Then God again appeared before him and told him how his desire was fulfilled by him - the God.

This verse tells us the unfathomable depth of the power of God Almighty.

(45) Chapter 11. Ovi - 469.

This Ovi refers to the war which was fought by Arjuna, while in the

form of a eunuch, being the charioteer of the Prince Uttara of the King Virat, at the time of Kouravas' conquest on their land and their catching the cattle and trying to take it away.

This Ovi refers to the bravery of Arjuna, in the days when Pandavas were leading a life without revealing their identity.

(46) Chapter 13. Ovi - 25.

The Lord Shiva burned the Cupid, the God of desire. This Ovi refers to the episode in which, at the request of all Gods to provoke Lord Shiva to have conjugal relationship with his spouse Parwati so that a son would be born, at whose hands the demon emperor Tarakasur was destined to die. The Cupid tried to disturb the mind of Shiva and attract him towards Parwati but the Lord looked angrily at the Cupid through his third eye, and the Cupid was turned to ashes in no time.

(47) Chapter 13. Ovi - 958.

The Lord says that to explain the Sankhya philosophy he took the incarnation as sage Kapila.

This story is in Bhagawat Mahapurana. Kardama was a Prajapati - a high rank of spiritual authority - originator and protector of particular Race of mankind. He was married to Devahooti, the daughter of Manu. This couple had a son by name Kapila. He is one of the Avtaras or Manifestations of Vishnu. He taught his mother, the analytical system of philosophy named as Sankhya philosophy. This Ovi describes God's work in one of his incarnations, which the Lord Krishna, identical with Vishnu, tells to be his own birth in ancient times.

(48) Chapter 15. Ovi - 135.

This verse refers to the story in Ramayana. When living in forest with

Seeta and Laxman, in an Ashram- hut built for their own residence, Rama had to punish a Gandharva who taking the form of a crow, was harassing Seeta by its beak. In order to ward off the crow, Rama used a charmed weapon which was a blade of grass, loaded with the power of a missile. It followed the crow all over the three worlds. The crow could not escape. It came back and lay at the feet of Rama, surrendering itself to him. Rama forgave him and withdrew the missile but only after it made one eye of the crow blind. Thence, all the crows have one peculiarity. They have one pupil moving in each eye alternately very swiftly.

This Ovi also tells us the Lord's activities in one of his incarnations - as Rama, the King of Ayodhya.

(49) Chapter 15. Ovi - 526.

Kirtimukha is the name given to the head of the Lion, belonging to a strange man who was born out of the anger of Lord Shiva. He ate many demons including Jallandara, but his hunger was not satiated. The Lord Shankara told him to eat his own body. He did so. Then, only his head remained. The Lord, called it the Kirtimukh (A mouth which reminds us of the fame of that man) and ordered that the figure of Lion's head should be transfixed on the threshold of the doors of all His temples. When knowledge destroys ignorance and then destroys itself for want of any dual activity - that knowledge is like the Lion-headed man, who eats his own body.

(50) Chapter 15. Ovi - 578.

Krishna says to Arjuna - "You are like Sage Gautama, instrumental to bring out the treasure of secret knowledge.

This refers to the sage Gautama who lived in ancient times in

Maharashtra, near the hills called Brahmagiri; near Nasik. There were many disciples. The hill was the abode of Lord Shankara where his wife Parvati lived with him and Ganges (a river in the form of mountain-top pool) was also on the top of that hill. Parvati took that river to be her opponent in the matter of love. She wanted that river to go out and down. She therefore told her son Ganesh to do some thing about it. Ganesh told Jaya, an attendant goddess to take the form of a very old cow and enter the rice field of Goutama. Goutama saw that cow eating rice-crop. He threw a sharp blade of grass towards her. There was a miracle. That blade of grass turned into a missile and the cow died on the spot. (All this was magic). Gautama was advised by Ganesh to wash his sin by bathing in the waters of Ganges, which river is on the top of the hill and that, Lord Shankar may give her to Goutama if asked. Goutama did a penance to please Lord Shiva, who beingpleased, allowed the waters to flow down to the lower regions. Thus river Godavari is called Ganges of the South and its source is at Trimbakeshwara near Nasik.

In this Ovi, Ganges is the spiritual wisdom. Krishna is the mountain of spiritual height. Arjuna is like Goutama who brought that hidden knowledge to the level of spoken language - which is the common man's level.

(51) Chapter 16. Ovi - 127.

This Ovi mentions the sage Shuka, son of Vyasa, and Rambha, the beautiful heavenly court-dancer of Indra.

Shuka was a young Brahmachari, having complete self-realization right from his birth. In his greatness, he surpassed all sages. Indra was a bit afraid that Shuka might be a danger to his throne of heavenly Kingdom. So he sent his court-dancer Rambha, together with some

equally beautiful ferries, to infatuate Shuka. The group came near Shuka who was in a trance, in the Himalayas, and Rambha showed all her skill to attract his attention and disturb his trance, but Shuka was not at all moved.

(52) Chapter 17. Ovi - 2.

This Ovi is an allegory on Atman, Jeeva (identifying himself with three Gunas). Three Gunas, is the city called Tripur; 'Disciple' as the seeker and Guru as the Atman. By remembering the name and greatness of Guru, the seeker who is really free like Shiva, but is confined in his concept that he is Jeeva, surrounded by the three qualities of Sattwa, Rajas and Tamas, and held captive in the body, with its three stages, becomes again his own real Self - the Atman; freeing himself by himself.

This Ovi praises the greatness of Guru, and alludes to the mythological war between Tripura - demon and the Lord Shiva. Maya demon, by the boon of God Brahma, got impenetrable triple city and thus was more than a match to all the Gods. That city is "Tripura" - here the three stages of the body.

(53) Chapter 18. Ovi - 837.

This Ovi refers to the accepting of Halahala poison by the Lord Shankara which was produced in the process of churning of Ksheera Sagara, ocean of milk, by gods and demons. The Halahala is likened to 'Vairagya', complete desirelessness, and Shambhu or Shiva is likened to 'Courage'.

(54) Chapter 18. Ovi - 837.

A reference is made to the 6th night after the child's birth when the Deity who writes the destiny of the child for the current life-span visits

the native room and with divine ink writes it on its forehead. The deity is called Satavee, or Lipika in other mythological books. It is believed that throughout that night, lights must be kept burning so that the deity can see clearly. This example is given to emphasize the necessity of constant conviction and faith that God Almighty exists.

(55) Chapter 18. Ovi - 1478.

"In the churning of the milk-ocean, nectar was produced, which gives immortality if it is even sipped. Demons and Gods - both groups had a right to get it, but knowing that nectar if given to demons, will be a cause of grief to all the three worlds, because of the evil arrogance of demons, the Lord Vishnu took the form of a very beautiful woman, by name Mohini, and under the pretext of equally giving nectar to all, bade them to sit in lines. She however served the life-giving nectar only to Gods. Rahu, the shadowy planet of evil influence who was demon, stealthily entered the line of Gods and took some sips of the nectar - which fact was noticed by Vishnu, who before the drops of nectar could reach down to the stomach of Rahu, cut his throat by his Sudarshana disc. Saint Dnyaneshwar tells this to emphasize the bad results of good things if wrongly used.

(56) Chapter 18. Ovi - 1479.

King Nahusha became Indra, but by his arrogance, he was turned into a large python by the curse of sage Agastya - Nahusha the grandson of the King Puroorava, was very virtuous and brave. As the then existing Indra was disqualified to be the King of Gods because of the death of the Brahmin caused by him. Nahusha was crowned in his place. Though Nahusha as a human King was virtuous, when he became Indra, he became uncontrolled in his behavior. He wanted to marry Shachee, the wife of the former Indra, which desire itself was wrong. Further, having

the supreme power of the King of Gods, he compelled the seven sages, the great patriarchs to pull his chariot and started towards the palace of Shachee. As he was eager, he found even the speed of the seven sages not adequate. He admonished them with Sanskrit Verb - "Sarpa! Sarpa!" meaning "Move! Move!" Agastya, one of them, was angry and cursed him - "You will yourself become Sarpa" (taken as a noun, it means a serpent). As soon as he uttered the words, Nahusha fell down to earth from the heaven and became a serpent.

(57) Chapter 18. Ovi - 1666.

Dnyaneshwar here refers to the story of killing of Mahishasura by the Goddess Durga. This story is from the Markandeya Purana, in its thirteen Chapters; afterwards called "Saptashati" as they make up a total of 700 verses. The Geeta is compared to the Goddess who is described as having 18 arms, just as Geeta has eighteen Chapters. Mahisha - demon who was killed by her is compared to ignorance and delusion - which were destroyed by Geeta, in the case of Arjuna.

(58) Chapter 18. Ovi - 1730.

This verse refers to Ekalavya, a Bhilla tribesman who was denied admission to the school of Archery and Martial Arts of Kshatriyas - the Kauravas and Pandavas, where Guru Drona was the teacher appointed by Bheeshma. Not discouraged by this injustice due to rigid caste - system, the Bhilla boy went to his home in the forest, prepared a statue of Drona, as best as he could - out of the clay etc. at the place and daily worshipping that image as his Guru, he alone practised Archery. Eventually by his total faith in his Guru, he became so skilled that he would have become the most powerful Archer in the world. But having come to know this feat of faith, Drona who had given a promise that Arjuna, his disciple would be the greatest Archer in the world,

cunningly demanded fees for the "Tuition", from that Bhilla boy - 'That he should cut his right hand thumb as the fees, and give it to Drona'. The boy cut his thumb! This cruelty of Drona was an example of the ruthless partiality rampant in those ancient day communities. The allusion here is, however, only to show the power of faith in Guru!

End of Appendix